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THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

JOSEPH HALL, D.D.

SUCCESSIVELY BISHOP OF EXETER AND NORWICH:

NOW FIRST COLLECTED.

WITH SOME

ACCOUNT OF HIS LIFE AND SUFFERINGS,

WRITTEN BY HIMSELF.

ARRANGED AND REVISED,

WITH A GLOSSARY, INDEX, AND OCCASIONAL NOTES,

BY JOSIAH PRATT, B.D. F.A.S.

LECTURER OF THE UNITED PARISHES OF ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH HAW, AND LADY CAMDEN'S WEDNESDAY EVENING LECTURER AT THE CHURCH OF ST. LAWRENCE JEWRY, LONDON.

IN TEN VOLUMES.

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SERMONS.

SERMON I.

PHARISAISM AND CHRISTIANITY:

COMPARED AND SET FORTH IN A SERMON AT PAUL'S CROSS, MAY 1, 1608.

TO THE RIGHT REVEREND FATHER IN GOD,
AND MY VERY GOOD LORD,

THOMAS, LORD BISHOP OF LONDON,

JOSEPH HALL
WISHETH ALL GRACE AND HAPPINESS.

RIGHT REVEREND AND HONOURABLE:

I KNOW there is store of Sermons extant: The pulpit scarce affordeth more than the press. I add to the number, and complain not: in all good things, abundance is an easy burden. If the soul may feed itself with variety, both by the ear and by the eye; it hath no reason to find fault with choice. But if any weaker stomach, as in our bodily Tables, shall fear to surfeit at the sight of too much, it is easy for that man to look off, and to confine his eyes to some few: who cannot much sooner abate to himself, than multiply to another? Let not his nice sullenness prejudice that delight and profit, which may arise to others from this number. For me, I dare not be so envious, as not to bless God for this plenty; and seriously to rejoice, that God's people may thus liberally feast themselves by both their senses. Neither know I for whether more: the sound of the word spoken pierceth more; the letter written endureth longer: the ear is taught more suddenly, more stirringly; the eye with leisure and continuance. According to my poor ability, I have desired to do good both ways; not so much fearing censures, as caring to edify. This little labour submissively offers itself to your Lordship, as justly yours: being both preached at your call, and, as it were, in your charge; and by one under the charge of your fatherly jurisdiction, who unfeignedly desires by all means to shew his true heart to God's Church, together with his humble thankfulness to your Lordship; and professeth still to continue

Your Lordship's,

In all humble duty and observance,

JOSEPH HALL.

MATTHEW v. 20.

Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

THE curious Doctors of the Jews had reduced all God's statute-law to six hundred and thirteen precepts *; so many as there are days in the year, and members in the body. It was an honest, and which were strange, a Christian conceit of one of their Rabbins †, that David abridges all to eleven in his Psalm xv. Isaiah to six, in his xxxiii. 15. Micah yet lower to three, in his vi. 8. Isaiah yet again to two, in his lvi. 1. Habakkuk to one, *The just man shall live by faith.* So ye see, the Law ends in the Gospel; and that Father said not amiss, "The Law is the Gospel foretold; and the Gospel is the Law fulfilled ‡." These two are the freehold of a Christian: and what but they?

The Jews of these times perverted the Law, rejected the Gospel. Our Saviour therefore, that great Prophet of the World, as it was high time, clears the Law, delivers and settles the Gospel: well approving in both these, that he came not to consume, but to consummate the Law. Wherein, as Paul to his Corinths, 1 Cor. xvi. 9. he had a great door, but many adversaries: amongst these were the great Masters of Israel, (so our Saviour terms the Pharisees §,) and their fellows, and yet their rivals, the Scribes; both so much harder to oppose, by how much their authority was greater.

Truth hath no room, till falsehood be removed: Our Saviour therefore, as behoved, first shews the falsehood of their glosses, and the hollowness of their profession; and, if both their life and doctrine be naught, what free part is there in them? And lo both of these so faulty, that *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.*

I. WHAT WERE THE MEN? II. WHAT WAS THEIR RIGHTEOUSNESS? III. WHAT WANTED IT? Follow me, I beseech you, in these three; and, if my discourse shall seem for a while more thorny and perplexed, remedy it with your attention.

I. Those things, which are out of the ken of sense or memory, must be fetched from story. The sect, or order whether, of the Pharisees ceased with the Temple: since that, no man reads of a Pharisee; and now is grown so far out of knowledge, that the modern Jews are more ready to learn of us who they were. There is no point, wherein it is more difficult to avoid variety, yea ostentation of reading. Without any curious traversing of opinions, I study for simple truth; as one that will not lead you out of the road-way, to shew you the turnings.

* Petr. Galatin. de arcan. fidei Cath. ad finem. † Ex glos. Rab. Shelomoh.
‡ *Lex est Evangelium predictum: Evangelium Lex completa.*
§ John iii. 10. *Art thou a Master in Israel?*

Scribes were ancient; Ezra is called סופר מהיר, *A prompt Scribe*; Ezra vii. 6. As long before him, so ever since they continued till Christ's time; but in two ranks: some were γραμματεῖς λαοῦ; others, νόμου: some, popular; others, legal: some, the people's; others, God's: the one Secretaries, Recorders, Notaries, as 2 Chron. xxiv. 11, סופר המלך, *The King's Scribe;* the other, Doctors of the Law of God: *The Law of the Lord is with us, in vain made he it, the pen of the Scribe is in vain;* Jer. viii. 8. As the Pharisees were, νομοδιδάσκαλοι, *Law-masters;* so these are the same, which, Luke xi. 45, are called, νομικοὶ, *Interpreters of the Law.* Though to some not mean critics, it seems these should be a third sort; which consider not, that our Saviour, on purpose addressing his speech to the Pharisees, fell by the way upon the Scribes; and, being admonished by one of them, as of an oversight, now avers right down of the Scribes, what before he had but indifferently glanced at. What they were*, is plain by Ezra's pulpit, Neh. viii. 4, and Moses's chair, Mat. xxiii. 2.

These and Pharisees differed not much: they agreed in some good, but in more evil. But the profession of Pharisees, because it is more obscure, you shall give me leave to fetch somewhat further.

There were, saith old Egesippus, as Eusebius † cites him, divers opinions in the Circumcision; which all crossed the tribe of Judah: Essens, Galileans, Emerobaptists, Masbutheans, Samaritans, Pharisees, Sadducees. It were easy to help him with more; Sabuæns, Cannæns, Sampsæans ‡: and, if need were, yet more. Where are those waverers, that stagger in their trust to the Church, because of different opinions; receiving that rotten argument of profane Celsus § against the Christians? Say the Papists, "One saith I am Calvin's; another, I am Luther's." We disclaim, we defy these titles, these divisions: we are one in truth: would God we were yet more one! It is the lace and fringe of Christ's garment, that is questioned amongst us: the cloth is sound. But what? Was the Jewish Church before Christ, God's true Church, or not? If it were not, which was it? If it were: lo that here rent in more than eight parts, and one of them differing from itself in eighteen opinions ‖; and yet, as Irenæus ¶ well observes, "Before Christ, there were neither so many heresies, nor so blasphemous." Shew me a Church on earth without these wrinkles of division, and I will never seek for it in heaven.

Although to some, Pharisaism seems rather a several order, than a sect: but St. Luke, that knew it better, hath αἵρεσιν Φαρισαίων, *The*

* *Clerici Judæorum;* saith Jerome. † Euseb. Eccl. Hist. l. iv. c. 22. *Erant in circumcisione diversæ sententiæ, quæ maximè tribui Judæ adversabantur; &c.*

‡ Vid. Jos. Scalig. resp. ad Serarium. § Orig. lib. v. advers. Cels. *Christianos non habere veram Religionem, quòd in varias sectas divisi essent.*

‖ Domus Sammai et Hillel. Ar. Mont. in Evang.

¶ *Ante adventum Christi, non tot et tam blasphemæ hæreses.* Iren. lib. v.

Sect of the Pharisees; Acts xv. 5. When the profession began, no history recordeth. Some would fain fetch them from Isaiah lxv. 5. *Touch me not, for I am holier than thou.* But these strain too far: for, in the verse before, the same men eat swine's-flesh; which to the Pharisees is more than piacular.

Hear briefly their Name, their Original, their Office.

Their Name, though it might admit of other probable derivations, yet, by consent of all Hebrew Doctors (I have a great Author* for it) is fetched from Separation; though, upon what grounds, all agree not: doubtless, for the perfection of their doctrine, and austerity of life.

Their Original is more intricate; which, after some scanning, I have thus learned of some great Masters † of Jewish Antiquities. Before there was any open breach in the old Jewish Church, there were two general and divers conceits about God's service:—One, that took up only with the Law of God, and, if they could keep that, thought they needed no more; neither would they *sapere supra scriptum, be wiser than their Maker:* these were called KARRAIM; of which sort there are divers at this day in Constantinople and other where, at deadly feud with the other Jews, which they now call RABBINISTS:—The other, that thought it small thanks to do only what they were bidden: God's Law was too strait for their holiness: it was nothing, unless they did more than content God, earn him (for these were Popish Jews) and supererogate of him. These were therefore called CHASIDIM, *Holy; above the Law:* they plied God with unbidden oblations, gave more than needed, did more than was commanded; yet so, as both parts pleased themselves, resisted not the other: the more frank sort upbraided not the other, with too much niggardliness; neither did the straiter-handed envy the other, for too much lavishness. Would God we could do thus! They agreed, though they differed. But now, when these voluntary services began to be drawn into Canons, as Scaliger speaketh; and that, which was before but arbitrary, was imposed as necessary, (necessary for belief, necessary for action); questions arose, and the rent began in the Jews. Those dogmatical Doctors, which stood for supererogation and traditions above Law, were called PERUSCHIM, *Pharisees;* separate from the other in strict judgment, in superfluous holiness. These, as they were the brood of those Chasidim, whom we find first mentioned in the book of Maccabees by the corrupt name of Asideans, (1 Maccabees ii. 47); so from them again, in a second succession, proceeded, as their more refined issue, the ESSENS, both Collegiate and Eremitical: these Pharisees, then, were a fraternity or college of extraordinary devotion; whose rule was tradition, whose practice voluntary austereness. To them the Scribes joined themselves, as the purer Jews; for Paul calls them ἀκριβεστάτην αἵρεσιν, *The most exquisite sect;* Acts xxvi. 5: yea,

* *In eam consentiunt omnes Hebræi, teste Bahal Haruch.* Pagnin. in פרש.

† Ar. Montanus. Jos. Scal. I. Drusius, &c.

and, as Josephus *, "The best expositors"; willingly expounding the Law according to their Traditions, and countenancing their Traditions by the forced senses of the Law. Both which professions were greatly enlarged and graced, by two famous Doctors, Sammai and Hillel, (whom some though falsely would have the founders of them), not long before Christ's time; for old Hillel of one hundred and twenty years, protracted his days, by likely computation, to ten years after Christ's birth. How Jerome fetcheth their names, with more wittiness than probability, from Dissipating and Profaning the Law †; and what bickerings and deadly quarrels were even amongst themselves, in those two famous houses ‡; and what were the four § expositions of the Law, which they followed; I list not now to discourse.

Their Employment was expounding the Law, and urging Traditions: therefore their auditors had wont to say, when they called one another to Church, as St. Jerome ‖ tells us, *οἱ σοφοι δεύτερῶσι*, "The wise", that is, the Pharisees, "expound to day." Whence, perhaps, that may be interpreted of St. Paul to the Corinths, *Where is the wise? where is the scribe?* 1 Corinthians i. 20. *πȣ̃ σοφος, πȣ̃ γραμματεύς*. So did the Scribes too: but the difference was, that the Scribes were more textual; the Pharisees more traditional ¶: therefore observe, that the Scribe finds fault with the suspicion of blasphemy; the Pharisee, with unwashen hands, Matthew ix: the Scribes, their Doctors, excelled for learning; the Pharisees, for piety. Their attire was the same, and their fashions **; but the Pharisees had *πολιτείας μειζȣ̀ς, more sway;* and were more strict and Capuchine-like; professed more years' continency; and, in a word, took more pains to go to hell. These did so carry away the hearts of the Jews, that there was no holy man, which was not termed a Pharisee: and, therefore, among the seven kinds of Pharisees in their Talmud, they make Abraham a Pharisee of Love ††; Job, a Pharisee of Fear.

II. And, if, from the Men, you cast your eyes upon their RIGHTEOUSNESS, you cannot but wonder at the curiosity of their zeal. Wherein look, I beseech you, first at their *Devotion*, then their *Holy Carriage*, lastly their *Strict Observation of the Law*.

Such was their DEVOTION, that they prayed *συνεχῶς*, as a Father (Epiphanius) saith; oft and long: thrice a day was ordinary; at nine, twelve, and three a clock. Yea, their progenitors, CHASIDIM, whom they would scorn not to match, divided the day into three parts; whereof one was bestowed on Prayer, the next on the Law, the third on their Work. See here: God had two parts of

* *Eruditius cæteris legem exponunt Phar.* Jos. l. i. de bello Jud. c. 4.

† An old saying *ȣ̀δεις τὸ σεβιζομενον ὑβρίζει*. ‡ *Discipuli Sammai occidebant discipulos Hillel.* § Epiphan. *δεύτερωσις* 4. In nomen Mosis, Acibæ, Annæ, Filiorum Assamonæi. ‖ Hier. Algasiæ de 11. quæstionib. ¶ *Scribæ lectionarii quasi Scripturarii vel Textuarii; Pharisæi δευτερωται.* Drus.

** *Eodem habitu cum Scribis muliebri pallio, latis crepidis, et calceamentorum ligulis procedentes.* Epiphan. †† Meahavah.

three; themselves, but one. Besides, at their meals what strictness? Their very disciples were taught, to shame us Christians, if they had forgotten to give thanks, to return from the field to the board to say grace *. For Divine Service; the Decalogue must be read once a day of every man †: the Scribes say, the first watch; the Pharisees, any hour of the night: others, twice; without moving eye, hand, foot; in a clean place; free from any excrement, and four cubits distant from any sepulchre. For Fasting, they did it twice a week; not Popishly, which Wickliffe justly calls Foolfasting, but in earnest; on Monday and Thursday ‡. Besides, to omit their Alms, which were every way proportionable to the rest, what miserable Penance did they wilfully? They beat their heads against the walls, as they went, till blood came: whence one of their seven Pharisees is called KIZAI, a *Pharisee drawblood.* They put thorns in their skirts, to sting themselves §: they lay on planks, on stones, on thorns: and Banus ‖, that Eremitical Pharisee, drenched himself oft, night and day, in cold water, πρὸς ἁγνειαν, *for chastity*; or, if you read it without an aspiration, it signifies *for folly* rather. What could that apish and stigmatical Friar have done, either more or worse? This was their Devotion.

The HOLINESS OF THEIR CARRIAGE was such, that they avoided every thing that might carry any doubt of pollution: they would not, therefore, converse with any different religion; and this law went current amongst them, "He, that eats a Samaritan's bread, be as he, that eats swine's-flesh ¶." A Hebrew midwife might not help a Gentile: not books, not wax, not incense might be sold to them. Yea, no familiarity might be suffered with their own vulgar. For, whereas, there were three ranks among the Jews; the Wise (those were the Pharisees), their Disciples, and the *populus terræ* ** as they called them; this was one of the six reproaches to a novice of the Pharisees, "To eat with the vulgar sort ††:" and lest, when they had been abroad, they should have been touched by any, contrary to the warning of their phylacteries, they scour themselves at their return; and eat not unless they have washed πυγμῇ ‡‡, that is, *accurately*, as the Syriac; *oft*, as Erasmus; or *with the griped fist*, as Beza following Jerome: and not with every water §§, mark the niceness! but with that only, which they had drawn up with their own labour. And, to make up the measure of their pretended sanctimony, they vowed continency; not perpetual, as our Romanists urge, but for eight or ten years ‖‖.

Thus they did unbidden: how strictly did they PERFORM WHAT

* Præc. Mosaica cum Expos. Rabbinorum à Munster. ed. † Ibid.
‡ Δευτέραν καὶ πεμπτην. Epiphan. § Hier. in Mat. xxiii. *Acutissimas in eis spinas ligabant, ut ambulantes et sedentes pungerentur et admonerentur officii.* ‖ *Josephus.* Ψυχρῷ ὕδατι. ¶ *Qui comedit panem Samaritici acsi comederet suillam.* Præcept. Mos. cum Expos. Rab. ** ὁ ὀχλος: in the New Testament *The common people.* †† *Unum ex sex opprobriis vitandis à discipulis sapientum, Comessatio cum populo terræ.* Ar. Mont. in Evang. Epiphan. ‡‡ Ἐὰν μὴ πυγμῃ νίψωνται, Mar. vii. 3. §§ Præc. Mos. cum Expos. Rab. ‖‖ Epiphan. l. i.

WAS ENJOINED! No men so exact in their tithes: *I pay tithes of all*, saith the boasting Pharisee: *Of all*, as a great Doctor noteth; it was more than he needed *. God would have a Sabbath kept: they over-kept it: they would not on that day stop a running vessel, not lay an apple to the fire, not quench a burning, not knock on a table to still a child; what should I note more? not rub or scratch in public †. God commands them to wear, Totaphoth ‡, *phylacteries:* they do, which our Saviour reproves, πλατύνειν, *enlarge them:* and these must be written with right lines, in a whole parchment of the hide of a clean beast. God commands to celebrate and roast the Passover: they will have it done, in an excessive care, not with an iron but a wooden spit; and curiously choose the wood of pomegranate §. God commanded to avoid Idolatry ‖ they taught their Disciples, if an image were in the way, to fetch about some other; if they must needs go that way, to run; and, if a thorn should light in their foot, near the place, not to kneel, but sit down to pull it out, lest they should seem to give it reverence.

I weary you with these Jewish niceties. Consider then how devout, how liberal, how continent, how true-dealing, how zealous, how scrupulous, how austere, these men were, and see if it be not a wonder that our Saviour thus brandeth them; *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven:* that is, If your doctrine be not more righteous, you shall not be entered of the Church: if your holiness be not more perfect, you shall not enter into heaven: behold, God's kingdom below and above is shut upon them.

The poor Jews were so besotted with the admiration of these two, that they would have thought, if but two men must go to heaven, the one should be a Scribe, the other a Pharisee. What strange news was this, from him that kept the keys of David, that neither of them should come there? It was not the person of these men, not their learning, not wit, not eloquence, not honour, they admired so much, but their righteousness; and, lo, nothing but their righteousness is censured! Herein they seemed to exceed all men; herein all, that would be saved, must exceed them. Do but think how the amazed multitude stared upon our Saviour, when they heard this paradox. Exceed the Pharisees in righteousness! It were much for an angel from heaven. What shall the poor sons of the earth do, if these worthies be turned away with a repulse? Yea, perhaps, yourselves all that hear me this day, receive this not without astonishment and fear; while your consciences, secretly comparing your holiness with theirs, find it to come as much short of theirs, as theirs of perfection. And would to God you could

* Τας ἀπαρχας ἐδίδων. Epiph. Montan. in locum.

† Præc. Mos. cum Expos. ‡ *Vox Ægyptiaca. Versus quidam ex lege Mosis in pergameno scripti. scz.* 14 *priores* xiii. *Exod.* 4, 5, 6, 7, 8, 9. vi. *Deut.* Pagn. § *Quòd ferrum vim assandi habet.* Præc. Mos. cum Expos.

‖ Ibid.

fear more, and be more amazed with this comparison! for, to set you forward, must we exceed them, or else not be saved? If we let them exceed us, what hope, what possibility is there, of our salvation?

Ere we, therefore, shew how far we must go before them, look back with me, I beseech you, a little, and see how far we are behind them.

They taught diligently, and kept Moses's chair warm; Matthew xxiii. 3: how many are there of us, whom the great Master of the Vineyard may find loitering in this public market-place; and shake us by the shoulder, with a *Quid statis otiosi? Why stand you here idle!*

They compassed sea and land (Satan's walk,) to make a proselyte: we sit still and freeze in our zeal; and lose proselytes with our dull and wilful neglect.

They spent one quarter of the day in prayer: how many are there of us, that would not think this an unreasonable service of God? We are so far from this extreme devotion of the old Euchitæ, that we are rather worthy of a censure with those Spanish Priests * for our negligence. How many of you, Citizens, can get leave of Mammon, to bestow one hour of the day in a set [illegible] upon God? How many of you, Lawyers, are first clients to God, ere you admit others clients to you? how many of you have your thoughts fixed in Heaven, ere they be in Westminster? Alas, what dulness is this! what injustice! all thy hours are his, and thou wilt not lend him one of his own for thine own good.

They read, they recited the Law; some, twice a day; never went without some parts of it about them: but to what effect? "There is not one of our people," saith Josephus, "but answers to any question of the Law, as readily as his own name †:" how shall their diligence upbraid, yea condemn us! Alas, how do our Bibles gather dust for want of use, while our Chronicle, or our Statute-book, yea perhaps our idle and scurrilous Play-books are worn with turning! Oh, how happy were our forefathers, whose memory is blessed for ever; if they could, with much cost and more danger, get but one of Paul's Epistles in their bosoms! How did they hug it in their arms, hide it in their chest, yea in their heart! How did they eat, walk, sleep, with that sweet companion; and, in spite of all persecution, never thought themselves well, but when they conversed with it in secret! Lo, now these shops are all open; we buy them not: these books are open; we read them not: and we will be ignorant, because we will. The sun shines, and we shut our windows. It is enough for the miserable popish laity, to be thus dark, that live in the perpetual night of Inquisition: shall this be the only difference betwixt them and us; that they would read these holy leaves and may not, we may and will not? There is no ignorance to the wilful. I stand not upon a formal and verbal

* *Correcti à Concilio Toletan.* Bellar. † *Quilibet nostrûm de Lege interrogatus facilius quàm nomen suum respondet.* Jos. contr. App. l. ii.

knowledge: that, was never more frequent, more flourishing. But, if the main grounds of Christianity were thoroughly settled in the hearts of the multitude, we should not have so much cause of shame and sorrow, nor our adversaries of triumph and insultation. Shew less therefore, for God's sake, and learn more; and balance your wavering hearts with the sound truth of godliness, that you may fly steadily through all the tempests of errors. Make God's Law of your learned counsel, with David; and be happy. Else, if you will needs love darkness, you shall have enough of it: you have here inward darkness; there, *outward*, σκότος ἐξώτερον; Matthew viii. 12. This is your own darkness; that, his, of whom the Psalmist, *He sent darkness and it was dark:* dark indeed! A thick and terrible darkness *, joined with weeping and gnashing.

I urge not their awful reverence in their devotion, our sleepy or wild carelessness; their austere and rough discipline of the body, our wanton pampering of the flesh: though who can abide to think of a chaste Pharisee, and a filthy Christian; a temperate Pharisee, and a drunken Christian?

How shamefully is this latter vice, especially, grown upon us with time! We knew it once in our ordinary speech appropriated to beggars; now, gallants fight for it. This beastliness had wont be bashful, now, it is impudent: once, children were wont to shout at a drunkard, as some foul wonder; now, not to be drunk is quarrel enough among men, among friends: those knees, that we were wont to bow to the God of Heaven, are now bent to Bacchus in a paganish, bestial, devilish devotion. To leave the title of Christians, for shame let us be either men or beasts.

My speech hastens to their holy and wise strictness of carriage; wherein I can never complain enough of our inequality. They hated the presence, the fire, the fashion, the books of a Gentile, of a Samaritan: neither was there any hatred lost on the Samaritan's part; for if he had but touched a Jew, he would have thrown himself into the water, clothes and all †: both of them equally sick of a *Noli me tangere; Touch me not, for I am holier.* Isaiah lxv. 5. Our Romish Samaritans haunt our tables, our closets, our ears: we frown not; we dislike not. We match, converse, confer, consult with them carelessly; as if it were come to the old stay of that indifferent Appelles in Eusebius; *Sat est credere in crucifixum.* But that, which I most lament, and ye, Fathers and Brethren, if my voice may reach to any whom it concerneth, in the bowels of Christ let me boldly, though most unworthy, move your wisdoms, your care to redress it: our young students, the hope of posterity, newly crept out of the shell of philosophy, spend their first hours in the great Doctors of Popish controversies; Bellarmin is next to Aristotle: yea, our very ungrounded artisans, young gentlemen, frail women, buy, read, traverse promiscuously the dangerous writ-

* חשך אפלה *Tenebræ Caliginis.* Exod. x. 22. † *In aquam se cum vestibus immergunt, ubi contigerint aliquem ex aliâ gente:* μιασμὸν γαρ ἡγῶνται &c. Epiph.

ings of our subtlest Jesuits. What is the issue? Many of them have taken poison, ere they know what milk is; and, when they have once tasted this bane, they must drink and die. Oh, what pity, what vexation is it to a true heart, to see us thus robbed of our hopes; them, of their souls! I have heard, yea I have seen, and envied, the cautelous severity of our adversaries; which, upon the deepest pains, forbid the sale, yea the sight of those authors, which they term infectious. Where was ever Calvin publicly bought in one of their church-yards? Where ever read without licence; without security? I censure not this, as the peculiar fault of this place: would God this open remissness were not a common evil; and had not spread itself wide through all those Churches that are gone out of Babylon! Let no man tell me of the distinction of that old Canonist (Barthol. Brixiensis:) "Some things," saith he, "we read, lest they should be neglected; as the Bible: some, lest they should be unknown; as Arts and Philosophy: some, that they may be rejected; as Heretical Books." True: but let them read, that can reject, that can confute: we distrust not our cause, but their weak judgments. A good apothecary can make a good medicine of a strong poison; must children, therefore, be allowed that box? I know how unworthy I am to advise: only I throw down myself at your feet; and beseech you, that [redacted] and their examples may make us no less wise in our generation.

I follow the comparison. They paid tithes of all they had: not a potherb, but they tithed it; Matthew xxiii. 23. Hear this, ye sacrilegious Patrons, the merchants of souls, the pirates of the Church, the enemies of religion: they tithed all; you, nothing: they paid to their Levites; your Levites must pay to you: your cures must be purchased; your tithes abated, or compounded for: O the shame of religion! How too justly may I usurp of you that of Seneca: "Petty sacrileges are punished, while great ones ride in triumph!" Never excuse it with pretence of ceremony. Moses never gave so strict a charge for this as Paul: ἐν πᾶσιν ἀγαθοῖς; Galatians vi. 6. communicate *all thy goods* with thy teacher; *All*, with an emphasis. Well fare yet the honest Pharisees, whose rule was, *Decima, ut dives fias*; "Tithe, and be rich." If ever thou be the fatter for this gravel, or the richer with that thou stealest from God, let me come to beg at thy door.

Woe to you, Spiritual Robbers! Our blind forefathers clothed the Church; you despoil it: their ignorant devotion shall rise in judgment, against your ravening covetousness. If robbery, simony, perjury will not carry you to hell; hope still that you may be saved. They gave plentiful alms to the poor; we, instead of filling their bellies, grind their faces. What excellent laws had we lately enacted, that there should be no beggar in Israel! Let our streets, ways, hedges witness the execution. Thy liberality relieves some poor: it is well: but hath not thy oppression made more? Thy usury, extorting, racking, inclosing, hath wounded whole villages; and now thou befriendest two or three, with the plaisters of thy

bounty: the mercies of the wicked are cruel. They were precise in their Sabbath; we so loose in ours, as if God had no day: see whether our taverns, streets, highways descry any great difference. These things I vowed in myself to reprove: if too bitterly, as you think, pardon, I beseech you, this holy impatience; and blame the foulness of these vices, not my just vehemency.

And you, Christian Hearers, than which no name can be dearer, be persuaded to ransack your secure hearts: and, if there be any of you, whose awaked conscience strikes him for these sins, and places him below these Jews in this unrighteousness; if you wish or care to be saved, think it high time, as you would ever hope for entrance into God's kingdom, to strike yourselves on the thigh; and, with amazement and indignation, to say, *What have I done?* to abandon your wicked courses; to resolve, to vow to strive unto a Christian and conscionable reformation. Paul a Pharisee was, according to the righteousness of the Law, unreproveable; Phil. iii. 6: yet, if Paul had not gone from Gamaliel's feet to Christ's he had never been saved. Unreproveable, and yet rejected! Alas, my brethren, what shall become of our gluttony, drunkenness, pride, oppression, bribing, cosenages, adulteries, blasphemies, and [illegible]elves for them? God and men reprove us for these: what shall be[illegible] of us? If the civilly righteous shall not be saved, where shall the notorious sinner appear? A Christian below a Jew! For shame, where are we? Where is our emulation? Heaven is our goal; we all run; lo, the Scribes and Pharisees are before thee: what safety can it be, to come short of those, that come short of heaven? *Except your righteousness &c.*

III. You have seen these Scribes and Pharisees; their Righteousness, and our unrighteousness. See now, with like patience, their UNRIGHTEOUSNESS that was, and our righteousness that must be, wherein they failed, and we must exceed. They failed then in their Traditions and Practice. May I say they failed, when they exceeded? Their Traditions exceeded in number and prosecution; faulty, in matter.

To run well, but out of the way, according to the Greek proverb, is not better than to stand still. Fire is an excellent thing; but, if it be in the top of the chimney, it doth mischief rather. *It is good to be zealous*, in spite of all scoffs; but ἐν καλῷ, *In a good thing*; Galatians iv. 18. If they had been as hot for God, as they were for themselves, it had been happy: but now, *In vain they worship me*, saith our Saviour, *teaching for doctrines the Traditions of men.* Hence was that axiom received currently amongst their Jewish followers; "There is more in the words of the wise, than in the words of the Law*:" "More;" that is, more matter, more authority. And from this, principally, arises and continues that mortal quarrel, betwixt them and their KARRAIM and MINIM unto this day.

A great Jesuit (Serarius,) at least that thinks himself so, writes

* *Plus est in verbis sapientum, quàm in verbis Legis.* Galatin.

thus, in great earnest; "The Pharisees," saith he, "may not unfitly be compared to our Catholics *." Some men speak truth ignorantly; some, unwillingly: Caiphas never spake truer, when he meant it not. One egg is not liker to another, than the Tridentine Fathers to these Pharisees in this point; besides that of free-will, merit, full performance of the Law, which they absolutely received from them: for mark; "With the same reverence and devotion, do we receive and respect Traditions, that we do the books of the Old and New Testament †," say those Fathers in their Fourth Session. Hear both of these speak, and see neither: if thou canst discern whether is the Pharisee, refuse me in a greater truth. Not that we did ever say with that Arian in Hilary; "We debar all words that are not written ‡:" or would think fit, with those fanatical Anabaptists of Munster, that all books should be burnt besides the Bible. Some Traditions must have place, in every Church; but, their place: they may not take wall of Scripture: substance may not, in our valuation, give way to circumstance. God forbid!

If any man expect that my speech on this opportunity should descend to the discourse of our contradicted ceremonies, let him know, that I would rather mourn for this breach, than meddle with it. God knows how willingly I would spend myself into persuasions, if those would avail any thing; but I well see, that tears are fitter for this theme, than words. The name of our Mother is sacred, and her peace precious. As it was a true speech cited from that Father by Bellarmin, "The war of Heretics is the peace of the Church §;" so, would God our experience did not invert it upon us, "The war of the Church is the peace of Heretics!" Our discord is their music; our ruin, their glory. Oh, what a sight is this: brethren strive, while the enemy stands still, and laughs, and triumphs! If we desired the grief of our Common Mother, the languishing of the Gospel, the extirpation of religion, the loss of posterity, the advantage of our adversaries, which way could these be better effected, than by our dissensions? That Spanish Prophet (Escovedo) in our age, for so I find him styled, when king Philip asked him how he might become master of the Low Countries, answered; "If he could divide them from themselves." According to that old Machiavelian principle of our Jesuits, "Divide and Rule." And indeed it is concord only, as the posy ‖ or mot of the United States runs, which hath upheld them in a rich and flourishing estate, against so great and potent enemies. Our adversaries already brag of their victories; and what good heart can but bleed, to see what they have gained since we dissented, to foresee what they will gain? They are our mutual spoils, that have made them

* *Non malè comparari Pharisæos Catholicis.* † *Pari pietatis affectu et reverentiâ, Traditiones unà cum libris Veteris et Novi Testamenti suscipimus et veneramur.* Decr. i. Sess. 4. ‡ *Nolo verba quæ scripta non sunt legi.* § *Bellum Hæreticorum pax est Ecclesiæ*: ex Hilario. Bellar. ‖ *Concordiâ res parvæ crescunt, &c.*

proud and rich *. If you ever therefore look to see the good days of the Gospel, the unhorseing and confusion of that strumpet of Rome, for God's sake, for the Church's sake, for our own soul's sake, let us all compose ourselves to peace and love: *Oh pray for the peace of Jerusalem; that peace may be within her walls, and prosperity within her palaces.*

For the Matter of their Traditions, our Saviour hath taxed them in many particulars; about washings, oaths, offerings, retribution: whereof he hath said enough, when he hath termed their doctrine, the *Leaven of the Pharisees*, that is, sour and swelling. St. Jerome † reduces them to two heads. They were *turpia, anilia;* some so "shameful," that they might not be spoken; others idle and "doltish;" both so numerous, that they cannot be reckoned. Take a taste for all; and, to omit their real traditions, hear some of their interpretative. The Law was, that no leper might come into the temple: their Tradition ‡ was, that if he were let down through the roof, this were no irregularity. The Law was, a man might not carry a burden on the Sabbath: their Traditional § gloss; if he carried ought on one shoulder it was a burden, if on both none; if shoes alone, no burden; if with nails, not tolerable. Their stint of a sabbath's journey was a thousand cubits: their gloss || was, that this is to be understood without the walls; but, if a man should walk all day through a city as big as Nineveh, he offends not.

The Church of Rome shall vie strange glossems and ceremonious observations with them, whether for number or for ridiculousness. The day would fail me, if I should either epitomize the volume of their holy rites, or gather up those which it hath omitted. The new elected Pope, in his solemn Lateran procession, must take copper money out of his chamberlain's lap, and scatter it among the people, and say, *Gold and silver have I none* ¶. Seven years penance is enjoined to a deadly sin **; because Miriam was separated seven days for her leprosy; Numbers xii: and God says to Ezekiel, *I have given thee a day for a year;* Ezekiel iv. 6. Christ said to Peter, *Launch forth into the deep;* Luke v. 4: therefore he meant that Peter's successor should catch the great fish of Constantine's donation ††. But I favour your ears. That one I may not omit, how St. Jerome, whom they fondly term their Cardinal, compares some Popish fashions of his time with the Pharisaical; who, when he had spoken of their purple fringes in the four corners of their *Tallin*, and the thorns which these Rabbins tie in their skirts for penance and admonition of their duty: *Hoc apud nos*, saith he ‡‡, *superstitiosæ mulierculæ in parvulis Evangeliis, in crucis ligno et istiusmodi rebus factitant;* that is, "Thus superstitious

* *Nostrâ miseriâ tu es magnus*, De Pomp. Mimus. † In Matthew xxiii.
‡ *Præc. Mos. cum Expos. Rab.* § Ibid. || Ibid. ¶ Sacrarum ceremoniarum lib. i. *accipit de gremio Camerarii pecuniam, ubi nihil tamen est argenti; spargensque in populo dicit: Aurum et argentum non est mihi, quod autem habeo hoc tibi do.* ** Canon. Pœnitential. page 1. †† Otho Frisingensis in præfat.
‡‡ In Matthew xxiii.

old wives do amongst us, with little Gospels of John, with the wood of the Cross, and the like." Thus that Father directly taxeth this Romish use; who, if he were now alive, and should hear their Church groaning under the number of ceremonies more than the Jewish, would, besides holy Austin's complaint, redouble that censure of our Saviour, Matthew xxiii. 4, *Woe to you Scribes, Pharisees, hypocrites; for ye bind heavy burthens, and grievous to be borne, and lay them on men's shoulders!*

I forbear to speak of the erroneous opinions of these Jewish masters, concerning that Pythagorean transanimation *, or passage of the soul from one body to another, a point which the Jews had learned from them, Matthew xvi. 14; concerning the not rising up of the wicked; astronomical destiny; free-will; merit of works; perfection of obedience: in every of which, it were easy to lose myself and my speech.

I haste to their main unrighteousness; which was not so much the planting of these stocks, which God never set, as the graffing of all holiness and God's service upon them; a fashionable observation of the outward letter, with neglect of the true substance of the Law †; a vain-glorious ostentation of piety and perfection; and more care to be thought than to be good; a greater desire to be great, than good; cruelty and oppression, coloured with devotion.

My speech now, towards the closure, shall draw itself up within these two lists; of their Hypocrisy, their Worldliness: Hypocrisy, in Fashionableness and Ostentation; Worldliness, in Covetousness, Ambition. Only stir up yourselves a while, and suffer not your Christian attention to fail in this last act.

Some of their Rabbins say well, That God requires two things concerning his Law, Custody and Work: Custody, in the Heart; Work, in the Execution. These unsound and overly Pharisees did neither. It was enough, if they kept the Law in their hands: so they had a formal shew of godliness ‡, it was enough: if the outside of the platter were clean, they cared for no more. God had charged them to bind the Law to their hand, and before their eyes, Deut. vi. 8: wherein, as Jerome and Theophylact well interpret it, he meant the meditation and practice of his Law: they, like unto the foolish patient, which, when the physician bids him take that prescript, eats up the paper; if they could get but a list of parchment upon their left arm next their heart, and another scroll to tie upon their forehead, and four corners of fringe, or, if these be denied, a red thread § in their hand, thought they might say with Saul, *Blessed be thou of the Lord, I have done the commandment of the Lord.* That *Opus operatum* of the Papists, for I still parallel them, is not more false Latin than false Divinity. It is not the out-side of thy obedience, that God cares for; if never so holy

* Vide Drusium de tribus sectis Jud.

† *Alia doctrina Pharisæorum, quæ est nisi legis secundam carnem observatio?* Hier. in Gal. i. ‡ 2 Tim. iii. 5; μόρφωσιν εὐσεβείας. § *Si hæc prohibeantur, filum rubrum ponent in manu.* Præc. Mos. cum Expos.

never so glorious: it is enough, that men are cozened with these flourishes: the heart and the reins are those, that God looks after. What cares a good market-man, how good the fleece be, when the liver is rotten? God doth not regard fashion, so much as stuff. Thou deceivest thyself, if thou think those shews, that bleared the eyes of the world, can deceive him. *God shall smite thee, thou whited wall; God shall smite thee.* Dost thou think he sees not, how smoothly thou hast daubed on thine whorish complexion? He sees thee afar off; and hates thee, while thy parasites applaud thy beauty. I speak not of this carrion-flesh, which thou wantonly infectest with the false colours of thy pride, which God shall once wash off with rivers of brimstone: I speak of thy painted soul, and thy counterfeit obedience. Give me leave, yea let me take it, to complain, that we are fallen into a cold and hollow age; wherein the religion of many is but fashion, and their piety gilded superstition. Men care only to seem Christians. If they can get God's livery on their backs, and his name in their mouths, they outface all reproofs. How many are there, which, if they can keep their Church, give an alms, bow their knee, say their prayers, pay their tithes, and once a year receive the Sacrament, (it matters not how corrupt hearts, how filthy tongues, how false hands they bear,) can say in their hearts, with Esau, *I have enough, my brother!* As if God cared for this thy vain formality: as if he hated thee not so much more than a Pagan, by how much thou wouldest seem more good. Be not deceived: if long devotions, sad looks, hard penances, bountiful alms would have carried it, without the solid substance of godliness, these Scribes and Pharisees had never been shut out of heaven. Consider this, therefore, dear brethren; none but your own eyes can look into your hearts: we see your faces; the world sees your lives; yourselves see your souls: if your lives be not holy, your hearts sound; though your faces were like angels, you shall have your portion with devils. Tell not me thou hearest, prayest, talkest, believest: how livest thou? what doest thou? *Shew me thy faith by thy works*, saith James. It was an excellent answer, that good Moses gave to Lucius in the Church-story *; "The faith, that is seen, is better than the faith, that is heard:" and that of Luther not inferior, That faith doth *pinguescere operibus*; "grow fat and well-liking with good works." It is a lean, starved carcase of faith, thou pretendest, without these. If profession be all, the Scribes and Pharisees are before thee. Ransack thy heart; and find sound affection to God, firm resolutions to goodness, true hatred of sin; ransack thy life; and find the truth of works, the life of obedience: then, alone, thy righteousness exceeds the righteousness of the Scribes and Pharisees; and thou shalt enter into heaven.

Their Ostentation follows: wherein it is strange to consider, how those, that cared not to be good, should desire yet to seem good.

* Socrates Eccl. Hist.

So did these Pharisees: they would not fast without a smeared face; not give an alms without a trumpet; not pray without witnesses. Scribes, Pharisees, Hypocrites; they did act a religious part; they did but play devotion. They were nothing beside the stage: all for sight; nothing for substance. Would God this vice of hypocrisy had either died with them, or had only hereditarily descended to their successors! Satan will not let us be thus happy. I see no man's heart, but I dare boldly say the world is full of hypocrisy. *By their fruits you shall know them*, saith our Saviour: by their fruits; not by the blossoms of good purposes, nor the leaves of good profession, but by the fruits of their actions. Not to speak, how our mint and cummin hath encroached upon judgment and justice; search yourselves, ye Citizens: now, you draw near to God with your lips, with your ears; where is your heart? Here your devout attention seems to cry, *The Lord is God:* how many are there of you, that have any God at home? how many that have a false God? God at Church; Mammon in your shops? I speak not of all: God forbid! This famous City hath, in the darkest, in the wantonnest times, afforded (and so doth) many, that have done God honour, honesty to the Gospel: but how many are there of you, that, under smooth faces, have foul consciences! Fair words, false measures, forsworn valuations, adulterate wares, griping usuries have filled many of your coffers, and festered your souls: you know this; and yet, like Solomon's courtesan, you wipe your mouths, and it was not you. Your alms are written in Church-windows; your defraudings in the sand. All is good, save that which appears not. How many are there every where, that shame religion by professing it! whose beastly life makes God's truth suspected: for as, howsoever the Samaritan, not the Jew, relieved the distressed traveller, yet the Jew's religion was true, not the Samaritan's; so in others, truth of causes must not be judged by acts of persons: yet, as he said, "It must needs be good that Nero persecutes;" so, who is not ready to say, "It cannot be good that such a miscreant professes?" Woe to thee, Hypocrite! thou canst not touch, not name goodness, but thou defilest it. God will plague thee for acting so high a part. See what thou art, and hate thyself; or, if not that, yet see how God hates thee: he, that made the heart, says thou art no better than a handsome tomb; the house of death. Behold, here a green turf, or smooth marble, or engraven brass, and a commending epitaph; all sightly: but what is within? an unsavoury, rotten carcase. Though thou wert wrapped in gold, and perfumed with never so loud prayers, holy semblances, honest protestations; yet thou art but noisome carrion to God. Of all earthly things, God cannot abide thee: and if thou wouldest see how much lower yet his detestation reacheth, know, that when he would describe the torments of hell, he calls them, as their worst title, but the Portion of Hypocrites. Wherefore, *Cleanse your hands, ye sinners; and purge your hearts, ye double-minded;* James iv. 8. δίψυχοι: for, *unless your righteousness*

exceed the hypocritical *righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.*

My speech must end in their Covetousness and Ambition: a pair of heinous vices. I join them together: for they are not only brethren, but twins; yet so as the elder here also serves the younger. It is Ambition, that blows the fire of Covetousness. Oppression gets wealth; that wealth may procure honour. Why do men labour to be rich, but that they may be great?

Their Covetousness was such, that their throat, *an open sepulchre*, swallowed up whole houses of widows. Whence their goods are called by our Saviour, Luke xi. 41, τὰ ἐνόντα, not τὰ ὄντα; as if they were already in their bowels. And, which was worst of all, while their lips seemed to pray, they were but chewing of that morsel.

Their Ambition such, that they womanishly brawled and shouldered for the best seat; the highest pew; πρωτοκλισίαν καὶ πρωτοκαθεδρίας. Matth. xxiii. 6. A title, a wall, a chair, a cap, a knee, these were goodly cares for them that professed gravity, humility, mortification. Let me boldly say, Jerusalem never yielded so very Pharisees as Rome. These old disciples of Sammai and Hillel were not Pharisees in comparison of our Jesuits.

From Judgment, you see, I am descended to Practice; wherein it is no less easily made good, that these are more kindly Pharisees, than the ancient. A poor widow's cottage filled the paunch of an old Pharisee: how many fair patrimonies of devout young gentlemen Druryed * by them, (pardon the word, it is their own; the thing I know and can witness) have gone down the throat of these Loyolists, let their own Quodlibet and Catechism report. What speak I of secular inheritances? these eyes have seen no mean houses of devotion and charity swallowed up by them. As for their ambitious insinuations, not only all their own religious enviously cry down, but the whole world sees and rings of. What oar of State can stir, without their rowing? What kingdom either stands or falls, without their intermeddling? What noble family complains not of their prowling and stealth? And all this with a face of sad piety and stern mortification. Yea, what other is their great Master, but the king of Pharisees? who, under a pretence of simple piety, challenges without shame to have devoured the whole Christian world, the natural inheritances of secular princes, by the foisted name of Peter's Patrimony; and now, in most infamous and shameless ambition, calls great Emperors to his stirrup, yea to his footstool †. But what wander we so far from home?

* A word, which the Seminaries report, in their *Quodlibet*, usual amongst them, to signify beguiled and wiped of their inheritance; from the example of M. Henry Drury, of Lawshull, in Suffolk, so defeated by the Jesuits. As at Winnoxberg, in Flanders, near Dunkirk; where a rich legacy, given by a charitable lady for the building of a hospital, was cunningly turned to the maintenance of Jesuits.

† Sacr. cerem. l. i. de Cons. Benedict. et Coron. Pontif. *Postea Imperator, si præsens est, stapham equi Papalis tenet, et dein ducit equum per frænum aliquantulum.* And afterward: *Dum Imperator hæc officia præstat, debet Papa*

Væ nobis miseris, saith St. Jerome, *ad quos Pharisæorum vitia transierunt!* "Woe to us, wretched men, to whom the Pharisees' vices are derived!" The great Doctor of the Gentiles long ago said, *All seek their own, and not the things of God*; and is the world mended with age? Would God we did not find it a sure rule; that, as it is in this little world, the older it grows, the more diseased, the more covetous! We are all too much the true sons of our great grandmother; and have each of us an Eve's sweet tooth in our heads. We would be more than we are; and every man would be either τὶς, or ὁ *: either the man, or somebody. If a number of your consciences were ripped, O ye that would be Christian Gentlemen, Lawyers, Citizens, what do we think would be found in your maws? Here, the devoured patrimony of poor orphans; there, the commons of whole townships: here, the impropriate goods of the Church; there, piles of usury: here, bribes and unlawful fees; there, the raw and indigested gobbets of simony: yea, would God I might not say, but I must say it with fear, with sorrow, even of our sacred and divine profession, that which our Saviour of his twelve, *Ye are clean, but not all!* The multitude of our unregarded charges, and souls dying and starved for want of spiritual provision while they give us bodily, would condemn my silence for too partial. In all conditions of men, for particulars are subject to envy and exception, the daughters of the horseleech had never such a fruitful generation: they cry still, *Give, Give;* not *Give* alone, that is, the bread of Sufficiency; but *Give, Give*, that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulf of human desires? Every man would engross the whole world to himself; and, with that ambitious conqueror, fears it will be too little. And how few Agurs † are there, that pray against too much! From hence it is, that ye, Courtiers, grate upon poor trades with hard monopolies. Hence ye, Merchants, load them with deep and unreasonable prices, and make them pay dear for days. Hence ye, Great Men, wring the poor sponges of the commonalty into your private purses; for the maintenance of pride and excess. Hence ye, Cormorant Corn-mongers, hatch up a dearth in the time of plenty. God sends grain, but many times the Devil sends garners. The earth hath been no niggard in yielding; but you have been lavish in transporting, and close in concealing. Never talk of our extreme frosts: we see God's hand, and kiss the rod; but if your hearts, your charity were not more frozen, than ever the earth was, mean housekeepers should not need to beg, nor the meanest to starve for want of bread. Hence, lastly, our loud oppressions

modestè recusare: tandem cum aliquibus bonis verbis recipiendo permittit, aliquantulum progredi, &c. That is, "While the emperor doth these services of the Pope, of holding his stirrup, and leading his horse by the bridle, the Pope ought modestly to refuse: but at last with some good words, he suffers him to go on a while; and then at last stays himself, &c."

* Τὶς μέγας. Acts viii. 9. αὐτὸς ὁ. † *Give me not poverty nor riches*, Prov. xxx. 8.

of all sorts cry to heaven, and are answered with threats; yea, with variety of vengeances. Take this with thee yet, O thou Worldling, which hast the greedy worm under thy tongue with Isaiah's dogs, and never hast enough: thou shalt meet with two things, as unsatiable as thyself; the Grave, and Hell: and thou, whom all the world could not satisfy, there be two things whereof thou shalt have enough; Enough mould in the grave, enough fire in hell.

I love not to end with a judgment; and, as it were, to let my sun set in a cloud. We are all Christians: we should know the world what it is; how vain, how transitory, how worthless. We know where there are better things, which we profess ourselves made for, and aspiring to. Let us use the world like itself; and leave this importunate wooing of it to Heathens and Infidels, that knew no other heaven, no other God. Or, if you like that counsel better, "Be covetous:" "Be ambitious." *Covet spiritual gifts.* 1 Cor. xiv. 1. Never think you have grace enough: desire more; seek for more: this alone is worth your affections, worth your cares. Be still poor in this, that you may be rich; be rich, that you may be full; be full, that you may be glorious. Be Ambitious, of favour, of honour, of a kingdom; of God's favour, of the honour of saints, of the kingdom of glory. Whither, He, that hath bought it for us, and redeemed us to it, in his good time, safely and happily bring us! To that Blessed Saviour of ours, together with the Father, and his Good Spirit: the God of all the World, our Father, Redeemer, and Comforter, be given all praise, honour, and glory, now and for ever. Amen.

SERMON II.

THE PASSION SERMON;

PREACHED AT PAUL'S CROSS, ON GOOD-FRIDAY, APRIL 14, 1609.

TO THE ONLY HONOUR AND GLORY OF

GOD,

MY DEAR AND BLESSED SAVIOUR,

WHICH HATH DONE AND SUFFERED ALL THESE THINGS FOR MY SOUL,

HIS WEAK AND UNWORTHY SERVANT

HUMBLY DESIRES TO CONSECRATE HIMSELF AND HIS POOR LABOURS:

BESEECHING HIM TO ACCEPT, AND BLESS THEM TO THE PUBLIC GOOD, AND TO THE PRAISE OF HIS OWN GLORIOUS NAME.

TO THE READER.

I Desire not to make any apology for the edition of this my Sermon. It is motive enough, that herein I affect a more public and more enduring good. Spiritual niceness is the next degree to unfaithfulness. This point cannot be too much urged, either by the tongue, or press. Religion and our souls depend upon it; yet are our thoughts too much beside it. The Church of Rome so fixes herself, in her adoration, upon the Cross of Christ, as if she forgat his glory: many of us so conceive of him glorious, that we neglect the meditation of his Cross, the way to his glory and ours. If we would proceed right, we must pass from his Golgotha to the Mount of Olives, and from thence to heaven; and there seek and settle our rest. According to my weak ability, I have led this way in my speech; beseeching my readers to follow me with their hearts, that we may overtake him, which is entered into the true sanctuary, even the highest heavens, to appear now in the sight of God for us.

JOHN xix. 30.

When Jesus therefore had received the vinegar, he said, It is finished; and bowing the head, he gave up the Ghost.

THE bitter and yet victorious Passion of the Son of God, right honourable and beloved Christians, as it was the strangest thing that ever befel the earth, so is both of most sovereign use, and looks for the most frequent and careful meditation. It is one

of those things, which was once done, that it might be thought of for ever. Every day therefore must be the Good Friday of a Christian; who, with that great Doctor of the Gentiles, must desire to know nothing but Jesus Christ, and him crucified.

I. There is no branch or circumstance in this wonderful business, which yields not infinite matter of discourse. According to the solemnity of this time and place, I have chosen to commend unto your Christian attention, our Saviour's Farewell to Nature (for his reviving was above it) in his Last Word, in his Last Act. His LAST WORD, *It is finished;* his Last Act, *He gave up the Ghost.* That, which he said, he did. If there be any theme, that may challenge and command our ears and hearts, this is it: for, behold, the sweetest word that ever Christ spake, and the most meritorious act that ever he did, are met together, in this his last breath. In the one, ye shall see him triumphing: yielding, in the other; yet so as he overcomes.

Imagine, therefore, that you saw Christ Jesus, in this day of his passion, who is every day here crucified before your eyes, advanced upon the Chariot of his Cross; and now, after a weary conflict, cheerfully overlooking the despight and shame of men, the wrath of his Father, the law, sin, death, hell; which all lie gasping at his foot: and then you shall conceive, with what spirit he saith, *Consummatum est, It is finished.*

What is finished? shortly; all the Prophecies, that were of him; all Legal Observations, that prefigured him; his own Sufferings; our Salvation: THE PROPHECIES ARE ACCOMPLISHED, THE CEREMONIES ABOLISHED, HIS SUFFERINGS ENDED, OUR SALVATION WROUGHT: these four heads shall limit this first part of my speech; only let them find and leave you attentive.

1. Even this very word is prophesied of; *All things that are written of me, have an end,* saith Christ. What end? This, *It is finished.* This very end hath his end here. What therefore is finished? Not this prediction only of his last draught, as Augustin: that were too particular. Let our Saviour himself say, *All things that are written of me by the prophets.* It is a sure and convertible rule, "Nothing was done by Christ, which was not foretold: nothing was ever foretold by the prophets of Christ, which was not done."

It would take up a life to compare the Prophets and Evangelists, the predictions and the history, and largely to discourse how the one foretells and the other answers: let it suffice to look at them running. Of all the Evangelists, Saint Matthew hath been most studious, in making these references and correspondences; with whom, the burden or under song of every event, is still, *ut impleretur, that it might be fulfilled.* Thus hath he noted, if I have reckoned them aright, two and thirty several prophecies concerning Christ, fulfilled in his birth, life, death*. To which St. John adds many more.

* Isaiah vii. 14. Matth. i. 23. | Hosea xi. 1. Matth. ii. 15.
Micah v. 2. Matth. ii. 6. | Jerem. xxxi. 15. Matth. ii. 18.

Our speech must be directed to his Passion: omitting the rest, let us insist in those.

He must be apprehended: it was fore-prophesied; *The Anointed of the Lord was taken in their nets*, saith Jeremiah: but how? he must be sold: for what? for thirty silver pieces; and what must those do? buy a field: all foretold; *And they took thirty silver pieces, the price of him that was valued, and gave them for the potters field*, saith Zechariah (miswritten Jeremiah, by one letter mistaken in the abbreviation.) By whom? *That child of perdition, that the Scripture might be fulfilled.* Which was he? It is foretold; *He that eateth bread with me*, saith the Psalmist. And what shall his Disciples do? Run away: so saith the prophecy; *I will smite the shepherd, and the sheep shall be scattered*, saith Zechariah. What shall be done to him? He must be scourged and spit upon: behold, not those filthy excrements could have lighted upon his sacred face, without a prophecy; *I hid not my face from shame and spitting*, saith Isaiah. What shall be the issue? In short, he shall be led to death: it is the prophecy; *The Messiah shall be slain*, saith Daniel: what death? he must be lift up; *Like as Moses lift up the serpent in the wilderness, so shall the Son of Man be lift up.* Chrysostom saith well, that some actions are parables; so may I say, some actions are prophecies: such are all types of Christ, and this with the foremost. Lift up, whither? to the Cross: it is the prophecy; *hanging upon a tree*, saith Moses: How lift up? nailed to it: so is the prophecy; *Foderunt manus, They have pierced my hands and my feet*, saith the Psalmist: With what company? two thieves: *With the wicked was he numbered*, saith Isaiah: Where? *Without the gates*, saith the prophecy. What became of his garments? They cannot so much as cast the dice for his coat, but it is prophesied; *They divided my garments, and on my vestures cast lots*, saith the Psalmist. He must die then on the Cross: but how? voluntarily. *Not a bone of him shall be broken*: what hinders it? lo, there he hangs, as it were neglected and at mercy; yet all the raging Jews, no, all the Devils in hell cannot stir one bone in his blessed body: it was prophesied in the Easter-Lamb, and it must be fulfilled in him that is the True Passover, in spite of

Judg. xiii. 5.	Matth. ii. ult.	Psalm viii. 2.	Matth. xxi. 16.
Isaiah xl. 3.	Matth. iii. 3.	Isaiah v. 1.	Matth. xxi. 33.
Isaiah ix. 1.	Matth. iv. 15.	Psalm cxviii. 22.	Matth. xxi. 44.
Lev. xiv. 4.	Matth. iii. 4.	Psalm cx. 1.	
Isaiah liii. 4.	Matth. viii. 17.	Isaiah viii. 14.	
Isaiah lxi. 1.	Matth. xi. 5.	Psalm xli. 9.	Matth. xxvi. 23.
Isaiah xlii. 1.	Matth. xii. 18.	Isaiah liii. 10.	Matth. xxvi. 54.
Jonah i. 17.	Matth. xii. 40.	Zech. xiii. 7.	Matth. xxvi. 31.
Isaiah vi. 9.	Matth. xiii. 14.	Lam. iv. 20.	Matth. xxvi. 56.
Psalm lxxviii. 2.	Matth. xiii. 35.	Isaiah l. 6.	Matth. xxvi. 67.
Isai. xxxv. 5. 6.	Matth. xv. 30.	Zech. xi. 12, 13.	Matth. xxvii. 9.
Isaiah lxii. 11. Zech. ix. 9.	Matth. xxi. 5.	Psalm xxii. 18.	Matth. xxvii. 35.
		Psalm xxii. 1.	Matth. xxvii. 46.
Jerem. vii. 11.	Matth. xxi. 13.	Psalm lxix. 21.	Matth. xxvii. 48.

I have corrected these references in several places, as they were given very inaccurately. More might be added to them, by a careful comparison of St. Matthew with the Old Testament.—EDITOR.

fiends and men. How then? he must be thrust in the side: behold, not the very spear could touch his precious side being dead, but it must be guided by a prophecy; *They shall see him whom they have thrust thorough*, saith Zechariah. What shall he say the while? not his very words but are forespoken: his Complaint, *Eli, Eli, lama sabacthani*, as the Chaldee, or עזבתני, as the Hebrew, Psalm xxii. 2: his Resignation, *In manus tuas, Into thy hands I commend my spirit*; Psalm xxxi. 5: his Request, *Father, forgive them: He prayed for the transgressors*, saith Isaiah. And now, when he saw all these prophecies were fulfilled, knowing that one remained, he said, *I thirst.* "*Domine, quid sitis?*" saith one; "O Lord, what thirstest thou for?" A strange hearing, that a man, yea that God and man dying, should complain of thirst.

Could he endure the scorching flames of the wrath of his Father, the curse of our sins, those tortures of body, those horrors of soul, and doth he shrink at his thirst? No, no: he could have borne his drought, he could not bear the Scripture not fulfilled. It was not necessity of nature, but the necessity of his Father's decree, that drew forth this word, *I thirst.*

They offered it before, he refused it. Whether it were an ordinary potion for the condemned to hasten death, as in the story of M. Antony, which is the most received construction; or whether it were that Jewish potion, whereof the Rabbins speak, whose tradition was, that the malefactor to be executed, should, after some good counsel from two of their teachers, be taught to say, "Let my death be to the remission of all my sins*," and then that he should have given him a bowl of mixed wine, with a grain of frankincense, to bereave him both of reason and pain†: I durst be confident in this latter; the rather, for that St. Mark calls this draught, οἶνον ἐσμυρνισμένον, Myrrh-wine, mingled, as is like, with other ingredients; and Montanus agrees with me in the end, *Ad stuporem et mentis alienationem:* a fashion, which Galatine observes out of the Sanhedrim, to be grounded upon Prov. xxxi. 6. *Give strong drink to him that is ready to perish:* I leave it modestly in the midst: let the learneder judge. Whatsoever it were, he would not die, till he had complained of thirst, and in his thirst tasted it. Neither would he have thirsted for or tasted any, but this bitter draught; that the Scripture might be fulfilled; *They gave me vinegar to drink.* And lo, now *Consummatum est; All is finished.*

If there be any Jew amongst you, that, like one of John's unseasonable disciples, shall ask, *Art thou he, or shall we look for another?* he hath his answer. Ye men of Israel, why stand you gazing and gaping for another Messiah? In this alone, all the prophecies are finished; and of him alone, all was prophesied and was finished. Paul's old rule holds still, *To the Jews a stumbling block;* and that more ancient curse of David, *Let their table be made a snare:* And Stephen's two brands stick still in the flesh of these wretched men! one in their neck, *stiffnecked*, σκληροτράχηλοι;

* *Sit mors mea in remissionem omnium iniquitatum mearum.*

† *Ut usus rationis tollatur.*

the other in their heart, *uncircumcised*, ἀπερίτμητοι; the one, Obstinacy; the other, Unbelief. Stiff necks indeed! that will not stoop and relent with the yoke of sixteen hundred years' judgment and servility. Uncircumcised hearts! the film of whose unbelief would not be cut off with so infinite convictions. O mad and miserable Nation! let them shew us one prophecy, that is not fulfilled; let them shew us one other, in whom all the prophecies can be fulfilled; and we will mix pity with our hate: if they cannot, and yet resist, their doom is past; *Those mine enemies, that would not have me to reign over them, bring them hither, and slay them before me. So let thine enemies perish, O Lord!*

But what go I so far? Even amongst us, to our shame, this riotous age hath bred a monstrous* generation, (I pray God I be not now in some of your bosoms, that hear me this day,) compounded, much like to the Turkish religion, of one part, Christian; another, Jew; a third, Worldling; a fourth, Atheist, a Christian's face; a Jew's heart; a Worldling's life; and, therefore, Atheous in the whole: that acknowledge a God, and know him not; that profess a Christ, but doubt of him, yea, believe him not: the fool hath said in his heart, "There is no Christ." What shall I say of these men? They are worse than devils: that yielding spirit could say, *Jesus I know:* and these miscreants are still in the old tune of that tempting devil; *Si tu es filius Dei, If thou be the Christ.* O God, that after so clear a Gospel, so many miraculous confirmations, so many thousand martyrdoms, so many glorious victories of truth, so many open confessions of angels, men, devils, friends, enemies, such conspirations of heaven and earth, such universal contestations of all ages and people, there should be left any spark of this damnable infidelity in the false hearts of men! Behold then, ye despisers, and wonder, and vanish away: whom have all the prophets foretold? or what have the prophecies of so many hundreds, yea thousands of years, foresaid, that is not with this word finished? Who could foretell these things, but the Spirit of God? Who could accomplish them, but the Son of God? *He spake by the mouth of his holy prophets,* saith Zechariah: he hath spoken, and he hath done. One true God in both. None other spirit could foresay these things should be done: none other power could do these things, thus foreshewed. This word, therefore, can fit none but the mouth of God our Saviour, *It is finished.* We know whom we have believed; *Thou art the Christ, the Son of the Living God.* Let him, that loves not the Lord Jesus, be accursed to the death.

2. Thus the PROPHECIES are finished: of the LEGAL OBSERVATIONS, with more brevity.

Christ is the end of the Law: What law? Ceremonial, Moral. Of the Moral; it was kept perfectly by himself, satisfied fully for us: of the Ceremonial; it was referred to him, observed of him, fulfilled in him, abolished by him.

There were nothing more easy, than to shew you how all those

* Aug. ad. Hier. *Dum volunt et Judæi esse et Christiani, nec Judæi sunt, nec Christiani.*

Jewish Ceremonies looked at Christ: how Circumcision, Passover, the Tabernacle both outer and inner, the Temple, the Laver, both the Altars*, the Tables of Shew-bread, the Candlesticks, the Veil, the Holy of Holies, the Ark, the Propitiatory, the Pot of Manna, Aaron's Rod, the High Priest, his Order and Line, his Habits, his Inaugurations, his Washings, his Anointings, his Sprinklings, Offerings, the Sacrifices, ἱλαστικὰ εὐχαριστικὰ, and whatever Jewish rite, had their virtue from Christ, relation to him, and their end in him.

This was then their last gasp; for, now straight they died with Christ, now the veil of the Temple rent: as Austin well notes out of Matthew's order; "It tore then, when Christ's last breath passed†." That conceit of Theophylact is witty; that, as the Jews were wont to rend their garments when they heard blasphemy, so the Temple, not enduring these execrable blasphemies against the Son of God, tore his veil in pieces. But that is not all: the veil rent, is the obligation of the Ritual Law cancelled; the way into the heavenly sanctuary opened; the shadow giving room to the substance: in a word, it doth that which Christ saith, *Consummatum est.*

Even now then the Law of Ceremonies died: it had a long and solemn burial, as Augustin‡ saith well; perhaps figured in Moses, who died not lingeringly, but was thirty days mourned for. What means the Church of Rome to dig them up, now rotten in their graves? and that, not as they had been buried, but sown with a plenteous increase; yea, with the inverted usury of too many of you Citizens; ten for one. It is a grave and deep censure of that resolute Jerome§, *Ego è contrario loquar*, &c. "I say," saith he, "and in spite of all the world dare maintain, that now the Jewish ceremonies are pernicious and deadly; and whosoever shall observe them, whether he be Jew or Gentile," *in barathrum diaboli devolutum*, "shall fry in hell for it." Still altars? still priests? sacrifices still? still washings? still unctions? sprinkling, shaving, purifying? still all, and more than all? Let them hear but Augustin's‖ censure, *Quisquis nunc*, &c. "Whosoever shall now use them, as it were raking them up out of their dust, he shall not be *pius deductor corporis, sed impius sepulturæ violator;* an impious and sacrilegious wretch, that ransacks the quiet tombs of the dead."

I say not that all Ceremonies are dead, but the Law of Ceremonies, and of Jewish. It is a sound distinction of them, that profound Peter Martyr hath in his epistle to that worthy Martyr, Father, Bishop Hooper: some are typical, fore-signifying Christ to come; some of order and decency; those are abrogated, not

* Θυμιατήριον, Θυσιαστήριον. † *Ex quo apparet tunc scissum esse, cùm Christus emisit spiritum.* ‡ *Ceremoniæ sicut defuncta corpora necessariorum officiis deducenda erant ad sepulturam, non simulatè, sed religiosè, nec deserenda continuò.* Augustin. § *Ego è contrario loquar, et reclamanto mundo liberâ voce pronunciem, ceremonias Judæorum perniciosas esse, et mortiferas, et quicunque eas observaverit, sive ex Judæis sive ex Gentibus, in barathrum diaboli devolutum.* Hier. ‖ *Quisquis nunc ea celebrare voluerit, tanquam sopitos cineres eruens, non erit pius &c.*

these. The Jews had a fashion of prophesying in the churches; so the Christians from them, as Ambrose: the Jews had an eminent pulpit of wood; so we: they gave names at their circumcision; so we at baptism: they sung psalms, melodiously in churches; so do we: they paid and received tithes; so do we: they wrapped their dead in linen with odours; so we: the Jews had sureties at their admission into the Church; so we: these instances might be infinite: the Spouse of Christ cannot be without her laces, and chains, and borders. Christ came not to dissolve order. But thou, O Lord, how long; how long shall thy poor Church find her ornaments, her sorrows? and see the dear sons of her womb, bleeding about these apples of strife? Let me so name them, not for their value (even small things, when they are commanded, look for no small respect,) but for their event. The enemy is at the gates of our Syracuse: how long will we suffer ourselves, taken up with angles and circles in the dust*.

Ye men, brethren, and fathers, help: for God's sake, put to your hands, to the quenching of this common flame: the one side, by humility and obedience; the other, by compassion: both, by prayers and tears. Who am I, that I should revive to you the sweet spirit of that divine Augustin, who, when he heard and saw the bitter contentions betwixt two grave and famous Divines, Jerome and Ruffin; *Heu mihi*, saith he, *qui vos alicubi simul invenire non possum;* "Alas, that I should never find you two together, how would I fall at your feet, how I would embrace them, and weep upon them, and beseech you, either of you for other, and each for himself, both of you for the Church of God; but especially, for the weak, for whom Christ died, who, not without their own great danger, see you two fighting in this theatre of the world." Yet, let me do what he said he would do; beg for peace, as for life: by your filial piety to the Church of God, whose ruins follow upon our divisions; by your love of God's truth; by the graces of that one Blessed Spirit, whereby we are all informed and quickened; by the precious blood of that Son of God, which, this day and this hour, was shed for our redemption; be inclined to peace and love: though our brains be different, yet let our hearts be one. It was, as I heard, the dying speech of our late reverend, worthy, and gracious Diocesan; *Modò me moriente vivat ac floreat Ecclesia;* "Oh, yet if, when I am dead, the Church may live and flourish!"

What a spirit was here! what a speech! how worthy never to die! how worthy of a soul so near to his heaven! how worthy of so happy a succession! Ye, whom God hath made inheritors of this blessed care, who do no less long for the prosperity of Sion, live you to effect what he did but live to wish; all peace with

* Alluding to the well known story, which Plutarch relates concerning Archimedes; that, when Marcellus had taken Syracuse, the mathematician's mind, as well as his eyes, was so fixed and intent upon some geometrical figures, that he neither heard the noise of the Romans, nor perceived the city to be taken.
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ourselves, and war with none but Rome and Hell. And if there be any wayward Separatist, whose soul professeth to hate peace, I fear to tell him Paul's message; yet I must: *Would to God those were cut off that trouble you!* How cut off? As good Theodosius said to Demophilus, a contentious Prelate; *Si tu pacem fugis**, &c. "If thou fly peace, I will make thee fly the Church." Alas, they do fly it: that, which should be their punishment, they make their contentment: how are they worthy of pity! As Optatus of his Donatists; they are brethren, might be companions, and will not. O wilful men; whither do they run? from one Christ to another? Is Christ divided? we have him, thanks be to our good God, and we hear him daily; and whither shall we go from thee? *thou hast the words of eternal life.*

3. Thus the Ceremonies are *finished:* now hear the END OF HIS SUFFERINGS, with like patience and devotion.

His death is here included: it was so near, that he spake of it as done; and, when it was done, all was done. How easy is it to lose ourselves in this discourse! how hard not to be overwhelmed with matter of wonder; and to find either beginning or end! his sufferings found an end, our thoughts cannot. Lo, with this word he is happily waded out of those deeps of sorrows, whereof our conceits can find no bottom: yet let us, with Peter, gird our coat, and cast ourselves a little into this sea.

All his life was but a perpetual Passion. In that he became man, he suffered more than we can do, either while we are men, or when we cease to be men; he *humbled,* ἐταπείνωσε; yea, he *emptied himself,* ἐκένωσε. We, when we cease to be here, are *clothed upon,* 2 Cor. v. 2. We both win by our being, and gain by our loss; he lost, by taking our more or less to himself, that is, manhood. For, though ever as God, *I and my Father are one;* yet, as man, *My Father is greater than I.* That man should be turned into a beast, into a worm, into dust, into nothing; is not so great a disparagement, as that God should become man: and yet it is not finished; it is but begun.

But what man? If, as the absolute Monarch of the World, he had commanded the vassalage of all emperors and princes, and had trod on nothing but crowns and scepters and the necks of kings, and bidden all the potentates of the earth to attend his train; this had carried some port with it, suitable to the heroical Majesty of God's Son. No such matter: here is *neither form nor beauty;* unless perhaps, μορφὴν δούλου, *the form of a servant: you have made me to serve with your sins.* Behold, he is a man to God; a servant to man; and, be it spoken with holy reverence, a drudge to his servants. *He is despised and rejected of men;* yea (as himself, of himself) *a worm, and no man, the shame of men, and contempt of the people. Who is the King of Glory? the Lord of Hosts, he is the King of Glory;* Psalm xxiv. 10. Set these two together; *the King of Glory; the shame of men:* the more honour, the more abasement.

* *Si tu pacem fugis, ego te ab Ecclesiâ fugere mando.*

Look back to his cradle: there you find him rejected of the Bethlehemites; born and laid, alas, how homely, how unworthily; sought for by Herod, exiled to Egypt, obscurely brought up in a cottage of a poor foster-father, transported and tempted by Satan, derided of his kindred, blasphemously traduced by the Jews, pinched with hunger, restless, harbourless, sorrowful, persecuted by the Elders and Pharisees, sold by his own servant, apprehended, arraigned, scourged, condemned, and yet it is not finished. Let us, with that disciple, follow him afar off; and, passing over all his contemptuous usage in the way, see him brought to his Cross.

Still the further we look, the more wonder: every thing adds to this ignominy of suffering, and triumph of over-coming. Where was it? *not in a corner*, as Paul saith to Festus, Acts xxvi. 26. *ἐν γωνίᾳ*; but in Jerusalem, the eye, the heart of the world. Obscurity abateth shame: public notice heightens it: *Before all Israel and before this sun*, saith God to David, when he would thoroughly shame him: in Jerusalem, which he had honoured with his presence, taught with his preachings, astonished with his miracles, bewailed with his tears; *O Jerusalem, Jerusalem, how oft would I, and thou wouldst not! O yet, if in this thy day.* Cruelty and unkindness, after good desert, afflict so much more, as our merit hath been greater. Whereabouts? without the gates, in Calvary, among the stinking bones of execrable malefactors. Before, the glory of the place bred shame; now, the vileness of it. When? but in the Passover; a time of greatest frequence and concourse of all Jews and Proselytes: a holy time: when they should receive the figure, they reject the substance: when they should kill and eat the Sacramental Lamb, in faith, in thankfulness; they kill the Lamb of God, our true Passover, in cruelty and contempt. With whom? The quality of our company either increases or lessens shame. "In the midst of thieves," saith one*, "as the prince of thieves:" there was no guile in his mouth, much less in his hands: yet, behold, he, that *thought it no robbery to be equal with God*, is made equal to robbers and murderers; yea, superior in evil.

What suffered he? As all lives are not alike pleasant, so all deaths are not equally fearful. There is not more difference betwixt some life and death, than betwixt one death and another. See the Apostle's gradation: *He was made obedient to the death, even the death of the Cross:* the Cross, a lingering, tormenting, ignominious death. The Jews had four kinds of death for malefactors; the towel, the sword, fire, stones; each of these above other in extremity. Strangling with the towel, they accounted easiest; the sword worse than the towel; the fire worse than the sword; stoning worse than the fire: but this Roman death was worst of all. *Cursed is every one that hangeth on a tree.* Yet, as Jerome well, "He is not therefore accursed, because he hangeth; but therefore he hangeth, because he is accursed." *He was made,*

* *In medio latronum, tanquam latronum immanissimus.* Luther.

κατάρα, *a curse for us.* The curse was more than the shame: yet the shame is unspeakable; and yet not more than the pain.

Yet all, that die the same death, are not equally miserable: the very thieves fared better in their death than he. I hear of no irrision, no inscription, no taunts, no insultation on them: they had nothing but pain to encounter; he, pain and scorn. An ingenious and noble nature can worse brook this than the other; any thing, rather than disdainfulness and derision: especially, from a base enemy. I remember that learned father begins Israel's affliction, with Ishmael's persecuting laughter. The Jews, the soldiers, yea, the very thieves flouted him and triumphed over his misery: his blood cannot satisfy them, without his reproach.

Which of his senses now was not a window to let in sorrow? His Eyes saw the tears of his Mother and friends, the unthankful demeanour of mankind, the cruel despight of his enemies: his Ears heard the revilings and blasphemies of the multitude; and, whether the place were noisome to his Scent, his Touch felt the nails, his Taste the gall.

Look up, O all ye beholders, look upon this precious body, and see what part ye can find free. That Head, which is adored and trembled at by the angelical spirits, is all raked and harrowed with thorns: that Face, of which it is said, *Thou art fairer than the children of men,* is all besmeared with the filthy spittle of the Jews, and furrowed with his tears: those Eyes, clearer than the sun, are darkened with the shadow of death: those Ears, that hear the heavenly concerts of angels, now are filled with the cursed speakings and scoffs of wretched men: those Lips, that *spake as never man spake,* that command the spirits both of light and darkness, are scornfully wet with vinegar and gall: those Feet, that trample on all the powers of hell, *(his enemies are made his footstool,)* are now nailed to the footstool of the Cross: those Hands, that freely sway the scepter of the heavens, now carry the reed of reproach, and are nailed to the tree of reproach: that whole Body, which was conceived by the Holy Ghost, was all scourged, wounded, mangled: this is the outside of his sufferings.

Was his Heart free? Oh no: the inner part or soul of this pain, which was unseen, is as far beyond these outward and sensible, as the soul is beyond the body; God's wrath, beyond the malice of men. These were but love-tricks, to what his soul endured; *O all ye that pass by the way, behold and see, if there be any sorrow like to my sorrow:* alas, Lord, what can we see of thy sorrows? we cannot conceive so much as the heinousness and desert of one of those sins, which thou bearest: we can no more see thy pain, than we could undergo it: only this we see, that what the infinite sins, of almost infinite men, committed against an Infinite Majesty, deserved in infinite continuance; all this thou, in the short time of thy Passion, hast sustained. We may behold and see; but all the glorious spirits in heaven cannot look into the depth of this suffering.

* *Caput angelicis spiritibus tremebundum spinis coronatur, &c.*

Do but look yet a little into the passions of this his Passion; for by the manner of his sufferings, we shall best see what he suffered. Wise and resolute men do not complain of a little: holy martyrs have been racked, and would not be loosed; what shall we say if the author of their strength, God and Man, bewray passions? what would have overwhelmed men, would not have made him shrink; and what made him complain, could never have been sustained by men. What shall we then think, if he were affrighted with terrors, perplexed with sorrows, and distracted with both these? And, lo, he was all these.

For, first, here was an Amazed Fear. For millions of men to despair, was not so much as for him to fear: and yet it was no slight fear: he began, ἐκθαμβεῖσθαι, *to be astonied with terror; which, in the days of his flesh, offered up prayers and supplications, with strong cries and tears, to him that was able to help him, and was heard in that he feared.* Never was man so afraid of the torments of hell, as Christ, standing in our room, of his Father's wrath. Fear is still suitable to apprehension. Never man could so perfectly apprehend this cause of fear: he felt the chastisements of our peace, yea the curse of our sins; and therefore might well say with David, *I suffer thy terrors with a troubled mind;* yea, with Job, *The arrows of God are in me, the terrors of God fight against me.*

With fear, there was a Dejecting Sorrow, ἀδημονία; *My soul is on all sides heavy to the death;* περίλυπες. His strong cries, his many tears, are witnesses of this Passion: he had formerly shed tears of pity, and tears of love; but now, of anguish: he had before sent forth cries of mercy; never of complaint, till now. When the Son of God weeps and cries, what shall we say or think?

Yet further, betwixt both these and his love what a conflict was there! It is not amiss distinguished, that he was always *in agony;* but now, in ἀγωνίᾳ, *in a struggling passion of mixed grief.* Behold, this field was not without sweat and blood; yea, a sweat of blood. Oh, what man or angel can conceive the taking of that heart, that, without all outward violence, merely out of the extremity of his own Passion, bled, through the flesh and skin, not some faint dew, but solid drops of blood? No thorns, no nails fetched blood from him, with so much pain as his own thoughts. He saw the fierce wrath of his Father; and therefore feared: he saw the heavy burden of our sins to be undertaken; and, thereupon, besides fear, justly grieved: he saw the necessity of our eternal damnation, if he suffered not; if he did suffer, of our redemption; and therefore his love encountered both grief and fear. In itself, he would not drink of that cup: in respect of our good and his decree, he would and did; and, while he thus striveth, he sweats and bleeds. There was never such a combat; never such a bloodshed: and yet it is not finished. I dare not say, with some Schoolmen, that the sorrow of his Passion was not so great as the sorrow of his compassion; yet that was surely exceeding great. To see the ungracious carelessness of mankind, the slender fruit

of his sufferings, the sorrows of his Mother, disciples, friends; to foresee, from the watchtower of his Cross, the future temptations of his children, desolations of his Church; all these must needs strike deep into a tender heart. These he still sees and pities, but without passion: then, he suffered in seeing them.

Can we yet say any more? Lo, all these sufferings are aggravated by his fulness of knowledge and want of comfort; for, he did not shut his eyes, as one saith, when he drunk this cup: he saw how dreggish, and knew how bitter, it was. Sudden evils afflict, if not less, shorter. He foresaw, and foresaid, every particular he should suffer: so long as he foresaw, he suffered: the expectation of evil, is not less than the sense: to look long for good, is a punishment; but for evil, is a torment. No passion works upon an unknown object: as no love, so no fear, is of what we know not. Hence men fear not hell, because they foresee it not: if we could see that pit open before we come at it, it would make us tremble at our sins; and our knees to knock together, as Belshazzar's; and, perhaps, without faith, to run mad at the horror of judgment. He saw the burden of all particular sins to be laid upon him: every dram of his Father's wrath was measured out to him, ere he touched this potion: this cup was full, and he knew that it must be wringed, not a drop left: it must be finished.

Oh yet, if, as he foresaw all his sorrows, so he could have seen some mixture of refreshing! *But I found none to comfort me, no, none to pity me.* And yet it is a poor comfort, that arises from pity. Even so, O Lord, thou treadest this winepress alone; none to accompany, none to assist thee. I remember, Ruffinus, in his Ecclesiastical Story reports, that one Theodorus, a martyr, told him, that when he was hanging ten hours upon the rack for religion, under Julian's persecution, his joints distended and distorted, his body exquisitely tortured with change of executioners, so as never age, saith he, could remember the like*; he felt no pain at all, but continued indeed all the while in the sight of all men singing and smiling: for there stood a comely young man by him on his gibbet, an angel rather in form of a man, which, with a clean towel, still wiped off his sweat, and poured cold water upon his racked limbs; wherewith he was so refreshed, that it grieved him to be let down. Even the greatest torments are easy, when they have answerable comforts; *but a wounded* and comfortless *spirit, who can bear?*

If yet but the same messenger of God might have attended his Cross, that appeared in his Agony; and might have given ease to their Lord, as he did to his servant! And yet, what can the angels help, where God will smite? Against the violence of men, against the fury of Satan, they have prevailed in the cause of God, for men: they dare not, they cannot comfort, where God will afflict. When our Saviour had been wrestling with Satan in the End of

* *Ut nulla unquam ætas similem meminerit.*

his Lent, then they appeared to him, and served; but now, while, about the same time, he is wrestling with the wrath of his Father for us, not an angel dare be seen, to look out of the windows of heaven to relieve him.

For men, much less could they, if they would; but what did they; *Miserable comforters are ye all.* The Soldiers; they stripped him, scorned him with his purple crown, reed, spat on him, smote him: the Passengers; they reviled him, and, insulting, wagging their heads and hands at him, *Hey, thou that destroyedst the Temple, come down,* &c.: the Elders and Scribes; alas, they have bought his blood, suborned witnesses, incensed Pilate, preferred Barabbas, undertook the guilt of his death, cried out *Crucify, Crucify! Ho! thou that savedst others:* his Disciples; alas, they forsook him, one of them forswears him, another runs away naked rather than he will stay and confess him: his Mother and other Friends; they look on indeed, and sorrow with him, but to his discomfort. Where the grief is extreme and respects near, partnership doth but increase sorrow. Paul chides this love; *What do you weeping, and breaking my heart?* The tears of those we love do either slacken our hearts or wound them.

Who then shall comfort him? himself? sometimes our own thoughts find a way to succour us, unknown to others: no; not himself. Doubtless, as Aquinas, the influence of the higher part of the soul was restrained from the aid of the inferior: *My soul is filled with evils.*

Who then? his Father? here, here was his hope: *If the Lord had not holpen me, my soul had almost dwelt in silence: I and my Father are one.* But now, alas, he, even he, delivers him into the hands of his enemies; when he hath done, turns his back upon him as a stranger; yea, he woundeth him as an enemy. *The Lord would break him;* Isaiah liii. 10. Yet any thing is light to the soul, while the comforts of God sustain it: who can dismay, where God will relieve? But here, *My God, my God, why hast thou forsaken me?* What a word was here, to come from the mouth of the Son of God? "My Disciples are men, weak and fearful: no marvel if they forsake me. The Jews are themselves, cruel and obstinate. Men are men, graceless and unthankful. Devils are, according to their nature, spiteful and malicious. All these do but their kind; and let them do it: but thou, O Father, thou, that hast said, *This is my wellbeloved Son, in whom I am well pleased;* thou, of whom I have said, *It is my Father that glorifies me;* what! *forsaken me!* Not only brought me to this shame, smitten me, unregarded me; but, as it were, forgotten, yea, forsaken me! What, even me, my Father! How many of thy constant servants have suffered heavy things! yet, in the multitudes of the sorrows of their hearts, thy presence and comforts have refreshed their souls. Hast thou relieved them, and dost thou forsake me? me, thine only, dear, natural, eternal Son?" O ye heavens and earth, how could you stand, while the Maker of you thus complained? Ye stood; but partaking, after a sort, of his Passion: the earth trembled and

shook; her rocks tore; her graves opened; the heavens withdrew their light, as not daring to behold this sad and fearful spectacle.

O dear Christians, how should these earthen and rocky hearts of ours shake, and rend in pieces, at this meditation! How should our faces be covered with darkness, and our joy be turned into heaviness! All these voices, and tears, and sweats, and pangs, are for us; yea, from us. Shall the Son of God thus smart for our sins, yea with our sins, and shall we not grieve for our own? Shall he weep to us in this market-place, and shall we not mourn? Nay, shall he sweat and bleed for us, and shall not we weep for ourselves? Shall he thus lamentably shriek out, under his Father's wrath, and shall not we tremble? Shall the heavens and earth suffer with him, and we suffer nothing?

I call you not to a weak and idle pity of our glorious Saviour: to what purpose? His injury was our glory. No, no; *Ye daughters of Jerusalem, weep not for me, but weep for yourselves:* for our sins, that have done this; not for his sorrow, that suffered it: not for his pangs, that were; but for our own, that should have been, and, if we repent not, shall be. Oh, how grievous, how deadly are our sins, that cost the Son of God, besides blood, so much torment! How far are our souls gone, that could not be ransomed with an easier price! That, that took so much of this Infinite Redeemer of man, God and Man, how can it choose but swallow up and confound thy soul, which is but finite and sinful! If thy soul had been in his soul's stead, what had become of it? it shall be, if his were not in stead of thine. This weight, that lies thus heavy on the Son of God, and wrung from him these tears, sweat, blood, and these unconceivable groans of his afflicted spirit, how should it choose but press down thy soul to the bottom of hell! and so it will do: if he have not suffered it for thee, thou must and shalt suffer it for thyself.

Go now, thou Lewd Man, and make thyself merry with thy sins. Laugh at the uncleanness or bloodiness of thy youth. Thou little knowest the price of a sin: thy soul shall do; thy Saviour did, when he cried out, to the amazement of angels and horror of men, *My God, my God, why hast thou forsaken me?*

But now no more of this; *It is finished:* the greater conflict, the more happy victory. Well doth he find and feel of his Father, what his type said before, *He will not chide always, nor keep his anger for ever.* It is fearful; but in him, short: eternal to sinners; short to his Son, in whom the Godhead dwelt bodily. Behold, this storm, wherewith all the powers of the world were shaken, is now over. The Elders, Pharisees, Judas, the soldiers, priests, witnesses, judges, thieves, executioners, devils, have all tired themselves in vain, with their own malice; and he triumphs over them all, upon the throne of his Cross: his enemies are vanquished, his Father satisfied, his soul with this word at rest and glory; *It is finished.* Now there is no more betraying, agonies, arraignments, scourging, scoffing, crucifying, conflicts, terrors; all is finished.

Alas, beloved, and will we not let the Son of God be at rest?

Do we now again go about to fetch him out of his glory, to scorn and crucify him? I fear to say it: God's Spirit dare and doth; *They crucify again to themselves the Son of God, and make a mock of him:* to themselves, not in himself: that, they cannot: it is no thank to them; they would do it. See, and consider: the notoriously sinful conversations of those, that should be Christians, offer violence unto our glorified Saviour: they stretch their hand to heaven, and pull him down from his throne to his Cross: they tear him with thorns, pierce him with nails, load him with reproaches. Thou hatest the Jews, spittest at the name of Judas, railest on Pilate, condemnest the cruel butchers of Christ; yet, thou canst blaspheme, and swear him quite over, curse, swagger, lie, oppress, boil with lust, scoff, riot, and livest like a debauched man; yea, like a human beast; yea, like an unclean devil. Cry Hosanna as long as thou wilt, thou art a Pilate, a Jew, a Judas, an Executioner of the Lord of Life; and, so much greater shall thy judgment be, by how much thy light, and his glory, is more.

O Beloved, is it not enough, that he died once for us? Were those pains so light, that we should every day redouble them? Is this the entertainment, that so gracious a Saviour hath deserved of us by dying? Is this the recompence of that infinite love of his, that thou shouldest thus cruelly vex and wound him with thy sins? Every of our sins is a thorn, and nail, and spear to him. While thou pourest down thy drunken carouses, thou givest thy Saviour a potion of gall: while thou despisest his poor servants, thou spittest on his face: while thou puttest on thy proud dresses, and liftest up thy vain heart with high conceits, thou settest a crown of thorns on his head: while thou wringest and oppressest his poor children, thou whippest him, and drawest blood of his hands and feet. Thou Hypocrite, how darest thou offer to receive the Sacrament of God, with that hand, which is thus imbrued with the blood of him whom thou receivest? In every Ordinary, thy profane tongue walks, in the disgrace of the religious and conscionable. Thou makest no scruple of thine own sins, and scornest those that do: not to be wicked, is crime enough. Hear him, that saith, *Saul, Saul, why persecutest thou me?* Saul strikes at Damascus; Christ suffers in heaven. Thou strikest; Christ Jesus smarteth, and will revenge. These are the ὑστερήματα, *afterings* of Christ's sufferings. In himself it is *finished*; in his members it is not, till the world be finished. We must toil, and groan, and bleed, that we may reign: if he had not done so, *It had not been finished.* This is our warfare: this is the region of our sorrow and death. Now are we set upon the sandy pavement of our theatre, and are matched with all sorts of evils; evil men, evil spirits, evil accidents; and, which is worst, our own evil hearts; temptations, crosses, persecutions, sicknesses, wants, infamies, death: all these must, in our courses, be encountered by the law of our profession. What should we do but strive and suffer, as our General hath done, that we may reign as he doth; and once triumph in our *Consummatum est?* God and his angels sit upon the scaffolds of heaven, and behold us: our crown is ready: our day

of deliverance shall come; yea, our redemption is near, when all tears shall be wiped from our eyes; and we, that have sown in tears, shall reap in joy. In the mean time, let us possess our souls, not in patience only, but in comfort: let us adore and magnify our Saviour in his sufferings, and imitate him in our own: our sorrows shall have an end; our joys shall not: our pains shall soon be finished; our glory shall be finished, but never ended.

4. Thus his sufferings are finished: now, together with them, MAN'S SALVATION.

Who knows not, that man had made himself a deep debtor, a bankrupt, an outlaw to God? Our sins are our debts; and, by sins, death. Now, in this word and act, our sins are discharged, death endured, and therefore we cleared: the debt is paid, the score is crossed, the creditor satisfied, the debtors acquitted, and, since there was no other quarrel, saved.

We are all sick, and that mortally: Sin is the disease of the soul: *Quot vitia, tot febres*, saith Chrysostom, "so many sins, so many fevers," and those pestilent. What wonder is it, that we have so much plague, while we have so much sin? Our Saviour is the Physician: *The whole need not the Physician, but the sick:* wherein? *He healeth all our infirmities:* he healeth them, after a miraculous manner, not by giving us receipts, but by taking our receipts for us. A wonderful Physician; a wonderful course of cure: one while he would cure us by abstinence; our superfluity, by his forty day's emptiness, according to that old rule, Hunger cures the diseases of gluttony: another while, by exercise; *He went up and down from city to city, and in the day was preaching in the temple; in the night, praying in the mount:* then, by diet; *Take, eat, this is my body;* and *Let this cup pass:* after that yet, by sweat; such a sweat as never was, a bloody one: yet more, by incision; they pierced his hands, feet, side: and yet again by potion; a bitter potion, of vinegar and gall: and, lastly, which is both the strangest and strongest receipt of all, by dying; *Which died for us, that, whether we wake or sleep, we should live together with him;* 1 Thess. v. 10. We need no more; we can go no further: there can be no more physic of this kind: there are cordials after these, of his Resurrection and Ascension; no more penal receipts. By this blood we have Redemption; Eph. i. 7: Justification; Rom. iii. 24: Reconciliation; Col. i. 20: Sanctification; 1 Pet. i. 2: Entrance into Glory; Heb. x. 19.

Is it not now finished? Woe were us, if he had left but one mite of satisfaction upon our score, to be discharged by our souls! and woe be to them, that derogate from Christ, that they may charge themselves; that botch up these all-sufficiently meritorious sufferings of Christ, as imperfect, with the superfluities of flesh and blood! *Maledictus homo, qui spem ponit in homine.* We may not with patience see Christ wronged by his false friends; as that heroical Luther said in the like, "Cursed be that silence, that here forbeareth*."

To be short, here be two injuries intolerable: both give Christ

* *Maledictum silentium quod hic connivet.*

the lie upon his Cross. *It is finished:* no; somewhat remains: the fault is discharged, not the punishment: of punishments, the eternal is quit, not the temporal. *It is finished by Christ:* no; there wants yet much; the satisfaction of Saints applied by his Vicar: add men's sufferings unto Christ's; then, the treasure is full; till then, *It is not finished.*

Two qualities strive for the first place in these two opinions; Impiety and Absurdity: I know not whether to prefer.

For Impiety; here is God taxed of Injustice, Unmercifulness, Insufficiency, Falsehood: of Injustice, that he forgives sin, and yet punishes for that which he hath forgiven: Unmercifulness, that he forgives not while he forgives, but doth it by halves: Insufficiency, that his ransom must be supplied by men: Falsehood, in that he saith, *It is finished,* when it is not.

For Absurdity; how gross and monstrous are these positions! that at once the same sin should be remitted and retained! that there should be a punishment, where there is no fault! that what could strike off our eternal punishment, did not wipe off the temporal! that he, which paid our pounds, sticks at our farthings! that God will retain what man may discharge! that it is, and it is not finished!

If there be any opinions, whose mention confutes them, these are they. None can be more vain; none had more need of solidity: for this prop bears up, alone, the weight of all those millions of indulgences, which Rome creates and sells to the world. That Strumpet would well-near go naked, if this were not. These spiritual treasures fetched in the temporal; which yet our reverend and learned Fulke justly calls a most blasphemous and beggarly principle. It brings in whole chests, yea mines of gold, like the Pope's Indies; and hath not so much as a rag of proof to cover it, whether of Antiquity, of Reason, of Scripture: not of Antiquity; for these jubilee proclamations began but about three hundred years ago: not of Reason; how should one mere man pay for another, dispense with another, to another, by another? not of Scripture; which hath flatly said, *The blood of Jesus Christ his Son, purgeth us from all sin:* and yet I remember that acute * Sadeel hath taught me, that this practice is according to Scripture: what Scripture? *He cast the money-changers out of the temple, and said, Ye have made my house a den of thieves:* which also Joachim, their prophetical abbot, well applies to this purpose.

Some modest Doctors of Louvaine would fain have minced this antichristian blasphemy; who began to teach, that the Passions of the Saints are not so by indulgences applied, that they become true satisfactions; but that they only serve to move God, by the sight of them to apply unto us Christ's satisfaction. But these meal-mouthed Divines were soon charmed: four several Popes, as their Cardinal † confesses, fell upon the neck of them and their opinion:

* *Negotiatores terræ sunt ipsi sacerdotes, qui vendunt orationes et missas pro denariis; facientes domum orationis, apothecam negotiationis.* In Rev. l. x. p. 5.

† Bellar. lib. i. de Indulgent.

Leo the tenth, Pius the fifth, Gregory the thirteenth, and Clemens the sixth: and with their furious Bulls bellow out threats against them, and toss them in the air for heretics, and teach them upon pain of a curse, to speak home with Bellarmin, *Passionibus sanctorum expiari delicta;* and straight, *Applicari nobis sanctorum passiones ad redimendas pœnas, quas pro peccatis Deo debemus:* "That by the sufferings of saints, our sins are expiated;" and, "That, by them applied, we are redeemed from those punishments, which we yet owe to God."

Blasphemy, worthy the tearing of garments! How is it finished by Christ, if men must supply? O Blessed Saviour, was every drop of thy blood enough to redeem a world; and do we yet need the help of men? How art thou a perfect Saviour, if our brethren also must be our redeemers? O ye blessed Saints, how would you abhor this sacrilegious glory! and, with those holy apostles, yea, that glorious angel, say, *Vide ne feceris;* and, with those wise virgins, *lest there will not be enough for us and you, go to them that sell, and buy for yourselves!* For us, we envy not their multitude: let them have as many saviours as saints, and as many saints as men: we know with Ambrose, *Christi passio adjutore non eguit;* "Christ's passion needs no helper:" and, therefore, with that worthy Martyr, dare say, "None but Christ, none but Christ." Let our souls die, if he cannot save them: let them not fear their death or torment, if he have finished.

Hear this, thou Languishing and Afflicted Soul: there is not one of thy sins, but it is paid for; not one of thy debts in the scroll of God, but it is crossed: not one farthing of all thine infinite ransom is unpaid. Alas, thy sins, thou sayest, are ever before thee, and God's indignation goes still over thee; and thou goest mourning all the day long, and, with that pattern of distress, criest out, in the bitterness of thy soul, *I have sinned, what shall I do to thee, O thou preserver of men?* What shouldst thou do? turn and believe. Now thou art stung in thy conscience with this fiery serpent, look up with the eyes of faith to this Brazen Serpent, Christ Jesus, and be healed. Behold, his head is humbly bowed down in a gracious respect to thee: his arms are stretched out lovingly to embrace thee: yea, his precious side is open to receive thee, and his tongue interprets all these to thee for thine endless comfort; *It is finished.* There is no more accusation, judgment, death, hell for thee: all these are no more to thee, than if they were not: *Who shall condemn? It is Christ which is dead.*

I know how ready every man is to reach forth his hand to this dole of grace, and how angry to be beaten from this door of mercy. We are all easily persuaded to hope well, because we love ourselves well: which of all us in this great congregation takes exceptions to himself; and thinks, "I know there is no want in my Saviour; there is want in me: He hath finished, but I believe not, I repent not?" Every presumptuous and hard heart so catches at Christ, as if he had finished for all; as if he had broken down the gates of hell, and loosed the bands of death, and had made forgiveness as com-

mon as life: *Prosperitas stultorum perdit eos*, saith wise Solomon; *Ease slayeth the foolish, and the prosperity of fools destroyeth them*; yea, the confidence of prosperity. Thou sayest, God is merciful, thy Saviour bounteous, his passion absolute: all these, and yet thou mayest be condemned. Merciful, not unjust; bountiful, not lavish; absolutely sufficient for all, not effectual to all. Whatsoever God is, what art thou? Here is the doubt: thou sayest well; *Christ is the good Shepherd:* wherein? *He gives his life:* but for whom? *for his sheep.* What is this to thee? while thou art secure, profane, impenitent, thou art a wolf or a goat: *My sheep hear my voice:* what is his voice, but his precepts? Where is thine obedience to his commandments? If thou wilt not hear his Law, never hearken to his Gospel. Here is no more mercy for thee, than if there were no Saviour. He hath *finished*, for those in whom he hath begun: if thou have no beginnings of grace as yet, hope not for ever finishing of salvation: *Come to me, all ye that are heavy laden*, saith Christ: thou shalt get nothing, if thou come when he calls thee not. Thou art not called, and canst not be refreshed, unless thou be laden; not with sin, (this alone keeps thee away from God,) but with conscience of sin: *A broken and contrite heart, O God, thou wilt not despise.* Is thy heart wounded with thy sin? doth grief, and hatred, strive within thee, whether shall be more? Are the desires of thy soul with God? Dost thou long for holiness, complain of thy imperfections, struggle against thy corruptions? Thou art the man: fear not; *It is finished.* That Law, which thou wouldest have kept, and couldest not, thy Saviour could and did keep for thee: that salvation, which thou couldest never work out alone (alas, poor impotent creatures, what can we do towards heaven without him, which cannot move on earth but in him?) he alone for thee hath finished. Look up, therefore, boldly to the throne of God; and, upon the truth of thy repentance and faith, know that there is no quarrel against thee in heaven, nothing but peace and joy. All is finished. He would be spitted on, that he might wash thee: he would be covered with scornful robes, that thy sins might be covered: he would be whipped, that thy soul might not be scourged eternally: he would thirst, that thy soul might be satisfied: he would bear all his Father's wrath, that thou mightest bear none: he would yield to death, that thou mightest never taste of it: he would be in sense for a time as forsaken of his Father, that thou mightest be received for ever.

Now bid thy soul return to her rest, and enjoin it David's task; *Praise the Lord, O my soul;* and, *What shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord.* And, as ravished from thyself with the sweet apprehension of his mercy, call all the other creatures to the fellowship of this joy, with that divine Isaiah; *Rejoice, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth; burst forth into praises, ye mountains: for the Lord hath redeemed Jacob, and will be glorified in Israel.* And even now begin that heavenly song, which shall never end with those glorified saints; *Praise, and ho-*

nour, and glory, and power, be to Him that sitteth upon the throne, and to the Lamb for evermore.

II. Thus our speech of Christ's Last Word is finished. His LAST ACT accompanied his words: our speech must follow it. Let it not want your devout and careful attention; *He bowed, and gave up the ghost.*

The Cross was a slow death, and had more pain than speed; whence a second violence must dispatch the crucified: their bones must be broken, that their hearts might break. Our Saviour stays not death's leisure, but willingly and courageously meets him in the way; and, like a champion that scorns to be overcome, yea knows he cannot be, yieldeth in the midst of his strength, that he might by dying vanquish death. *He bowed, and gave up:* not bowing, because he had given up; but because he would. *He cried with a loud voice,* saith Matthew. Nature was strong, he might have lived; but *he gave up the ghost,* and would die, to shew himself Lord of Life and Death. O wondrous example! he, that gave life to his enemies, gave up his own: he gives them to live, that persecute and hate him; and himself will die the while for those that hate him. *He bowed, and gave up:* not they; they might crown his head, they could not bow it: they might vex his spirit, not take it away: they could not do that without leave; this they could not do, because they had no leave. He alone would bow his head, and give up his ghost: *I have power to lay down my life.* Man gave him not his life; man could not bereave it: *No man takes it from me.* Alas, who could? The high-priest's forces, when they came against him armed, he said but, *I am he; they flee, and fall backward.* How easy a breath dispersed his enemies! whom he might as easily have bidden the earth, yea hell to swallow, or fire from heaven to devour. Who commanded the devils and they obeyed, could not have been attached by men: he must give not only leave, but power to apprehend himself, else they had not lived to take him. He is laid hold of; Peter fights: *Put up,* saith Christ; *Thinkest thou that I cannot pray to my Father, and he will give me more than twelve legions of angels?* What an army were here! more than threescore and twelve thousand angels, and every angel able to subdue a world of men. He could, but he would not be rescued: he is led by his own power, not by his enemies; and stands now before Pilate, like the scorn of men, crowned, robbed, scourged, with an *Ecce homo*; *Yet thou couldest have no power against me, unless it were given thee from above.*

Behold, he himself must give Pilate power against himself, else he could not be condemned: he will be condemned, lifted up, nailed; yet no death without himself. *He shall give his soul an offering for sin;* Isaiah liii. 10. No action, that savours of constraint, can be meritorious *: he would deserve, therefore he would suffer and die. *He bowed his head, and gave up the ghost.* O gracious

* *Quod emittitur voluntarium est: quod amittitur necessarium.* Ambr.

and bountiful Saviour! he might have kept his soul within his teeth, in spite of all the world; *the weakness of God is stronger than men:* and, if he had but spoken the word, the heavens and earth should have vanished away before him: but he would not. Behold, when he saw, that impotent men could not take away his soul, he gave it up; and would die, that we might live. See here a Saviour, that can contemn his own life for ours; and cares not to be dissolved in himself, that we might be united to his Father. *Skin for Skin,* saith the Devil, *and all that he hath a man will give for his life.* Lo here, to prove Satan a liar, skin and life and all hath Christ Jesus given for us.

We are besotted with the earth, and make base shifts to live; one with a maimed body, another with a perjured soul, a third with a rotten name: and how many would rather neglect their soul, than their life; and will rather renounce and curse God, than die! It is a shame to tell: many of us Christians dote upon life, and tremble at death; and shew ourselves fools in our excess of love, cowards in our fear. Peter denies Christ thrice, and forswears him: Marcellinus twice casts grains of incense into the idol's fire: Ecebolius turns thrice: Spira revolts and despairs: "Oh, let me live," saith the fearful soul. Whither dost thou reserve thyself, thou weak and timorous creature? or what wouldest thou do with thyself? Thou hast not thus learned Christ: he died voluntarily for thee; thou wilt not be forced to die for him: he gave up the ghost for thee; thou wilt not let others take it from thee for him; thou wilt not let him take it for himself.

When I look back to the first Christians, and compare their zealous contempt of death with our backwardness, I am at once amazed and ashamed. I see there even women, the feebler sex, running, with their little ones in their arms, for the preferment of Martyrdom; and ambitiously striving for the next blow. I see holy and tender virgins, chusing rather a sore and shameful death, than honourable espousals. I hear the blessed martyrs, entreating their tyrants and tormentors for the honour of dying. Ignatius, amongst the rest, fearing lest the beasts will not devour him; and vowing the first violence to them, that he might be dispatched *. And what less courage was there in our memorable and glorious forefathers of the last of this age? and do we, their cold and feeble offspring, look pale at the face of a fair and natural death; abhor the violent, though for Christ? Alas, how have we gathered rust with our long peace! Our unwillingness is from inconsideration, from distrust. Look but up to Christ Jesus upon his Cross, and see him bowing his head, and breathing out his soul, and these fears shall vanish: he died, and wouldest thou live? he gave up the ghost, and wouldest thou keep it? whom wouldest thou follow, if not thy Redeemer? If thou die not, if not willingly, thou goest contrary to him, and shalt never meet him. Though thou shouldest every day die a death

* *Quod si venire noluerint, ego vim faciam ut devorer.*

for him, thou couldest never requite his own death *; and dost thou stick at one?

Every word hath his force; both to him and thee: he died, which is the Lord of Life, and Commander of Death; thou art but a tenant of life, a subject of death: and yet it was not a dying, but a giving up; not of a vanishing and airy breath, but of a spiritual soul, which, after separation, hath an entire life in itself; *He gave up the ghost:* he died, that hath both overcome, and sanctified, and sweetened death. What fearest thou? He hath pulled out the sting and malignity of death: if thou be a Christian, carry it in thy bosom, it hurts thee not. Darest thou not trust thy Redeemer? If he had not died, Death had been a tyrant; now he is a slave. *O death, where is thy sting? O grave, where is thy victory?*

Yet the Spirit of God saith not, He died, but *gave up the ghost.* The very Heathen poet saith, He "durst not say that a good man dies." It is worth the noting, methinks, that when St. Luke would describe to us the death of Ananias and Sapphira, he saith, ἐξέψυξε, *he expired:* but when St. John would describe Christ's death, he saith, παρέδωκε τὸ πνεῦμα, *he gave up the ghost:* how? how gave he it up, and whither? so, as after a sort he retained it: his soul parted from his body; his Godhead was never distracted either from soul or body: this union is not in nature, but in person. If the natures of Christ could be divided, each would have his subsistence; so there should be more persons: God forbid! One of the natures thereof may have a separation in itself; the soul from the body: one nature cannot be separate from other, or either nature from the person. If you cannot conceive, wonder: the Son of God hath wedded unto himself our Humanity, without all possibility of divorce: the body hangs on the Cross; the soul is yielded; the Godhead is eviternally united to them both, acknowledges, sustains them both. The soul, in his agony, feels not the presence of the Godhead; the body upon the Cross feels not the presence of the soul. Yet, as the Fathers of Chalcedon say truly, ἀδιαιρέτως, ἀχωρίζως, indivisibly, inseparably is the Godhead with both of these, still and ever, one and the same person. "The Passion of Christ," as Augustin, "was the sleep of his Divinity:" so I may say, The death of Christ was the sleep of his Humanity. *If he sleep, he shall do well,* said that disciple, of Lazarus. Death was too weak to dissolve the eternal bonds of this heavenly conjunction.

Let not us, Christians, go too much by sense: we may be firmly knit to God, and not feel it. Thou canst not hope to be so near thy God, as Christ was; united personally: thou canst not fear, that God should seem more absent from thee, than he did from his own Son †: yet was he still one with both body and soul, when they were divided from themselves; when he was absent to sense, he was present to faith; when absent in vision, yet in union one and the

* *Si per singulos dies pro eo moreremur, qui nos dilexit, non sic debitum exolverenus.* Chrys.

† *Quantumcunque te dejeceris, humilior non eris Christo.* Hier.

same: so will he be to thy soul, when he is at worst. He is thine, and thou art his: if thy hold seem loosened; his is not. When temptations will not let thee see him, he sees thee and possesses thee: only believe thou against sense, above hope; and, though he kill thee, yet trust in him.

Whither gave he it up? Himself expresses; *Father, into thy hands;* and, *This day thou shalt be with me in paradise.* It is justice to restore, whence we receive; *Into thy hands.* He knew where it should be both safe and happy: "True, he might be bold," thou sayest, "as the Son with the Father." The servants have done so; David before him, Stephen after him. And, lest we should not think it our common right; *Father,* saith he, *I will that those thou hast given me, may be with me, even where I am:* he wills it; therefore it must be.

It is not presumption, but faith, to charge God with thy spirit; neither can there ever be any believing soul so mean, that he should refuse it: all the fear is in thyself. How canst thou trust thy jewel with a stranger? What sudden familiarity is this? God hath been with thee, and gone by thee; thou hast not saluted him: and now, in all the haste, thou bequeathest thy soul to him. On what acquaintance? How desperate is this carelessness! If thou have but a little money, whether thou keep it, thou layest it up in the temple of trust; or, whether thou let it, thou art sure of good assurance, sound bonds. If but a little land, how carefully dost thou make firm conveyances to thy desired heirs! If goods, thy Will hath taken secure order, who shall enjoy them. We need not teach you, Citizens, to make sure work for your estates. If children, thou disposest of them in trades, with portions. Only of the soul, which is thyself, thou knowest not what shall become. The world must have it no more: thyself wouldst keep it; but thou knowest thou canst not: Satan would have it, and thou knowest not whether he shall; thou wouldst have God have it, and thou knowest not whether he will: yea, thy heart is now ready with Pharaoh to say, *Who is the Lord?* O the fearful and miserable estate of that man, that must part with his soul, he knows not whither! which if thou wouldest avoid, as this very warning shall judge thee if thou do not, be acquainted with God in thy life, that thou mayest make him the Guardian of thy soul in thy death. Given up it must needs be, but to him that hath governed it: if thou have given it to Satan in thy life, how canst thou hope God will in thy death entertain it? *Did you not hate me, and expel me out of my father's house? how then come ye to me now in this time of your tribulation,* said Jephthah to the men of Gilead. No, no; either give up thy soul to God while he calls for it in his word, in the provocations of his love, in his afflictions, in the holy motions of his Spirit to thine; or else, when thou wouldst give it, he will none of it, but as a Judge to deliver it to the Tormentor.

What should God do with an unclean, drunken, profane, proud, covetous soul? Without holiness, it is no seeing of God. "*Depart from me, ye wicked, I know ye not:* Go to the gods you have

served." See how God is even with men! they had, in the time of the Gospel, said to the Holy One of Israel, *Depart from us*; now, in the time of Judgment, he saith to them, *Depart from me.* They would not know God, when they might; now, God will not know them, when they would.

Now therefore, Beloved, if thou wouldst not have God scorn the offer of thy death-bed, fit thy soul for him in thy health; furnish it with grace; inure it to a sweet conversation with the God of Heaven: then mayest thou boldly give it up, and he shall as graciously receive it; yea, fetch it by his angels to his glory.

He gave up the Ghost. We must do as he did: not all with the same success. Giving up, supposes a receiving, a returning. This inmate, that we have in our bosom, is sent to lodge here for a time; may not dwell here always. The right of this tenure is the Lord's, not ours: as he said of the hatchet, *It is but lent*, it must be restored: it is ours to keep; his, to dispose and require. See and consider, both our privilege and charge. It is not with us, as with brute creatures: we have a living ghost to inform us, which yet is not ours, (and, alas, what is ours, if our souls be not!) but must be given up to him that gave it.

Why do we live as those, that took no keep of so glorious a guest? as those, that should never part with it? as those, that think it given them to spend, not to return with a reckoning?

If thou hadst no soul, if a mortal one, if thine own, if never to be required, how couldst thou live but sensually? Oh, remember but who thou art, what thou hast, and whither thou must; and thou shalt live like thyself, while thou art, and give up thy ghost confidently, when thou shalt cease to be.

Neither is there here more certainty of our departure, than comfort. Carry this with thee to thy death-bed; and see if it can refresh thee, when all the world cannot give thee one dram of comfort. Our spirit is our dearest riches: if we should lose it, here were just cause of grief. Howl and lament, if thou thinkest thy soul perisheth: it is not forfeited, but surrendered. How safely doth our soul pass through the gates of death, without any impeachment, while it is in the hand of the Almighty! Woe were us, if he did not keep it, while we have it; much more, when we restore it! We give it up to the same hands, that created, infused, redeemed, renewed; that doth protect, preserve, establish, and will crown it: *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* O secure and happy estate of the godly! O blessed exchange of our condition! while our soul dwells in our breast, how is it subject to infinite miseries, distempered with passions, charged with sin, vexed with temptations! above, none of these: how should it be otherwise? This is our pilgrimage; that, our home: this, our wilderness; that, our land of promise: this, our bondage; that, our kingdom: our impotency causeth this our sorrow.

When our soul is once given up, what evil shall reach unto heaven, and wrestle with the Almighty? Our lothness to give up

comes from our ignorance and infidelity. No man goes unwillingly to a certain preferment. *I desire to be dissolved*, saith Paul: "I have served thee, I have believed thee, and now I come to thee," saith Luther: the voice of Saints, not of men. If thy heart can say thus, thou shalt not need to entreat with old Hilarion, *Egredere mea anima, egredere, quid times?* "Go thy ways forth, my soul, go forth, what fearest thou?" but it shall fly up alone cheerfully from thee, and give up itself into the arms of God, as a faithful Creator and Redeemer. This earth is not the element of thy soul: it is not where it should be. It shall be no less thine, when it is more the owner's.

Think now seriously of this point. God's angel is abroad, and strikes on all sides: we know not which of our turns shall be the next: we are sure we carry deaths enough within us. If we be ready, our day cannot come too soon. Stir up thy soul to a heavenly cheerfulness, like thy Saviour: know but whither thou art going; and thou canst not but, with divine Paul, say from our Saviour's mouth, even in this sense, *It is a more blessed thing to give, than to receive.*

God cannot abide an unwilling guest*: give up that spirit to him, which he hath given thee; and he will both receive what thou givest, and give it thee again, with that glory and happiness, which can never be conceived, and shall never be ended. *Even so, Lord Jesus, come quickly.*

Gloria in excelsis Deo.

* Ut contra: *Nullam animam recipio, quæ me nolente separatur à corpore.* Hier.

SERMON III.

THE IMPRESS OF GOD.

IN TWO SERMONS,

PREACHED AT THE COURT, IN THE YEARS 1611, 1612.

PART I.

ZECHARIAH xiv. 20.

In that day shall be written upon the bridles (or, bells) of the horses, Holiness unto the Lord: and the pots of the Lord's house shall be like the bowls before the altar.

If any man wonder whither this discourse can tend, of horses and bells, and pots, and bowls for the altar; let him consider that of Tertullian, *Ratio divina in medullâ est, non in superficie.* These Horses if they be well managed, will prove like those fiery horses of Elijah, to carry us up to our heaven; 2 Kings ii. 11: these Bells, like those golden bells of Aaron's robe; Exodus xxxix. 25: these Pots, like that *Olla pulmenti* of the prophets, after Elisha's meal; 2 Kings iv. 41: and these Bowls, like that blessed and fruitful navel of the Church; Cant. vii. 2.

St. Paul asks, *Doth God take care for oxen?* So may I here, Doth God take care for horses? Surely, to provide for them, not to prophesy of them; much less of their bells, the unnecessary ornaments of a necessary creature: but he, that forbids us to learn of the horse that lesson of stubbornness by the Psalmist, and checks us oft by the ox and ass for their good nature, would have us learn here, under this parable of the horse, and the bells of the horse, and the writing on those bells, the estate of our own peace and sanctification. God doth both speak and work in Parables, as that Father saith well: of this then I may truly say, as Jerome said of the book of Job, *Singula verba plena sunt sensibus.* Suffer yourselves, with Abraham's ram, to be perplexed a while in these briars, that you may be prepared for a fit sacrifice to God.

In that day: What day is that? All days are his, who is *the Ancient of Days;* and yet he says, *Abraham saw my day, and rejoiced.* He, that made all days, says yet again, *This is the day, which the Lord hath made.* There is one day of the week God's, κυριακη; Rev. i. 10: and yet I would it were his: God's day by creation, by ordination; I would it were his by observation too. There is one day in an age his: *While it is called to day;* Hebrews iii. 13; the day of visitation; and yet *this thy day;* Luke xix. 42. One day in a world his: Matthew vii. 22: *in that day.* A day beyond

the world his: *To day have I begotten thee, Hodie,* i. e. *ab æterno,* which is a *nunc stans,* as Aquinas defines it.

The heathens had five famous periods of computations, Ninus' monarchy, Ogyges's flood, Trojan war, Olympiads, *Urbs condita:* all ours is *ab illo die,* which St. Paul calls, *The fulness of time.*

But Christ hath two days, as two comings: his first, *in die illâ radix Jesse,* saith Isaiah xi. 10; the day of his coming to sojourn in the world: his second, 1 Cor. i. 8; the day of his return, which St. Paul calls ἡμέραν ἀπολυτρώσεως; Eph. iv. 30, when he comes to ransom us, and to judge the world. Both are days indeed: in the first, there is no night of his absence, though to our sense there be some little darkness of our misery: in the second, no absence, nor no misery; a day without night; Rev. xxi. 25. This prophecy is true of both. Partially and inchoately, of the first; totally and absolutely, of the second: of the first, so far as it makes way for, and resembles the second: and this, as it is here principally intended, so shall it be the drift of our discourse.

This is the day. Now, what of this day? There shall be a motto written: an honourable motto; such as was written upon the מצנפת, the turban of the high priest, *Holiness to the Lord.* And where shall it be written? An honourable motto in an ignoble place; על מצלות: not, as Aquila and Theodotion, under the belly of the horse, *super profundum;* nor, as Symmachus, under his feet, *super incessum umbrosum;* the senses are senseless, (though you take them *cum grano salis,* as the lawyers admonish) they savour neither the sense nor word: not, as Jerome, the Septuagint, and Geneve, *super frænum;* though this hath the sense well, not the word: Jerome's master came a little nearer, *super phaleras.* Those of the Rabbins yet light rightest, both on the word and sense, which turn *super tintinnabula:* for ten times, at least, in the Chronicles and Ezra, is the same word dually used, for cymbals; and the verb of this root is the same, whereby God would express the tingling of the ears: תצלנה, *Tinnient aures audientium;* Jer. xix. 3.

To adorn their horses with bells, was not only a fashion in those south-east countries; but, in our forefathers' days, in this land: as it were easy to show you, but out of Chaucer's antiquity; and some of us have seen it still in use elsewhere. What bells then were these? Not of the priest: it had been easy to transfer his emblem from his forehead, to his skirts: but of the horses: the horse, an unclean beast; Lev. xi. a warlike beast; *Equus paratur in diem belli;* Prov. xxi. 31. Whence still shall you find horses and chariots put together: *In bello et equis;* Hosea i. 7.

Behold this motto had wont to be written upon a man; now, upon a beast: had wont upon a holy man, the High Priest; now, upon an unclean beast: before, upon a man of peace; now, on a beast of war: before, upon the forehead of the high priest; now, as Rab. Eliezar, *inter oculos,* betwixt the eyes of the horse. But what? not to continue there; as some Rabbins and good Interpreters: but so, that of these very bells shall be made Pots, for the use of sacrifice: like as of the glasses of the Jewish women was

made a Laver; and of the jewels of the Midianitish camels, a rich Ephod. This is well, to come thus near: yet they shall be promoted higher: they shall be Bowls for the Altar. The pots might be greater, for there was *Olla grandis;* 2 Kings iv. 38: but the bowls were more noble, and more peculiarly devoted to God's service.

Moses shall comment upon Zechariah: Num. vii. twelve several times you have the matter of these bowls, silver; the weight, seventy shekels; the use, for flour and oil for the meat-offering, besides that following employment for the incense. But I hold not this dependance necessary: here are rather two distinct prophecies, though to one purpose, as we shall see in the process. You see now Zechariah's holy riddle read; That God, under the Gospel, will effect a gracious sanctification, both of things and persons; and, by those things, which, in their use, have been altogether profane, will indifferently glorify himself, and work them both to peace and holiness: and, as Cyprian saith, *Fidem rerum cursus implevit.*

What now is more fit for courtiers to hear of, than an Impress of honour? What more fit for kings and princes, than the Impress of the God of Heaven? And, as in all Impresses, there is a body and a soul, as they are termed; so are both here without any affectation. The soul of it is the Motto or Word, *Holiness to the Lord:* the body is the Subject itself; as, ofttimes, the very shield is the device; the subject, *Bells of the horses.*

In the Word, first see the ancient use of heraldry in the Scriptures: that part especially which concerns inscriptions; as on coins, shields, ensigns. If the "Testament of the Patriarchs" had as much credit as antiquity, all the Patriarchs had their Arms assigned them by Jacob: Judah, a lion; Dan, a serpent; Napthali, a hind; Benjamin, a wolf; Joseph, a bough; and so the rest. The coin, which Jacob paid to the Shechemites, was stamped with a Lamb; Gen. xxxiii. 19. And, if Judah's ring, that he left with Thamar, had not had an inscription, it could not so certainly have descried his master. These coins had a figure, without a word: the frontal of the high priest had a word, without a figure: the shekel of the sanctuary, whose Character we have oft seen, had both a word and a figure; the word, Holy Jerusalem, the figure, A pot of Manna like a large chalice, and Aaron's rod not budding but branching out. Solomon compares the Church to an Army with Banners: there could be no use, no distinction of Banners, without inscriptions. The Maccabees had four Hebrew letters in their ensign, for both their word and device; whence they had their name. Yea, this is not in *via* only, but in *patria. They shall have a white stone, and a new name written in it:* the field and the arms, both named and unknown.

The use therefore of inscriptions and arms must needs be very laudable, as ancient; since God himself was the first Herald, and shall be the last. Yea, the very Anabaptists, that shake off all the yoke of magistracy, yet, when they had ripened their fanatical pro-

jects, and had raised their king Becold, from the shop-board to the throne, would not want this point of honour: and therefore he must have one henchman, on the right hand, to carry a crown, and a Bible with an inscription; on the left, another, that carried a sword naked, and a ball of gold: himself, in great state, carries a globe of gold, with two swords across. His pressing iron and shears would have become him better.

And, if I should look to heathenish antiquity, I should need to say no more, than that the Egyptian Hieroglyphics, whereof they say Horus Apollo was the inventor, were nothing else, but Emblems and Impresses. Among the rest, it is memorable that Ruffinus reports, that the sign of the Cross was one of their γράμματα ἱερατικα, their ancient figures, long before Christ; which, saith he, signified to them, eternal life: and Socrates adds, that when they found the sign of the Cross, *in templo Serapidis*, the Heathen and Christians contended for it; each challenged it for theirs; and, when the Heathen, knowing the signification of it, saw it thus fulfilled to the Christians, many of them converted to Christianity. Be it far from us, to put any superstition in this: I think it done by the same instinct, whereby the Sibyls prophesied of Christ.

And, as arms and emblematical devices, are thus ancient and commendable; so more directly posies and words, whether for instruction or distinction, are here warranted. So the word of a faithful King is *Dominus mihi adjutor;* or, when he would thankfully ascribe his peace to God, *Exurgat Deus, dissipentur inimici:* so of a good prince, either, "I serve," to express his officious care; or, "One of your own," to signify his respective love: so the good statesman's should be given him by Solomon, *Non est consilium contra Dominum, No policy against the Lord:* a good Courtier's, by Samuel, *Honorantes me honorabo*: a good Bishop's, by Paul, εὐκαίρως ἀκαίρως; *In season, out of season:* a good Subject's *Not for fear, but conscience:* a good Christian's, *Christus mihi vivere est.* So the Israelites were charged to make their Emblem the Law of God; for their posts, for their garments.

But these things may not be written upon our walls, or shields only: they must be written upon our hearts: else we are as very painted walls, as our walls themselves: else we shall be like some inn, that hath a Crown for the sign without, and within there are none but peasants; or a Rose upon the post without, and nothing but sluttishness and filth within; or an Angel without, and nothing within, but lewd drunkards. As it is said of God, *Dixit, et factum est;* so also, *Scripsit, et factum est; They shall be written holy,* that is, *they shall be made holy.* Happy is it for us, though we write no new emblems of our own, if we can have this holy "Impress of God" written, not in our foreheads, but in our hearts, *Holiness to the Lord.*

Thus much of the Emblem, or Word. Now for the Subject and Circumstances: *In that day,* above this; there is the Proficiency of the Church: *Holiness shall be written upon the bells;* profane things shall be holy; there is the Sanctification of the

Church: the bells of warlike horses shall be turned to the quiet use of religion; there is the religious Peace of the Church: The pots to seethe in, shall be as bowls, to offer up incense in; there are the degrees of the Church's Perfection: so that here arise Four Heads of our speech; the PROFICIENCY, SANCTIFICATION, PEACE, PERFECTION OF THE CHURCH. All which crave your gracious and Christian attention; or, lest I be too long, two of them only.

I. When therefore shall this be fulfilled? Not under the Law. It had been a great profanation: for none but the High Priest might wear this posy. The place ofttimes disparages; as to put the ark of God into a cart, or to set it by Dagon.

It is under the Gospel, that this posy of Holiness shall be so common; *in illâ die*; and *this is that day*. How great is this PROFICIENCY of the Church! Look how much difference there is between one and many, between the holiest of men and an ordinary beast, between the frontal of the high priest and the bells of horses, so much there must be betwixt the Church in that day and in this. It is the fashion of the true Church, to grow up still, from worse to better; as it is said of the head of the Church, *Crescebat et corroborabatur*. As it is compared to stones for firmness, so to grafts for growth; yea, *the kingdom of heaven is like a grain of mustard-seed*, that, of the least seed, proves the greatest plant in his kind. The river of God flows first up to the ancles, then to the knees, and at last to the chin.

The Church was an embryo, till Abraham's time; in swathing-bands, till Moses; in childhood, till Christ; a man, in Christ; a man full-grown, in glory. As man is an epitome of the world, so is every Christian an abridgement of the Church; best at last; *In illâ die*. He is like to the feast of Cana, where the best wine was brought in last; not naturally, but by transmutation. It was a blasphemous, and, methinks, a Vorstian reason, that Tostatus brings, why God did not create the voices out of the Propitiatory, *Quia Deus non potest agere per successionem*: surely in us he doth; and, as we can do nothing, *in instante*, no more doth God in us. As in the Creation, he could have made all at once, but he would take days for it; so in our re-creation by grace: as natural, so spiritual agents, do *agere per moram*. That rule of Aquinas is sure, *Successivorum non simul est esse et perfectio*: to which that accords of Tertullian, *Perfectio ordine post-humat*.—There must be an *illa dies*, for our full stature; till which, if we be true Christians, we must grow from strength to strength: herein grace is contrary to nature, strongest at last. We must change till then, but *in melius*, till we come to our best; and then, we must be like him, in whom is no shadow by turning.

But, where we should be like the Sun till noon, ever rising; there be many like Hezekiah's sun, that go back many degrees in the dial; whose beginnings are like Nero's first five years, full of hope and peace; or, like the first month of a new servant; or, like unto the four ages, whose first was gold, the last iron; or, to Nebuchadnezzar's image, which had a precious head but base feet. Look

to yourselves: this is a fearful sign, a fearful condition. Can he ever be rich, that grows every day poorer? Can he ever reach the goal, that goes every day a step back from it? Alas, then, how shall he ever reach the goal of glory, that goes every day a step backward in grace? He, that is worse every day, can never be at his best, *In illâ die, In that day.*

II. Hitherto the Proficiency; The SANCTIFICATION follows. The Mosaical Law was scrupulous: there were unholy places, unholy garments, persons, beasts, fowls, vessels, touches, tastes. Under the Gospel, all is holy. All was made unholy, when the First Adam sinned: when the Second Adam satisfied for sin, all was made holy. Moses, the servant, built his house, with a τὸ μεσότοιχον φραγμὸς; Eph. ii. 14; *a partition wall in the midst:* Christ, the Son, pulled down that screen, and cast all into one ἀμφότερα ἕν: Jews and Gentiles, whole hoofs and cloven, dwell now both under a roof. Moses branded some creatures with uncleanness: He, that redeemed his children from moral impurity, redeemed his creatures from legal. What should St. Peter's great sheet let down by four corners teach us, but that all creatures, through the four corners of the world, are clean and holy? St. Paul proclaims the sum of Peter's vision; *Omnia munda mundis.*

It is an injurious scrupulousness, to make differences of creatures; injurious to God, to the creature, to ourselves: to God, while we will not let him serve himself of his own; to the creature, while we pour that shame upon it which God never did; to ourselves, while we bring ourselves into bondage, where God hath enlarged us. When Julian had poisoned the wells, and shambles, and fields, with his heathenish Lustrations, the Christians, saith Theodoret, ate freely of all, by virtue of Paul's, *Quicquid in macello.*

To let pass the idle curiousness of our Semi-Anabaptists, of the separation; at whose folly, if any man be disposed to make himself sport, let him read the tragicomical relation of the Troubles and Excommunication of the English at Amsterdam. There shall he see such wars waged betwixt brothers, for but a busk, or whalebone, or lace, or cork-shoe, as if all Law and Gospel stood upon this point; as if heaven and earth were little enough to be mingled in this quarrel; *Nec gemino bellum Trojanum.*

To pass over all other lighter niceness of this kind; who can chuse but be ashamed of the Church of Rome; which is here in a double extremity, both gross: in denying, wiping out holiness, where God hath written it; and in writing it, where God hath not written it.

In the first: how do they drive out devils out of good creatures, by foolish exorcisms! I would he were no more in themselves. How do they forbid meats, drinks, days, marriage which God hath written holy! He, that reads Navar's "Manual," shall find choleric blasphemy, a venial sin; p. 91: some theft, venial; p. 140: common lying, venial; p. 191: cursing of parents, if not malicious, venial; p. 100: and yet, in the same author, (chap. xxi. nu.

11. p. 209,) to eat of a forbidden dish, or an allowed dish more than once on a forbidden day, is a mortal sin. And now these venials, saith Francis à Victoria, by a pater-noster, or sprinkling of holy water, or knock of the breast are cleared; but that mortal eater is ἔνοχος τῇ κρίσει, *guilty of judgment*, yea, of hell itself: Scribes, Pharisees, Hypocrites; which prate of Peter's chair, but will never take out Peter's lesson, *That, which God hath sanctified, pollute thou not.*

In the other: what holiness do they write in religious cowls, altars, reliques, ashes, candles, oils, salts, waters, ensigns, roses, words, grains, Agnus Dei, medals, and a world of such trash! so much, that they have left none in themselves. Let me have no faith, if ever playbook were more ridiculous, than their Pontifical, and Book of Holy Ceremonies. It is well, that Jerome reads these words, *super frænum*, not *super tintinnabulum*: else, what a rule should we have had; though he had said, *equorum*, not *templorum!* What comparisons would have been! If *Holiness to the Lord* must be written on the Bells of Horses, much more on the Bells of Churches. What a colour would this have been for the washing, anointing, blessing, christening of them! What a warrant for driving away devils, chasing of ghosts, stilling of tempests, staying of thunders, yea delivering from temptations, which the Pontifical ascribes to them! By whose account, there should be more virtue in this piece of metal, than in their Holy Father himself; yea, than in any Angel of Heaven. But their Vulgate bridles them in this, which reads it, *super frænum*; which some superstitious man would say were fulfilled in Constantine's snaffle, made of the nails that pierced Christ.

How worthy are they, in the mean time, of the whip, not of men only but of God, which thus, in a ridiculous presumption, write holiness, where God would have a blank; and wipe out holiness, where God hath written it!

For us, there is a double holiness; for Use, for Virtue: all things are holy to us for use; nothing is holy for virtue of sanctification, but those things which God hath sanctified to this virtue; his Word, his Sacraments. We may use the other, and put no holiness in them; we must use these, and expect holiness from them: οὐδὲν κοινὸν, *Nothing unclean*, is Peter's rule; but with Paul's explication, *munda mundis*. All things are clean in themselves; to thee they are not clean, unless thou be clean. *Mine own clothes shall make me filthy*, saith Job; ix. 31. Many a one may say so, more justly. The proud man's gay coat, the wanton woman's beastly fashions, both shew them to be unclean, and make them so. But the lewd man makes his own clothes, filthy: his meats, drinks, sports, garments, are unclean to him; because he is unclean to God: they are cursed to him; because he is cursed of God: God hath written on the outside of his creatures, "Holy to the Lord:" we write on the inside, "Unholy to men;" because our outside, and inside, is unholy to God; yea, we do not only deface this in-

scription of holiness in other creatures to us, but we will not let God write it upon us, for himself.

O our misery and shame! All things else are holy; Men, Christians are unholy. There is no impurity, but where is reason, and faith, the grounds of holiness. How oft would God have written this title upon our foreheads! and, ere he can have written one full word, we blot out all. One swears it away, another drinks it away, a third scoffs it away, a fourth riots it away, a fifth swaggers it away; and, I would to God it were uncharitable to say, that there is as much holiness in the bridles of the horses, as in some of their riders. O holiness, the riches of the Saints, the beauty of Angels, the delight of God, whither hast thou withdrawn thyself? where should we find thee, if not among Christians? and yet how can we be, or be named Christians, without thee? I see some, that are afraid to be too holy: and I see but some, that fear to be too profane.

We are all Saints; κλητοι ἁγίοι, 1 Cor. i. 2: all, by calling; and some, but by calling; by calling of men, not of God: as the Church of Rome hath some Saints, which are questioned whether ever they were in nature; others, whether they be not in hell; burning tapers to them on earth, to whom perhaps the fiends light firebrands below. As Cæsarius, the monk, brings in Petrus Cantor and Roger the Norman disputing the case of Becket; so we have many titular Saints, few real; many, which are written in red letters in the calendar of the world, "Holy to the Lord," whom God never canonizes in heaven, and shall once entertain with a *Nescio, I know you not.* These men yet have holiness written upon them; and are like, as Lucian compares his Grecians, to a fair, gilt, bossed book: look within, there is the Tragedy of Thyestes, or perhaps Arrius's Thalia; the name of a muse, the matter heresy; or Conradus Vorstius's late monster, that hath *De Deo* in the front, and atheism and blasphemy in the text. As St. Paul says to his Corinthians, *Would God ye could suffer me a little:* ye cannot want praisers, ye may want reprovers; and yet you have not so much need of panegyrics, as of reprehensions. These, by how much more rare they are, by so much more necessary. *Nec censura deest quæ increpet, nec medicina quæ sanet,* saith Cyprian. "A false praise grieves, and a true praise shames" saith Anastasius. As kings are by God himself called Gods (for there are *Dii, nuncupativè,* and not *essentialiter,* as Gregory distinguishes) because of their resemblance of God; so their courts should be like to heaven, and their attendants like saints and angels: *Decet domum tuam sanctitudo,* agrees to both.

Thus you should be: but, alas, I see some care to be gallant, others care to be great, few care to be holy. Yea, I know not what devil hath possessed the hearts of many great ones of our time, in both sexes, with this conceit, That they cannot be gallant enough, unless they be godless. Holiness is for Divines, or men of mean spirits; for grave, subdued, mortified, retired minds; not

for them, that stand upon the terms of honour, height of place and spirit, noble humours: hence are our oaths, duels, profanenesses. Alas, that we should be so besotted, as to think that our shame, which is our only glory! It is reason, that makes us men; but it is holiness, that makes us Christians. And woe to us, that we are men, if we be not Christians! Think as basely of it as ye will, you shall one day find, that one dram of holiness is worth a whole world of greatness; yea, that there is no greatness, but in holiness. For God's sake, therefore, do not send Holiness to colleges or hospitals for her lodging; but entertain her willingly into the Court, as a most happy guest. Think it a shame and danger, to go in fine clothes, while you have foul hearts; and know, that in vain shall you be honoured of men, if you be not holy to the Lord. Your goodly outsides may admit you into the Courts on Earth; but you shall never look within the gates of the Court of Heaven without holiness: *without holiness no man shall see God.* O God, without holiness we shall never see thee; and, without thee, we shall never see holiness: write thou upon these flinty hearts of ours, Holiness to thyself: make us holy to thee, that we may be glorious with thee, and all thy saints and angels.

All this only for thy Christ's sake; unto whom, &c.

SERMON IV.

THE IMPRESS OF GOD.

PART II.

ZECHARIAH XIV. 20.

It is well near a year ago, since, in this Gracious Presence, we entered upon this mystical yet pertinent text. You then heard what *This Day* is; what these *Bells* or *Bridles;* what this *Inscription;* what these *Pots* and *Bowls:* And out of *That Day* you heard the PROFICENCY of the Church; out of Holiness written on the Bells, the SANCTIFICATION of the Church: You shall now hear, out of these Bells or Bridles of warlike horses, thus inscribed, the change of the holy war, and PEACE of the Church; out of these Pots, advanced to the likeness of the bowls of the altars, the degrees of the Church's PERFECTION, and acceptation: All which crave your gracious and honourable attention.

III. That conceit, which yet is graced with the name of some Fathers, that takes this in the literal sense of Constantine's bridle, we

pass; as more worthy of smiles, than confutation. Questionless, the sense is spiritual; and, it is a sure rule, That, as the historical sense is fetched from signification of words, so the spiritual from the signification of those things which are signified by the words.

For this Inscription then, it shall not be upon the bells, for their own sakes, but for the horses; not as bells, but as bells of the horses: and on the horses, not for their own sakes, but as they serve for their riders: the horse, a military creature; there is no other mention of him in Scripture, no other use of him of old. When the eyes of Elisha's servant were open, he saw the hill full of horses; 2 Kings vi. 17. Even the celestial warfare is not expressed without them. Hence you shall ever find them matched with chariots in the Scripture: And the poet, *Nunc tempus equos, nunc poscere currus. He rusheth into the battle,* saith Jeremiah: and he is made for it; for he hath both strength and nimbleness. He is strong: there is *fortitudo equi;* Pslam cxlvii. 10: and God himself acknowledges it; *Hast thou given the horse his strength?* Job xxxix. 19. *He is swift,* saith Jeremiah; iv. 13: yea, *as eagles,* or *leopards,* saith Habakkuk.

We must take these horses then, either as continuing themselves, or as altered.

1. If the first: the very wars under the Gospel shall be holy; and God shall much glorify himself by them. He saith not, There shall be no horses, or those horses shall have no bells, or those bells no inscription; but those horses, and their use, which is war, and their ornaments, which are bells, shall have a title of Holiness.

While Cornelius Agrippa writes of the Vanity of Sciences, we may well wonder at the vanity of his opinion, that all war was forbidden under the Gospel. But let Agrippa be vain in this, as a mere humanist; and the Anabaptists grossly false, as being frantic heretics: it is marvel how Erasmus, so great a scholar, and Ferus, so great a textman, could miscarry in this Manichean conceit. Alphonsus à Castro would fain have our Oecolampadius to keep them company, but Bellarmin himself can hardly believe him: No marvel, when he sees Zuinglius die in the field, though as a pastor, not as a soldier; and when our swords have so well taught them, besides our tongues, that the heretics are as good friends to war, as enemies to them.

It is God's everlasting title, *Dominus Exercituum.* To speak nothing of the Old Testament; what can Cornelius Agrippa say to Cornelius the Centurion? I fear no man would give that title to him that opposed war, which God's Spirit gives to this agent in war; *A just man, and fearing God:* "His warfare," saith Chrysostom, "hurt him not." Did not Christ himself bid (even he, that said, *Whoso smites with the sword, shall perish with the sword,* in case of private revenge) *Qui non habet gladium, vendat tunicam, emat gladium?*

The Angels themselves are heavenly soldiers. Every Christian is a soldier: as he is a Christian, he fights not against flesh and blood, but principalities and powers; as he is a Christian soldier, he

fights both against flesh and blood, and principalities; all the wars of God: so that, contrary to St. Martin, who said, "I am a Christian, I may not fight;" he must say, "I am a Christian, I must fight." And why may he not? God, when he makes us Christians, leaves us the same wit to devise stratagems, the same hands to execute them. All things, as Erasmus wittily, have in them naturally a means of defence: the horse, heels; dog, teeth; ox, horns; porcupine, quills; bee, sting; serpent, poison: those weaker creatures, that cannot resist, have either nimble feet to outrun us, or wings to outfly us: only man is left naked; yet so, as his furniture within can soon furnish him for without.

Yet all horses, all wars, are not written holy. As there is a spiritual evil war, of the flesh against the spirit; so there is a temporal, of flesh against flesh. *Unde bella?* saith St. James. *Militare propter prædam,* "to fight for a booty," saith Ambrose, "is sin." That witty Alphonsus, king of Arragon, to whom we are beholden for so many Apothegms, had, for his Impress, a Pelican striking herself in the breast, and feeding her young with the blood; with a word, *Pro lege, et grege.* All war draws blood: oft of the innocent part, πόλεμος is πολὺ-αἷμος, and therefore must never be but *pro lege,* for religion; or *pro grege,* for the commonwealth.

And, as it hath these two grounds; so also two directors; Justice and Charity.

Justice, that requires both authority in the manager, and innocence in managing. Authority: a subordinate power is not capable of holy war: he only may say *pro lege,* that is *custos utriusque tabulæ;* he only *pro grege,* that is ποιμὴν λαῶν: if private men shall say, *pro lege,* or *pro grege,* they are traitors, and not soldiers: in them, as he said to Alexander, war is but theft and murder. Only Kings are the public Justicers of the World; which can command peace, with their own, and punish the breach of peace in others' Innocence. *Wrong no man,* saith John Baptist. That *non ex jure,* is, more than unchristian, brutish.

Charity: whether in the Intention, (peace must be the end of war: Bellarmin said this one thing well, that war to the commonwealth is as *vulnera Chirurgi:*) or, in the Action; both of undertaking and cessation: Undertaking; according to the Jewish proverb, first we must enquire of Abel; and the Heathen poet could say, *extrema nemo primo tentavit loco;* no just war is ἀκήρυκτος: Cessation, upon just satisfaction; as Sheba's head raises the siege of Abel. This is *bellum Domini;* and Holiness is written upon the bells of these horses of war.

Such were the wars of that blessed Constantine, both Theodosii, Honorius, and all whom God wrote Holy, and made happy. Such were many gallant princes of old persuaded, that those wars of Palestine were; who, in a cunning wile, were sent to get the Holy Land, that, in the mean time, they might lose their own. How many Councils were summoned, how many Armies levied, one of 300,000 at once, by P. Urban's procurement! How many streams of Christian blood spilt, to recover the land of them that murdered

Christ, which God had cursed to confusion, *terram sacerrimam*, in the Plautine sense! Such are those, that are undertaken against the scourge of Christendom, the creature of Mahomet, that Turkish Magog.

Such are those, that the Defender of the Christian Faith hath been justly provoked to undertake against that Romish Usurper; Peter's successor in nothing, but in denying his Master. The inclemency of the late Pope labouring to forestall him in his just throne; and the absurd pragmatical impudence of the present, in that gross prohibition of a favourable and natural oath, for his Majesty's security, in a sort countenancing rebellion against his person; beside those shameless libels of his factors, to the scorn of God's Anointed; have seemed to usurp Samuel's message, *Vade, percute, dentolire.* To omit private motives; P. Urban, in that his zealous Oration to the Council of Cleremont, used no one reason to persuade the world to draw their sword against the Turks, which might not justly be urged to Christian Princes, to scale the walls of Rome. Doth he speak of the Saracens profaning of Jerusalem? we parallel the shameful profanations of the spiritual Jerusalem: their heathenism was never so idolatrous. Doth he speak of abusing the sepulchre of Christ? we parallel them with the abusing of his sacred body. Doth he speak of the cruelty of those savages? we also may say of them, *Effunditur sanguis Christianus, Christi sanguine redemptus*, &c. neither need I fear to say with Junius, that in this they are *trucis truciores.*

But I know what difference there is betwixt a preacher and a herald. Our title is *Evangelizantes pacem:* and though the sword of the hand doth well; yet it is the sword of the mouth, that must slay that Man of Sin. Yet this I dare say, that if, in the cause of God and his Church, this war should be undertaken, Holiness should be written upon our horses' bridles; and, as we shall enter with fewer crosses upon our breasts than those honest soldiers into their holy war, so both our cause should be more holy, and we should return with fewer crosses on our backs.

But I meddle not with this. There is a war, that we cannot shake off: not with the person, but the corruptions of that foul Church: we have long waged it. God had never any quarrel upon earth, if this be not his. Our blessed forefathers have shed their blood in this field, and are glorious: let us stir up our Christian courage to this service. Upon our horses' heads shall be written holiness; upon ours, glory and immortality.

2. But take these horses and bells altered, as fits better, by this writing, from themselves: what God writes is done: *Write this man childless;* therefore he must be so. Joel doth not so well comment upon this place, *Break your ploughshares into swords, and your scythes into spears*, Joel iii. 10. as Micah. iv. 3, *They shall break their swords into mattocks, and their spears into scythes;* mattocks and scythes the instruments of profit, one for the commodities above the earth, the other for those under it: which, as I take it, would not be so strictly restrained to the very time of

Christ's coming, when there was an universal peace on earth, and the temple of Janus was shut: as Cyril, Chrysostom, Eusebius, Jerome, understand it: rather it is a prophecy of that outward and during peace under the Gospel, which all the true professors of it should maintain with themselves.

All nations, though fierce and stern of disposition, yet, if they once stoop sincerely to the Gospel, shall compose themselves to a sweet accordance, and employ their united strength to the service of God*. But how is this fulfilled? Some in all ages have run forth into fury, and troubled the common peace. It is true, but these are blanks; such, as upon whom God hath not written Holiness. It is no hoping, that all horses shall be bridled, or all bridles written on. As grace, so peace, is not in such sort universal, that all should incline to it, on all conditions. There are some, שׂנאי שׁלום, *peace-haters*: it is as possible to tame a wasp, as to incline them to peace. Such are the wilful Romanists of our time, (to omit schisms,) which will rather mingle heaven and earth together, than remit one gainful error. But, whatever become of these Mamzers, which do thus exclude themselves from the congregation of God, it were happy, if all the true and acknowledged sons of the Church would admit the inscription of a holy peace.

Alas, why do we, that are brethren, fall out for our change of suits by the way? and make those quarrels deadly, which deserve not to be quarrels? O, that some blessed Dove would bring an Olive of peace into the Ark of God! Who is so fit for this glorious service, as our gracious peacemaker? *Nemo me impunè lacesset*, is a good posy; but, *Beati pacifici*, is a better. Let the vicegerent of him, which is the Prince of Peace, as he was made for the peace of the walls and prosperity of the gates of Sion, be that *Angelus pacis*; Isaiah xxxiii. 7. Let his wisdom and sweet moderation proceed to allay all these unkindly storms of the Church, that we may live to see that happy greeting of the psalmist, *Righteousness and Peace have kissed each other.*

And, as this holds in matter of judgment, so of practice too. Do you see a loose and lawless man, wilful in his desires, unbridled in his affections, inordinate in his life, employing his wit to scoff at his Creator, caring for nothing but the worse part of himself? there is one of Zechariah's horses. When God's Spirit breathes upon the soul of this man, he is now another from himself: Holiness to the Lord is written upon his bells. This was done sometimes of old: Saul was among the prophets; Solomon and Manasseh, great patterns of conversion; but rarely, in respect of the days of the Gospel. What should I speak of St. Paul? no ground would hold him; he runs, chafing and foaming from Jerusalem to Damascus: of his jailor? of Mary Magdalen? Behold whole troops of wild natures reclaimed; Eph. iv. Col. iii. Acts ii.

Who can despair, where God undertakes? Shew me never so violent and desperate a sinner, let him be as Job's wild ass in the

* *Bellicosa pectora vertuntur in mansuetudinem Christianam.* Jer. Suniæ et Fritellæ.

desert, or as Amos's horse that will *run upon the rocks*; Amos vi. 12: if God once take him in hand, thou shalt soon see that this horse is flesh and not spirit; and shalt sing Deborah's, *Ungulæ ceciderunt*; Jud. v. 22: or Joshua's, *subnervabis*; Jos. xi. 6. Now shalt thou see him stand quaking under the Almighty hand of God, so that he may write what he will in his bridle, yea in his skin. And if there be any such headstrong and resty steed here among us, let him know, that God will either break his stomach or his heart. *Flagellum equo*, saith Solomon: and if that will not serve, *Collidam in te equum et equitem*; Jer. li. 21.

But, alas, how rare are these examples of reclamation! Where is this power of the Gospel? Men continue beasts still; and, with that filthy Gryllus, plead for the privilege of their bestiality. The sins of men strive to outface the glory of the Gospel. What shall I say to this? If, after all these means, thou have no bridle, or thy bridle no inscription, it is a fearful doom of the apostle, *If our gospel be hid, it is hid to them that perish.*

IV. Thus much of the horses and bells. Now, from the Pots and Bowls, you shall see the degrees of the Church's PERFECTION: and see it, I beseech you, without weariness; with intention.

The Pots of the Temple were seething vessels, for the use of sacrifice. These are the priests themselves here; for that there is a distinction made betwixt the pots of the Lord's house, and every pot in Jerusalem. The ordinary Jew was every pot; therefore the pots of the Lord's house must be his Ministers. These, under the Gospel, shall be of more honourable use; as the bowls before the altar: like as the altar of perfumes was more inward, and of higher respect. The pots were of shining brass: bowls, of gold; 1 Kings vii. 50.

It is no brag to say, that the Ministry of the Gospel is more glorious than that of the Law: *The least in the kingdom of heaven*, saith Christ, *is greater than John Baptist*; Matth. xi. 11: the kingdom of heaven, that is, the Church; not as Austin, Jerome, Bede, expound it, of the third heaven; for Christ would make an opposition betwixt the Old and New Testament. The not unlearned jesuit Maldonat, while he taxeth us for prefering every Minister of the Gospel to John Baptist, mends the matter so well, that he verifies it of every person; *Minimus quisque in Evangelio*, that is *qui Evangelium recipit, major est illo*; not feeling how he buffets himself: for, if the least of those, that receive the Gospel; how much more the least of those, that preach it?

This is no arrogance. God would have every thing in the last Temple more glorious than in the first, which was figured by the outward frame, more glorious in Christ's time, than that of Solomon; as that was beyond the Tabernacle. This is *a better Testament*; Heb. vii. 22. That had the shadow, this is the substance; Heb. x. 1. Under this, is greater illumination: *Effundam Spiritum meum*, saith the prophet; before, some few drops distilled; now, a whole current of graces; *effundam*. If, therefore, John Baptist were greater than the sons of men, because they saw Christ to

come, he pointed at his coming; ours must needs be more glorious, because we see and point at him now come, and fully exhibited.

We will not contest with the Levitical Priesthood, for cost of clothes, for price of vessels: let the Church of Rome emulate this pomp; which cares not if she have golden vessels, though she have leaden priests; we envy it not: but, for inward graces, for learning, knowledge, power of teaching, there is no less difference, than betwixt the pots of the temple, and bowls of the altar. God says of them, in way of rejection, *Non est mihi voluptas in vobis;* Mal. i. 10. Hence the priesthood of the New Law is Levi refined; Mal. iij. 3. *Et purgabit filios Levi;* which Jerome not unlikely interprets of the Ministry of the Gospel: they are the sons of Levi, which signify Copulation; *quia homines cum Deo copulant;* but of Levi purged, and purged as gold: as much difference between them, as betwixt gold in the ore, and in the wedge. Hence is double honour challenged to the Evangelical Ministry, yea, and given. *Ye received me,* saith St. Paul, *as an angel of God, yea as Christ Jesus;* Gal. iv. 14. Hence the angel, of himself to John, *I am thy fellow-servant.* Woe be to them therefore, which spit in the faces of those, whom God hath honoured! It is God's second charge, this of his Prophets: His first is, *Touch not mine Anointed;* his second, *Hurt not my Prophets.* And, if one disgraceful word, spoken but by rude children to a Prophet of the Old Testament, cost so many throats; God be merciful to those dangerous and deadly affronts, that have been and are daily offered to the Prophets of the New!

What can we say, but with the woman of Tekoah, *Serva, ô rex!* We bless God, that we may bemoan ourselves to the tender and indulgent ears of a gracious sovereign, sensible of these spiritual wrongs; who yet, we know, may well answer us with Jacob's question, *An loco Dei ego sum?* It grieves me to think and say of ourselves, that, for a great part of this, *Perditio tua ex te.* Woe to those corrupted sons of Eli, which, through their insufficiency and unconscionableness, have poured contempt on their own faces! That proud fugitive Campian could say, *Ministris illorum nihil vilius, &c.* as falsely as spitefully. Let heaven and earth witness, whether any nation in the world can afford so learned, so glorious a Clergy. But yet, among so many Pots of the Temple, it is no marvel, if some be dry for want of liquor; others, rusty for want of use; others, full of liquor without meat; others, so full of meat that they want liquor. Let the Lord's Anointed, whose example and encouragements have raised even this divine learning to this excellent perfection, by his gracious countenance dispel contempt from the professors of it, and by his effectual endeavours remove the causes of this contempt.

But as every Christian under the Gospel is a Priest and Prophet, let the people be these pots; or the offerings of the people. That shall be, in respect of the Frequence or Fragrance, according to the double acception of that particle of comparison, כמזרקים, *as the bowls;* for number or quality.

1. For the Frequence. A few seething pots served the sacrifice; but bowls they used many: what for the use of the altar of incense, what for the receiving of the blood of the sacrifice, Solomon made a hundred of gold. Now then, saith God, in the days of the Gospel, there shall be such store of oblations to God, that the number of the pots shall equalize the number of the bowls of the altar: not unlike, because of the following words; *Every pot in Jerusalem shall be fain to be employed to the sacrifices.*

This frequence then, is either of the Officers, or Offerings; Persons, or Acts.

For the Persons; they were few, in comparison, under the Law. All Palestine, which comprehends all their officers, except some few proselytes, was but, as Jerome which was a lieger there reckons it, 160 miles long from Dan to Beersheba, and 46 miles broad from Joppa to Bethlehem. Now the partition wall is broken down, all nations under heaven yield frank offerers to the altar of God. There was no offering then, but at Jerusalem: now, Jerusalem is every where. So much therefore as the world is wider than Judea, so much as Christendom is larger than the walls of the Temple; so many more Officers hath the Gospel than the Law. And, it were well, if there were as many, as they seem. If but as many as all the world over offer their presence to God's service on God's day (leave those that spend it in the stews and taverns, to him whom they serve) were true offerers, how rich would the altar be, and the temple how glorious! But, alas, if God will be served with mouths full of oaths, curses, bitterness, with heads full of wine, with eyes full of lust, with hands full of blood, with backs full of pride, with paunches full of gluttony, with souls and lives full of horrible sins; he may have offerers as many as men: else, as Isaiah, *relicta est in urbe solitudo;* a few pots will hold our sacrifices: and what is this, but, through our wilful disobedience, to cross him, which hath said, that in this day the pots of the temple shall be as the bowls of the altar.

The Act or commodity is Offerings; whether Outward, or Inward.

The Outward fulfilled in those large endowments of the Church, by our devout and bountiful predecessors. What liberal revenues, rich maintenances, were then put into, mort-main, the dead-hand of the Church! Laws were fain to restrain the bounty of those contributions, the grounds whereof I examine not, instead of Moses's proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarii, satis enim est, adeoque superest;* Exod. xxxvi. 6. Then *mons Domini, mons pinguis:* but now, the Church may cry with the prophet, *My leanness, my leanness.* For shame, why should sacrilege crowd in with religion? why should our better knowledge find us less conscionable? O injurious zeal of those men, which think the Church cannot be holy enough, unless she beg! It hath been said of old, That religion bred wealth, and the daughter eat up the mother: I know not, if the daughter devoured the mother; I am sure these men would devour both daughter and mother; men of

vast gorges, and insatiable. Our Saviour cried out against the Scribes and Pharisees, yet they devoured but widows' houses, poor low cottages: but these gulphs of men, whole Churches; and yet the sepulchres of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the prophet's *Os Inferni: Therefore Hell hath enlarged itself, and hath opened his mouth, without measure; and their glory, and their pomp, and he that rejoiceth in it, shall descend into it;* Isaiah v. 14. In the mean time, Oh, that our Sampson would pull this honey of the Church out of the jaws of these lions; or, if the cunning conveyances of sacrilege have made that impossible, since it lies not now entire in the combs, but is let down and digested by these raveners, let him whose glory it is, not to be *Pater Patriæ* only, but *Pater Ecclesiæ*, provide that those few pots we have, may still seeth; and, that if nothing will be added, nothing can be recovered, yet nothing may be purloined from the altars of God.

2. But these outward offerings were but the types of the Inward. What cares God for the blood or flesh of bullocks, rams, goats? *Non delectaris sacrificio ut dem, holocaustum non vis*, saith David: what then? *The sacrifice of God is a contrite spirit, a broken heart.* Our humiliation is *sacrificium pœnitentiæ;* our new obedience is *sacrificium justitiæ;* our thankful commemorations are *sacrificium laudis.* These are the oblations, which, as they shall be frequent under the Gospel, so most Fragrant unto God; and this is that last, and perhaps most proper sense, wherein the flesh-pots of the sacrifices *erunt sicut aromata*, shall be as perfumes in the bowls of incense. A lively sacrifice is well matched with holy and acceptable. When Noah sacrificed to God after the Deluge, it is said *God smelt a savour of rest;* alluding to his name: but now, the sacrifices we offer are ὀσμὴ εὐωδίας, *a savour of sweetness;* so that, the same savour that Christ's oblation had; Eph. v. 2. the same have our offerings; Phil. iv. 18. God's children, out of the conscience of their own weaknesses, are easily discouraged in the valuation of their own obedience: as, therefore, they can say of their persons, with Mephibosheth, *What is thy servant?* so of their services, as Philip said of the five loaves and two fishes, ἀλλὰ ταῦτα τί ἐστιν, *Alas, what are these?* But they and their offerings cannot be so base to themselves, as they are precious to God.

There is no sense, that gives so lively a refreshing to the spirits, as that of smelling: no smell can yield so true and feeling delight to the sense, as the offerings of our penitence, obedience, praise, send up into the nostrils of the Almighty. Hence, as the Church can say of Christ, *He is as a bundle of myrrh lying between her breasts;* so he again of her in that heavenly Epithalamion, *Thy plants are as an orchard of pomegranates, with sweet fruits, as cypress, spikenard, saffron, calamus, and cinnamon, with all the trees of incense, myrrh, and aloes, with all the chief spices;* Cant. iv. 13, 14. Let this, therefore, comfort us against our imperfections: If we be pots of the Lord's house, those faint streams, that we send up, shall be as sweet, as the best incense of the bowls of the altar; and God

says to us, as to Cornelius, *Thy prayers and thine alms are come up;* Acts x. 4. And how are they come up? *Like pillars of smoke perfumed with myrrh and incense, and with all the chief spices;* Cant. iii. 6. I say, if we be pots of the Lord's house; for if we be Egyptian flesh-pots, that reek of the strong-smelling onions and garlick of our own corruptions; if we be Ezekiel's bloody pots, whose scum or (as the Vulgate) whose rust is in them, Ezek. xxiv. 6; if we boil with lust, if with revenge, if with ambition; I can say no other of us, than the sons of the prophets said of theirs, *Mors in olla, Death is in the pot;* a double death, of body and soul. It is a true speech of Origen, *Peccatum est putidi odoris:* no carrion is so noisome.

Alas, what savours are sent up to God from those, that would seem not only pots of the temple, but bowls of the altar! How unsavoury is the pride, profaneness, riotousness, oppression, beastliness of our times! It were happy if the Court were free: and, as it receives more sweet influences of favour, than all other places; so, that it returned back more fragrant obedience: that, as it is said of Mary's spikenard, wherewith she anointed Christ, that *the whole house was filled with the savour of the ointment;* John xii. 3; so the whole world might be full of the pleasant perfumes of virtuous example, that might arise from hence. But, alas, the painted faces, and mannishness, and monstrous disguisedness, of the one sex; the factious hollowness, prodigal garishness, wanton pampering, excess in our respect to ourselves, defects in our respects to God, in the other, argue too well, that too many of us savour more like the golden sockets of the holy lights, than the bowls of the altar.

God cannot abide these ill scents. The five cities of the plains sent up such poisonous vapours to God, that he sent them down brimstone again with their fire. That, which hell is described by, is sent down from heaven; because that such hellish exhalations ascend from them, to heaven. How should the sins of Sodom not expect the judgments of Sodom! Well might the Jews fear, because they would not be serviceable caldrons unto God, that therefore they should be the flesh, and their city the caldron; Ezek. xi. 3. Well may we fear it, who have had so sensible proofs, as of the favours, so of the judgments of God: and happy shall it be for us, if we can so fear, that our fear may prevent evils. Let these pots of ours therefore send up sweet fumes of contrition, righteousness, thanksgiving, into the nostrils of God; and the smoke of his displeasure, wherewith coals of eternal fire are kindled against his enemies, shall not come forth of his nostrils against us. He shall smell a savour of rest from us; we a savour of peace and life from him: which God for his mercy's sake, and for his Son Christ's sake, vouchsafe to grant us: To whom with the Father, and the Holy Ghost, one glorious God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON V.

A FAREWELL SERMON;

PREACHED TO THE FAMILY OF PRINCE HENRY, UPON THE DAY OF THEIR DISSOLUTION AT ST. JAMES'S, ON NEW YEAR'S-DAY, 1613.

REV. xxi. 3, 4.

And I heard a great voice from heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the first things are passed. And he, that sat upon the throne, said; Behold, I make all things new.

It is no wonder, if this place, as it is, for the present, the well-head of sorrow to all Christendom, have sent forth abundance of waters of tears. And, perhaps, you may expect, that, as the trumpets of our late heavy funeral-solemnity sounded basest and dolefulest, at the last; so my speech, being the last public breath of this sad dissolving Family, should be most passionately sorrowful. And surely I could easily obtain of myself, out of the bitterness of my soul, to spend myself in lamentations; and to break up this assembly, in the violent expressions of that grief, wherewith our hearts are already broken: but I well consider, that we shall carry sorrow enough home with us, in my silence; and that it is both more hard and more necessary for us, to be led forth to the waters of comfort. And, because our occasions of grief are such, as no earthly tongue can relieve us, nor no earthly object, a voice from heaven shall do it; and a voice leading us from earth to heaven, *And I heard a voice from heaven, &c.*

This day is a day of note for three famous periods. First, it is the day of the dissipation of this Royal Family: then, the last day of our public and joint mourning: lastly, the day of the alteration and renewing of our state, and course of life, with the new-year. All these meet in this Text with their cordials and divine remedies; our dissipation and dissolution in these words, *Behold the Tabernacle of God is with men;* our mourning, *God shall wipe away all tears, &c.;* our change of estate, *Behold, I will make all things new.* I must crave leave to glide through all of these with much speed;

and, for the better convenience of our discourse, through the first, last.

My speech therefore shall, as it were, climb up these six stairs of doctrine.

I. That here our eyes are full of TEARS: how else should they be wiped away? how all, unless many?

II. That these Tears are from SORROW; and this Sorrow from DEATH, and TOIL; out of the connexion of all these.

III. That God will once FREE us, both from Tears which are the Effect of Sorrow; and from Toil and Death, which are the Causes of it.

IV. That this our Freedom must be upon a CHANGE; *for that the first things are passed.*

V. That this Change shall be in our RENOVATION: *Behold, I make all things new.*

VI. That this Renovation and happy Change shall be in our PERPETUAL FRUITION OF THE INSEPARABLE PRESENCE OF GOD, whose Tabernacle shall be with men.

I. As those grounds that lie low are commonly moorish, this base part of the world wherein we live, is the vale of TEARS; Psalm lxxxiv. 6. That true *Bochim*, as the Israelites called their mourning-place, Judges ii. 5. We begin our life with tears; and therefore our lawyers define life, by weeping. If a child were heard cry, it is a lawful proof of his living; else, if he be dead, we say he is still-born: and, at our parting, God finds tears, in our eyes, which he shall wipe off. So we find it always, not only, עת לבכות, *a time of weeping*, but, מספד, *of solemn mourning*, as Solomon puts them together; Eccl. iii. 4. Except we be in that case, that David and his people were in; 1 Sam. xxx. 4. (and Jeremiah says the same, in his Lamentations, of the Jews; Lam. ii. 11,) that they wept, till they could weep no more. Here are tears at our devotion; the altar covered with tears; Mal. ii. 13: tears in the bed; David watered his couch with tears; Psal. vi. 6: tears to wash with; as Mary's: tears to eat; Psalm xlii. 3: tears to drink; Psalm lxxx. 5: yea, drunkenness with tears; Isaiah xvi. 9.

This is our destiny as we are men, but more as we are Christians, To sow in tears; and God loves these wet seed-times: they are seasonable for us here below. Those men therefore are mistaken, that think to go to heaven with dry eyes, and hope to leap immediately out of the pleasures of earth, into the paradise of God; insulting over the drooping estate of God's distressed ones. As Jerome and Bede say of Peter, that he could not weep while he was in the high priest's walls; so these men cannot weep where they have offended. But let them know, that they must have a time of tears; and, if they do not begin with tears, they shall end with them; *Woe be to them that laugh, for they shall weep:* and if they will not weep, and shake their heads here, they shall weep and wail, and gnash their teeth hereafter. Here must be tears, and that good store.

II. All tears; as rivers are called the tears of the sea; נכבי ים, Job xxxviii. 16: so must our tears be the rivers of our eyes; Psalm cxix. 136. and our eyes fountains; Jer. ix. 1. Here must be tears of penitence, tears of compassion, and will be tears of SORROW: well are those two met therefore; Tears and Sorrow: for though some shed tears for spite, others for joy, as Cyprian's Martyrs, *Gaudium pectoris lachrymis exprimentes;* (Greg. Nis. Orat.) yet commonly tears are the juice of a mind pressed with grief. And as well do tears, and crying, and sorrow accompany DEATH; either in the supposition, or the denial. For as worldly sorrow, (even in this sense) causeth death, by drying the bones and consuming the body; so death ever lightly, is a just cause of sorrow; sorrow to nature in ourselves, sorrow to ours.

And, as death is the terriblest thing, so is it the saddest thing, that befals a man. Nature could say in the poet, *Quis matrem in funere nati flere vetat?* yea, God himself allowed his holy priests, to pollute themselves in mourning, for their nearest dead friends; except the high priest, which was forbidden it in figure; Lev. xxi: and the Apostle, while he forbids the Thessalonians to mourn, as without hope, doth in a sort command their tears, but bar their immoderation. It was not without a special reference to a judgment, that God says to Ezekiel, *Son of Man, Behold I will take from thee the pleasure of thy life with a plague, yet shalt thou neither mourn nor weep, neither shall thy tears run down;* Ezek. xxiv. 16.

So fit did the Jews hold tears for funerals, that they hired mourners; which, with incomposed gestures, ran up and down the streets; Eccl. xii. 5: who did also cut and lance themselves, that they might mourn in earnest; Jer. xvi. 6. That good natured Patriarch, Isaac, mourned three years for his mother; as the Chinese do at this day for their friends. Jacob mourned two-and-twenty years for Joseph; and there want not some, which have thought Adam and Eve mourned a hundred years for Abel: but, who knows not the wailing of Abel-mitzraim for Joseph; of the valley of Megiddon for Josiah? And if ever any corpse deserved to swim in tears, if ever any loss could command lamentation; then this of ours, yea of this whole island, yea of the whole Church of God, yea of the whole world, justly calls for it, and truly hath it.

O Henry, our sweet prince, our sweet prince Henry, the second glory of our nation, ornament of mankind, hope of posterity, and life of our life, how do all hearts bleed, and eyes worthily gush out, for thy loss! A loss, that we had neither grace to fear, nor have capacity to conceive. Shall I praise him to you, who are therefore now miserable, because you did know him so well? I forbear it, though to my pain. If I did not spare you, I could not so swiftly pass over the name and the virtues of that glorious Saint, our dear Master; or the aggravation of that loss, whereof you are too sensible: my true commiseration shall command me silence: yet I could not but touch our sore, with this light hand, though yet raw and bleeding. Death, especially such a death, must have

sorrow and tears. All nations, all succession of times, shall bear a part with us in this lamentation. And, if we could but as heartily have prayed for him before, as we have heartily wept for him since, perhaps we had not had this cause of mourning.

From sorrow, let us descend to PAINS, (which is no small cause of crying and tears,) as I fear some of us must. The word, howsoever it is here translated, is πόνος, *labour*. I must confess, labour and pain are near one another; whence we say, that he which labours, takes pains; and, contrarily, that a woman is in labour or travail, when she is in the pain of childbirth. Tears cannot be wiped away, while toil remains. That the Israelites may leave crying, they must be delivered from the brick-kilns of Egypt.

Indeed, God had in our creation allotted us labour, without pain; but, when once sin came into the soul, pain seized upon the bones, and the mind was possessed with a weariness and irksome loathing of what it must do; and, ever since, sorrow and labour have been inseparable attendants upon the life of man: insomuch as God, when he would describe to us the happy estate of the dead, does it in those terms, *They shall rest from their labours.*

Look into the field: there you shall see toiling at the plough and scythe. Look into the waters: there you see tugging at the oars and cables. Look into the city: there you see plodding in the streets, sweating in the shops. Look into the studies: there you see fixing of eyes, tossing of books, scratching the head, paleness, infirmity. Look into the Court: there you see tedious attendance, emulatory officiousness. All things are full of labour, and labour is full of sorrow. If we do nothing, idleness is wearisome: if any thing, work is wearisome: in one or both of these, the best of life is consumed.

III. Who now can be in love with a life, that hath nothing in it but crying and tears in the entrance; death, in the conclusion; labour and pain, in the continuance; and sorrow, in all these? What galley-slave but we, would be in love with our chain? what prisoner would delight in his dungeon? How hath our infidelity besotted us, if we do not long after that happy estate of our immortality, wherein all our tears shall be wiped away; and we at once FREE from labour, sorrow, and death. Now, as it is vain to hope for this till then; so, then not to hope for it, is paganish and brutish. He, that hath taxed us with these penances, hath undertaken to release us: *God shall wipe away all tears.*

While we stay here, he keeps all our tears in a bottle; so precious is the water that is distilled from penitent eyes: and, because he will be sure not to fail, he notes how many drops there be, in his register; Psalm lvi. 8. It was a precious ointment, wherewith the woman in the Pharisee's house, it is thought Mary Magdalen, anointed the feet of Christ; Luke vii. 37: but her tears, wherewith he washed them, were more worth than her spikenard. But, that which is here precious, is there unseasonable: then, he shall wipe away those, which here he would save.

As death, so passions are the companions of infirmity; whereupon some, that have been too nice, have called those, which were incident unto Christ, Propassions; not considering, that he, which was capable of death, might be as well of passions. These troublesome affections of grief, fear, and such like, do not fall into glorified souls. It is true, that they have love, desire, joy in their greatest perfection: yea, they could not have perfection without them: but, like as God loves, and hates, and rejoices truly, but in a manner of his own, abstracted from all infirmity and passion; so do his glorified Saints, in imitation of him.

There, therefore, as we cannot die, so we cannot grieve, we cannot be afflicted. Here one says, *My belly, my belly*, with the prophet; another, *Mine head, mine head*, with the Shunamite's son; another, *My son, my son*, as David; another, *My father, my father*, with Elisha. One cries out of his sins, with David; another of his hunger, with Esau; another of an ill wife, with Job; another of treacherous friends, with the Psalmist: one, of a sore in body, with Hezekiah; another of a troubled soul, with our Saviour in the garden: every one hath some complaint or other, to make his cheeks wet, and his heart heavy. Stay but a while, and there shall be none of these. There shall be no crying, no complaining, in the streets of the New Jerusalem: no axe, no hammer, shall be heard within this Heavenly Temple.

Why are we not content to weep here awhile, on condition that we may weep no more? Why are we not ambitious of this blessed case? Certainly, we do not smart enough with our evils, that we are not desirous of rest. These tears are not yet dry, yet they are ready to be overtaken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waves, which break one upon another, and toss us with a perpetual vexation; and we, vain men, shall we not wish to be in heaven? Are we sick, and grieve to think of remedy? Are we still dying, and are we loth to think of life? O this miserable unbelief, that, though we see a glorious heaven above us, yet we are unwilling to go to it: we see a wearisome world about us, and yet are loth to think of leaving it.

This gracious Master of ours, whose dissolution is ours, while he was here amongst us, his Princely crown could not keep his head from pain; his golden rod could not drive away his fevers: now is he freed from all his aches, agues, stitches, convulsions, cold sweats; now he triumphs in glory, amongst the angels and saints; now he walks in white robes, and attends on the glorious Bridegroom of the Church: and do we think he would be content now, for all the kingdoms of the world, to be as he was? We, that profess it was our joy and honour to follow him, whithersoever he had gone; in his disports, in his wars, in his travels; why are we not now ambitious of following him to his better crown; yea, of reigning together with him, (for heaven admits of this equality,) in that glory wherein he reigns with his Saviour and ours? Why do we not now heartily, with him that was ravished into the third heaven,

say, *Cupio dissolvi et esse cum Christo;* not barely to be dissolved: a malecontent may do so; but, therefore to be dissolved, that we may be with Christ, possessed of his everlasting glory, where we shall not only not weep, but rejoice and sing Hallelujahs for ever; not only not die, but enjoy a blessed and heavenly life? *Even so, Lord Jesus, come quickly.*

IV. Now if any man shall ask the disciples' question, *Master, when shall these things be?* the celestial voice tells him, it must be upon a CHANGE; *For the first things are passed.* It shall be in part, so soon as ever our first things, our life, the condition of our mortality, are passed over: it shall be fully, when the first things of the world are passed; passed, not by abolition, but by immutation, as that Father said well, "not the frame of the world, but the corruption of that frame must pass."

The Spirit of God is not curious: he calls those things first, which were only former; not in respect of the state which is, but that which shall be: for those things, which were first of all, were like their Maker; good, not capable of destruction. Our sins tainted the whole creation, and brought shame upon all the frame of heaven and earth. That, which we did, shall be disanulled; that, which God did, shall stand for ever: and this dissolution shall be our glory. Other dissolutions strike tears into our eyes; as this day is witness. It is our sorrow, that the first things are passed: our offices, our pensions, our hopes, our favours, and, which we esteemed most, our services are gone. Let this last dissolution comfort us against the present. Who can grieve to see a family dissolved, that considers the world must be dissolved? This little world of ours, first, whereof this day gives an image; for as our service, so our life must away: and then that great one, whose dissolution is represented in these. The difference is, that, whereas this dissolution brings tears to some eyes, that wipes them away from all: for all our tears, and sorrow, and toil, and crying, and death, are for our sins: take away corruption, and misery goes away with it; and, till then, it will never be removed. *No man puts new wine into old vessels;* much less will God put the new wine of glory into the old vessels of corruption.

They are our sins, which, as, in particular, they have robbed us of our Prince, changed our seasons, swept away thousands with varieties of death; so, in general, they have deformed the face of heaven and earth, and made all the creation sigh and groan, and still make us incapable of the perfection of our blessedness; for, while the first things continue, there must needs be tears, and sorrow, and death. Let us therefore look upon heaven and earth as goodly creatures; but, as blemished, as transitory, as those which we shall once see more glorious. Let us look upon ourselves with indignation, which have thus distained them; and as those, which, after some term of their cottage expired, are assured they shall have a marble palace built for them, do long after the time prefixed them, and think the days and months pass slowly away, till then; so let us earnestly desire the day of the dissolution of this

great house of the world, that we may have our consummation in the new heaven. For, so soon as ever the old is past, *Behold*, saith God, *I will make all things new.* Yea, the passage of the one is the renewing of the other: as the snake is renewed, not by putting on any new coat, but by leaving his slough behind him: the gold is purified, by leaving his dross in the fire. Therefore he adds, not, *I will*, but, *I do make all new:* and because this is a great work, behold a great agent; *He, that sat upon the throne, said, Behold I make all new.*

A throne signifies majesty; and sitting, permanence or perpetuity. God says, *Heaven is my throne*, in the psalm: but, as Solomon's throne of ivory and gold was the best piece of his house; so God's throne is the most glorious heaven, the heaven of heavens; for you see, that, though heaven and earth pass away, yet God's throne remained still, and he sitting on it: neither sin nor dissolution may reach to the Imperial Heaven, the seat of God.

Here is a state worthy of the King of Kings: all the thrones of earthly monarchs, are but pieces of his footstool. And, as his throne is majestical and permanent, so is his residence in it; *He sat in the Throne.* St. Stephen saw him standing, as it were ready for his defence and protection: St. John sees him sitting, as our Creed also runs, in regard of his unalterable glory. How brittle the thrones of earthly princes are, and how they do rather stand than sit in them, and how slippery they stand too, we feel this day, and lament. O Lord, establish the throne of thy servant our king, and let his seed endure for ever. Let his throne be as the sun before thee for evermore; and as the moon, a faithful witness in heaven. But, howsoever it be with our earthly gods, of His kingdom there is no end. Here is a Master for Kings; whose glory it is to rise up from their thrones, and throw down their crowns at his feet, and to worship before his footstool. *Be wise, therefore, O ye kings; be learned, ye rulers of the earth: serve this Lord in fear, and rejoice in him with trembling.*

Yea, behold here, since we have the honour to serve him whom kings serve, a Royal Master for us. It was one of our sins, I fear, that we made our Master, our God; I mean, that we made flesh our arm; and placed that confidence in him, for our earthly stay, which we should have fixed in heaven. Our too much hope hath left us comfortless: Oh, that we could now make God our Master, and trust him so much the more, as we have less in earth to trust to. There is no service to the King of Heaven; for both his throne is everlasting and unchangeable, and his promotions certain and honourable: he, that sits on the Throne hath said it, *To him that overcomes will I give to sit with me in my throne; even as I overcame, and sit with my Father in his throne.* Behold, ye ambitious spirits, how ye may truly rise to more than ever the sons of Zebedee desired to aspire to. Serving is the way to reigning. Serve him, that sits upon the Throne, and ye shall sit yourselves upon the Throne with him.

V. This is the Agent; the ACT is fit for him; *I make all things*

new. Even the very Turks in their Alcoran, can subscribe to that of Tertullian, *Qui potuit facere, potest et reficere.* I fear to wrong the Holy Majesty with my rude comparison. It is not so much to God, to make a world; as for us, to speak: *He spake the word, and it was done.* There is no change, which is not from him. He makes new princes, new years, new governments; and will make new heavens, new earth, new inhabitants: how easy then is it for him, to make new provisions for us! If we be left destitute, yet where is our faith? Shall God make us new bodies, when they are gone to dust? shall he make new heavens and new earth; and shall not He, whose the earth is and the fulness thereof, provide some new means and courses of life for us, while we are upon earth? Is the maintenance of one poor worm more than the renewing of heaven and earth? shall he be able to raise us when we are not, and shall he not sustain us while we are?

Away with these weak diffidences; and, if we be Christians, trust God with his own: *Wait thou on the Lord, and keep his ways, and he shall exalt thee;* Psalm xxxvii. 34. He will *make all things new.* And shall all things be made new, and our hearts be old? Shall nothing but our souls be out of the fashion? Surely, Beloved, none but new hearts are for the new heavens: except we be born anew, we enter not into life. All other things shall, in the very instant, receive their renovation: only our hearts must be made new beforehand, or else they shall never be renewed to their glory.

St. Peter, when he had told us of looking for new heavens and new earth, infers this use upon it; *Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless;* 2 Peter iii. 14. Behold, the new heavens require pure and spotless inhabitants. As ever therefore we look to have our part in this blessed renovation, let us cast off all our evil and corrupt affections, put off the old man with his works, and now, with the new year, put on the new; labour for a new heart, begin a new life.

VI. That, which St. John says here, that God will say and do in our entrance to GLORIFICATION, *Behold I make all things new;* St. Paul saith he hath done it already, in our regeneration, *Old things are passed away, all things are become new;* 2 Cor. v. 17, out of Isaiah xliii. 18, 19. What means this, but that our regeneration must make way for our glorification; and that our glory must but perfect our regeneration? And God supposes this is done, when there are means to do it. Why do we then still, in spite of the Gospel, retain our old corruptions; and think to go to the wedding-feast in our old clothes? if some of us do not rather, as the Vulgate reads that; Judg. x. 6, *Addere nova veteribus, add new sins to our old;* new oaths, new fashions of pride, new complements of drunkenness, new devices of filthiness, new tricks of Machiavelism: these are our novelties, which fetch down from God new judgments upon us, to the tingling of the ears of all hearers, and for which *Topheth was prepared of old.* If God have no better news for us, we shall never enjoy the new heaven with him. For God's sake

therefore, and for our soul's sake, let us be wiser, and renew our covenant with God; and, seeing this is a day of gifts, let my New-year's-gift to you be this holy advice from God, which may make you happy for ever. Let your New-year's-gift to God be your hearts, the best part of yourselves, the center of yourselves, to which all our actions are circumferences: and, if they be such a present, as we have reason to fear God will not accept, because they are sinful; yet, if they be humbled, if penitent, we know he will receive them; *A contrite and a broken heart, O God, thou wilt not despise;* Psalm li. 17. And, if we cannot give him our hearts, yet give him our desires, and he will take our unworthy hearts from us; *I will take the stony hearts out of their bodies,* Ezek. xi. 19; and he will graciously return a happy New-year's-gift to us, *I will put a new spirit within their bowels, and will give them a heart of flesh;* Ezek. xi. 19. He will *create a clean heart, and renew a right spirit* within us; so, as he will make a new heaven for us, he will make us new for this heaven: he will make his tabernacle in us, that he may make ours with him: *Behold, the Tabernacle of God is with men, &c.*

The superstitious Lystrians cried out amazed, that gods were come down to them in the likeness of men: but we Christians know, that it is no rare thing for God to come and dwell with men; *ye are the Temples of the living God, and I will dwell among them and walk there;* 2 Cor. vi. 16. The faithful heart of man is the tabernacle of God. But because, though God be ever with us, we are not always so with him; yea, *while we are at home in the body, we are absent from the Lord,* as St. Paul complains; therefore will God vouchsafe us a nearer cohabitation, that shall not be capable of any interposition, of any absence: *Behold, the Tabernacle of God is with men.*

But, besides this tabernacle of flesh, time was when God dwelt in a material visible house with men. He had his tabernacle first, which was a moving temple; and then his temple, which was a fixed tabernacle; 2 Chron. vii. 16: both of them had one measure; both one name. But, as one said upon that, Ezek. xlii. *Mensus est similitudinem domus;* that both the Tabernacle and Temple (היכל) were similitudes of God's house, rather than the house itself: so say I, that they were intended for notable resemblances both of the holy Church of God upon earth, 1 Pet. ii. 5; and of the glorious Sanctuary of heaven. This is the true היכל of God, which word signifieth both a Temple, Ezra iv. 1, and a Palace, Dan. i. 4; because he dwells where he is worshipped, and he is magnificent in both. It is the material tabernacle which is alluded to; the immaterial, which is promised: a tabernacle, that goes a thousand times more beyond the glittering Temple of Solomon, than Solomon's Temple went beyond the Tabernacle of Moses. Neither let it trouble any man, that the name of a Tabernacle implies flitting and uncertainty. For as the Temple, howsoever it were called בת עלם, *A house of Ages;* yet lasted not (either the first, I mean, or second) unto five hundred years: so this house, though God call it a Ta-

bernacle, yet he makes it an everlasting habitation; σκηνη αἰώνιος, Luke xvi. 9; for he tells us, that both age and death are gone, before it come down to men.

But why rather doth the tabernacle of God descend to men, than men ascend to it? Whether this be in respect of John's vision, to whom the New Jerusalem seemed to descend from heaven; *descendi*, as one saith, *innotescenda*, and therefore it is resembled by all the riches of this inferior world, gold, precious stones, pearl: or, whether heaven is therefore said to descend to us, because it meets us in the air, when Christ Jesus, attended with innumerable angels, shall descend to fetch his elect; 1 Thess. iv. 16: or, whether this phrase be used for a greater expression of love and mercy, since it is more for a prince to come to us, than for us to go to his court: certainly, God means only in this to set forth that perpetual and reciprocal conversation, which he will have with men; *They shall dwell with God, God shall dwell with them.* Our glory begins ever in grace: God doth dwell with all those in grace, with whom he will dwell in glory. Every Christian carries in his bosom a shrine of God: *Know ye not that Christ Jesus is in you?* saith St. Paul; 2 Cor. xiii. 5. Wheresoever God dwells, there is his Temple: "Wilt thou pray in the Temple? pray in thyself," saith Austin.

Here is the Altar of a clean heart, from which the sweet incense of our prayers, as a pleasant perfume, is sent up into the nostrils of God. Here are the pure Candles of our faith ever burning before God, night and day; never to be extinguished. Here is the spiritual Shew-Bread, the bread of life standing ever ready upon the table of the soul. Here doth the Ark of the heart, in the inwardest of the breast, keep the Law of God, and that Manna that came down from heaven. Here God dwells, and here he is worshipped.

Behold, what need we care whither we go, while we carry the God of Heaven with us? He is with us as our companion, as our guide, as our guest. No impotency of person, no cross of estate, no distance of place, no opposition of men, no gates of hell, can separate him from us: He hath said it, *I will not leave, nor forsake thee.* We are all now parting one from another; and now is loosing a knot of the most loving and entire fellowship, that ever meet in the Court of any Prince. Our sweet Master, that was compounded of all loveliness, infused this gracious harmony into our hearts. Now we are saluting our last; and every one is, with sorrow enough, taking his own way. How safe, how happy shall we be, if each of us shall have God to go with him! Certainly, my Dear Fellows, we shall never complain of the want of masters, of friends, while we find ourselves sure of him: nothing can make us miserable, while we are furnished with him. Shall we think he cannot fare ill, that hath money in his purse; and shall we think he can miscarry, that hath God in his heart? How shall not all comfort, all happiness accompany that God, whose presence is the cause of all blessedness? He shall counsel us in our doubts, direct

us in our resolutions, dispose of us in our estates, cheer us in our distresses, prosper us in our lives, and in our deaths crown us.

And if such felicity follow upon God's dwelling with us in these smoky cottages of our mortality, where we, through our unquiet corruptions, will not suffer ourselves to have a full fruition of God; what happiness shall there be in our dwelling with God, in those eternal tabernacles of rest and glory! Beloved, there is no loss, no misery, which the meditation of heaven cannot digest.

We have lived in the eye of a Prince, whose countenance was able to put life into any beholder. How oft hath that face shined upon us, and we have found our heart warm with those comfortable beams! Behold, we shall live with that God, in whose presence is the fulness of joy.

We have lived in the society of worthy men; yet, but men; subject to all passions, infirmities, self-respects: which of us all can have escaped without some unkindnesses, detractions, emulations? Earthly Courts can be no more without these, than these can be without corruption: there, we shall live in the company of innumerable angels, and the spirits of just and perfect men; neither can there be any jar in those Hallelujahs, which we shall all sing to God; Rev. xix. 3.

We have lived to see the magnificence of earthly princes, and to partake of it; in their buildings, furnitures, feasts, triumphs; in their wealth, pomp, pleasures: but, open your eyes, and see the New Jerusalem, the City of the great King of Saints, and all these sublunary vanities shall be contemned. Here you shall see a four-square city; the walls of jasper; the foundations garnished with all precious stones; twelve gates of twelve pearls; the houses and streets of pure gold, like shining glass: a crystal river runs in the midst of it; and on the banks of it grows the tree of life, ever green, ever fruitful: this is for the Eye. The Ear shall be filled with the melody of angels, ever singing, *Holy, holy, holy, Lord God Almighty.* The Taste shall be satisfied with manna, the food of angels; with the fruit of the tree of life; with that new wine, which our Saviour hath promised to drink with us in his kingdom. These are the dim shadows of our future blessedness. *At thy right hand, O God, are pleasures for evermore;* and such pleasures, as if they could be expressed or conceived, were not worthy of our longings, nor able to satisfy us. Oh, that we could so much the more long to enjoy them, by how much less we are able to comprehend them!

When St. Paul made his Farewell Sermon to the Ephesians, he fetched tears from the eyes of his auditors, so full of holy passion was his speech; especially with that one clause, *And now, behold, I know, that henceforth you all, through whom I have gone preaching the kingdom of God, shall see my face no more;* Acts xx. 25. A sad clause indeed, *You shall see my face no more!* The mind of man cannot endure to take a final leave of any thing that offends it not: but the face of a friend, of a companion, hath so much pleasure in it, that we cannot without much sorrow think of seeing it our last.

But what if we shall meet here no more? what if we shall no more see one another's face? Brethren, we shall once meet together above: we shall once see the glorious face of God, and never look off again.

Let it not over-grieve us, to leave these tabernacles of stone, since we must shortly lay down these tabernacles of clay, and enter into tabernacles *not made with hands, eternal in the heavens.* Till then, farewell, my Dear Brethren, farewell in the Lord. Go in peace; and live as those that have lost such a Master, and as those that serve a Master whom they cannot lose: And the God of Peace go with you, and prosper you in all your ways; and so fix his Tabernacle in you upon earth, that you may be received into those Tabernacles of the New Jerusalem, and dwell with him for ever, in that glory which he hath provided for all that love him. Amen.

SERMON VI.

A HOLY PANEGYRIC:

A SERMON PREACHED AT PAUL'S CROSS, UPON THE ANNIVERSARY SOLEMNITY OF THE HAPPY INAUGURATION OF OUR DREAD SOVEREIGN LORD, KING JAMES, MARCH 24, 1613.

TO THE RIGHT HONOURABLE

SIR JOHN SWINERTON, KNIGHT,

LORD MAYOR OF THE CITY OF LONDON,

ALL GRACE AND HAPPINESS.

RIGHT HONOURABLE:

MY own forwardness, whereof it repenteth me not, hath sent forth other of my labours unbidden; but this, your effectual importunity hath drawn forth into the common light. It is a holy desire, that the eye may second the ear, in any thing that may help the soul; and we, that are fishers of men, should be wanting to ourselves, if we had not baits for both those senses. I plead not the disadvantage of a dead letter, in respect of that life, which elocution puts into any discourse. Such as it is, I make it both public, and yours. I have caused my thoughts, so near as I could, to go back to the very terms wherein I expressed them; as thinking it better to fetch those words I have let fall, than to follow those I must take up. That, therefore, which it pleased your Lordship to hear with such patient attention, and with so good affection to desire, I not unwillingly suffer abroad; that these papers may speak that permanently to the eyes of all our Countrymen, which in the passage found such favour in the ears of your Citizens, and such room in so many hearts. Besides your first and vehement motion for the press, your known love to learning deserves a better acknowledgement, and no doubt finds it from more worthy hands. And, if my gratulation would add any thing, those should envy you, which will not imitate you. For the rest, God give your Lordship a wise, understanding, and courageous heart; that you may prudently and strongly manage these wild times upon which you are fallen; and, by your holy example and powerful endeavours, help to shorten these reins of licentiousness: that so

this City, which is better taught than any under heaven, may teach all other places how to live; and may honour that profession, which hath made it renowned, and all God's Church joyful: the welfare and happiness whereof, and your Lordship in it, is unfeignedly wished, by

Your Lordship's humbly devoted,

JOSEPH HALL.

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1 SAMUEL xii. 24, 25.

Therefore fear you the Lord, and serve him in truth with all your hearts, and consider how great things he hath done for you. But if you do wickedly, ye shall perish, both ye and your king.

I HOLD it no small favour of God, Right Honourable and Beloved, that he hath called me to the service of this day; both in the name of such a people to praise him for his Anointed, and in his name to praise his Anointed to his people. The same hand, that gives the opportunity, vouchsafe to give success to this business!

That, which the Jews sinned in but desiring, it is our happiness to enjoy. I need not call any other witness than this day, wherein we celebrate the blessing of a King; and, which is more, of a King higher than other Princes by the head and shoulders. And, if other years had forgotten this tribute of their loyalty and thankfulness, yet the example of those ancient Roman Christians, as Eusebius and Sozomen report *, would have taught us, that the tenth complete year of our Constantine deserves to be solemn and Jubilar. And, if our ill nature could be content to smother this mercy in silence, the very lepers of Samaria should rise up against us, and say, *We do not well; this is a day of good tidings, and we hold our peace.*

My discourse yet shall not be altogether laudatory; but as Samuel's, led in with exhortation and carried out with threatening. For this text is a composition of Duties, Favours, Dangers: of DUTIES WHICH WE OWE, of FAVOURS RECEIVED, of DANGERS THREATENED.

The Duties, that God looks for of us, come before the mention of the Favours we have received from him, though after their receipt; to teach us, that as his mercy, so our obedience should be absolute: and the Danger follows both, to make us more careful to hold the favours, and perform the duties. And, methinks there cannot be a more excellent mixture. If we should hear only of the favours of God, nothing of our duties, we should fall into con-

* *Decimum quemque annum Imperatores Romani magnâ festivitate celebrant.* Sozom. l. i. 24. Idem Euseb. de vitâ Const.

ceitedness; if only of our duties, without recognition of his favours, we should prove uncheerful; and if both of these without mention of any danger, we should presume on our favours, and be slack in our duties. Prepare, therefore, your Christian ears and hearts for this threefold cord of God; that, through his blessing, these duties may draw you to obedience, the dangers to a greater awe, and the favours to a further thankfulness.

I. The goodness of these outward things is not such, as that it can privilege every desire of them from sin. Monarchy is the best of governments; and likest to His rule, that sits in the assembly of Gods. "One God, one King *," was the acclamation of those ancient Christians; and yet it was mis-desired of the Israelites. We may not ever desire that, which is better in itself; but that, which is better for us: neither must we follow our conceit in this judgment, but the appointment of God. Now, though God had appointed in time, both a Scepter and a Lawgiver to Judah; yet they sinned in mending the pace of God, and spurring on his decree. And, if they had stayed his leisure, so that they had desired that which was best in itself, best for them, appointed by God, and now appointed; yet the manner and ground offended: for, out of an humour of innovation, out of discontent, out of distrust, out of an itch of conformity to other nations, to ask a King, it was not only a sin, as they confess, v. 29, but רעה רבה, *a great wickedness*, as Samuel tells them, v. 17; and, as oftentimes we may read God's displeasure in the face of heaven, he shews it in the weather. God thunders and rains in the midst of wheat-harvest. The thunder was fearful; the rain, in that hot climate and season, strangely unseasonable: both to be in the instant of Samuel's speech, was justly miraculous. The heathen poets bring in their feigned God thundering in applause: I never find the true God did so. This voice of God brake these cedars of Lebanon, and made these hinds to calve; Psalm xxix, 5, 9: and now they cry *Peccavimus*, v. 19. If ever we will stoop, the judgments of God will bring us on our knees. Samuel takes 'vantage of their humiliation; and, according to the golden sentence of that Samian-wise-man, that bids us lay weight upon the loaden †, however Jerome ‡ take it in another sense, he lades them with these three DUTIES; Fear, Service, Consideration.

1. FEAR and service go still together. *Serve the Lord in fear*, saith David; Psalm ii. 11. *Fear the Lord, and serve him*, saith Joshua; Joshua xxiv. 14: and, fear ever before service; for that, unless our service proceed from fear, it is hollow and worthless. One says well, that these inward dispositions are as the kernel; outward acts are as the shell: he is but a deaf nut therefore, that hath outward service, without inward fear. *Fear God*, saith Solomon, first, and then, *keep his commandments*; Eccl. xii. 13.

* Juxta Homer. Εἷς κοίρανος, &c. † Juxta Χρυσᾶ παραγγελματα Pythagoræ. *Oneratis superponendum onus, id est, ad virtutem incedentibus augmentanda præcepta; Tradentes se otio relinquendos.* ‡ Hier. advers. Ruffin.

Behold, the same tongue, that bade them not fear, v. 20, now bids them fear; and the same Spirit, that tells us they feared exceedingly, v. 18, now enjoins them to fear more. What shall we make of this? Their other fear was at the best initial; for now they began to repent: and, as one says of this kind of fear, That it hath two eyes fixed on two divers objects*; so had this of theirs: one eye looked upon the rain and thunder; the other looked up to the God that sent it. The one of these it borrowed of the slavish or hostile fear, as Basil calls it; the other, of the filial: for the slavish fear casts both eyes upon the punishment; the filial looks with both eyes on the party offended.

Now then Samuel would rectify and perfect this affection; and would bring them, from the fear of slaves, through the fear of penitents, to the fear of sons: and, indeed, one of these makes way for another. It is true, that *perfect love thrusts out fear*; but it is as true, that fear brings in that perfect love, which is joined with the reverence of sons: like as the needle or bristle, so one compares it, draws in the thread after it; or, as the potion brings health.

"The compunction of fear," saith Gregory†, "fits the mind for the compunction of love." We shall never rejoice truly in God, except it be with trembling: except we have quaked at his thunder, we shall never joy in his sunshine. How seasonably therefore doth Samuel, when he saw them smitten with that guilty and servile fear, call them to the reverential fear of God! *Therefore fear ye the Lord.* It is good striking, when God hath stricken: there is no fishing so good, as in troubled waters. The conscience of man is a nice and sullen thing; and, if it be not taken at fit times, there is no meddling with it. Tell one of our gallants, in the midst of all his jollity and revels, of devotion, of piety, of judgments; he hath the Athenian question ready, *What will this babbler say?* Let that man alone, till God hath touched his soul with some terror, till he hath cast his body on the bed of sickness, when his feather is turned to a kerchief, when his face is pale, his eyes sunk, his hand shaking, his breath short, his flesh consumed, now he may be talked with; now he hath learned of Eli to say, *Speak, Lord, for thy servant heareth.*

The convex or out-bowed side of a vessel will hold nothing: it must be the hollow and depressed part that is capable of any liquor. Oh, if we were so humbled with the varieties of God's judgments as we might, how savoury should his counsels be; how precious and welcome would his fear be to our trembling hearts! whereas now our stubborn senselessness frustrates, in respect of our success, though not of his decree, all the threatenings and executions of God.

There are two main affections, Love and Fear; which, as they take up the soul where they are, and as they never go asunder, (for

* Joh. de Combis Compend. Theol. † Greg. 3. Dial. c. 34. *Compunctio formidinis tradit animum compunctioni dilectionis.*

every love hath in it a fear of offending and foregoing; and every fear implies a love of that, which we suspect may miscarry) so each of them fulfils the whole Law of God. That Love is the abridgement of the Decalogue, both our Saviour and his blessed Apostle have taught us. It is as plain of Fear.

The title of Job is, *A just man, and one that feared God:* justice is expressed by fear. For what is justice, but freedom from sin? And *the fear of the Lord hates evil*, saith Solomon; Prov. viii. 13. Hence Moses's תירא *Thou shalt fear*, Deut. vi. 2, is turned by our Saviour προσκυνήσεις, *Thou shalt worship*, or *adore;* Matt. iv. 10; and that, which Isaiah saith, *In vain they fear me*, (יראתם Isaiah xxix. 13.) our Saviour renders, *In vain they worship me*, (σέβονταί; Matt. xv. 9.) as if all worship consisted in Fear. Hence, it is probable, that God hath his name in two languages from Θεος, Fear; and the same word in the Greek signifies both Fear and Religion*. And Solomon, when he says, *The fear of the Lord is* ראשית *the beginning*, as we turn it, *of wisdom*, says more than we are aware of; for the word signifies as well *caput* or *principatum*, the head or top of wisdom; yea, saith Siracides, it is the crown upon the head; it is the root of the same wisdom, whereof it is the top-branch, saith the same author †.

And, surely, this is the most proper disposition of men towards God: for, though God stoop down so low as to vouchsafe to be loved of men; yet, that infinite inequality, which there is between him and us, may seem not to allow so perfect a fitness of that affection, as of this other; which suits so well betwixt our vileness and his glory, that the more disproportion there is betwixt us, the more due and proper is our Fear. Neither is it less necessary than proper; for we can be no Christians without it; whether it be, as Hemingius ‡ distinguishes it well, *timor cultûs*, or *culpæ*, either our fear in worshipping, or our fear of offending: the one is a devout fear; the other, a careful fear. The latter was the Corinthians' fear; whose godly sorrow when the Apostle had mentioned, he adds, *Yea what indignation, yea what fear, yea what desire?* 2 Cor. vii. 11. The former is that of the Angels, who hide their faces with their wings; yea, of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a Master, as a Benefactor, as a God infinite in all that he is. Let me be bold to speak to you, with the Psalmist, *Come, ye children, hearken to me, and I will teach you the fear of the Lord;* Psalm xxxiv. 11.

What is it therefore to fear God, but to acknowledge the glorious, though invisible, presence of God in all our ways ‖, with Moses's eyes, ὁρῶν ἀόρατον: Heb. xi. 27: to be awfully affected at his presence, with Jacob, *quàm tremendus!* to make a humble re-

* Εὐλάβεια. Plut. Cæsare. Acts xxiii. 10. Heb. v. 7. † Στέφανος σοφίας, Eccl. i. 18; ῥίζα, Eccl. i. 6; πλησμονή, v. 16. ‡ Hem. in Ps. xxv. ‖ *Sic semper Deum presentem intelligit, ac si ipsum qui præsens est in suâ essentiâ viderit.* Bern. form. hon. vitæ.

signation of ourselves to the holy will of God, with Eli; *It is the Lord:* and to attend reverently upon his disposing, with David; *Here I am, let him do to me as seemeth good in his eyes?* 2 Sam. xv. 26. This is the Fear of the Lord. There is nothing more talked of; nothing less felt.

I appeal from the tongues of men to their hands: the wise heathen taught me to do so; *Verba rebus proba* *: the voice of wickedness is actual, saith the Psalmist; *wickedness saith there is no fear of God before his eyes;* Psalm xxxvi. 1. Behold, wheresoever is wickedness, there can be no fear of God: these two cannot lodge under one roof; for the fear of God drives out evil, saith Ecclesiasticus; i. 21. As therefore Abraham argues well; from the cause to the effect; *Because the fear of God is not in this place, therefore they will kill me:* so David argues back, from the effect to the cause; *They imagine wickedness on their bed, &c. therefore the fear of God is not before them.* I would to God his argument were not too demonstrative.

Brethren, our lives shame us. If we feared the Lord, durst we dally with his name? durst we tear it in pieces? Surely we contemn his person, whose name we contemn. The Jews have a conceit, that the sin of that Israelite, which was stoned for blasphemy, was only this, that he named that ineffable name of four letters יהוה Jehovah. Shall their fear keep them from once mentioning the dreadful name of God, and shall not our fear keep us from abusing it? Durst we so boldly sin God in the face, if we feared him? Durst we mock God with a formal flourish of that, which our heart tells us we are not, if we feared him? Durst we be Christians at Church, Mammonists at home, if we feared him? Pardon me, if in a day of gratulation I hardly temper my tongue from reproof: for, as the Jews had ever some malefactor brought forth to them in their great feast, so it shall be the happiest piece of our triumph and solemnity, if we can bring forth that wicked profaneness, wherewith we have dishonoured God and blemished his Gospel, to be scourged, and dismissed with all holy indignity.

2. From this Fear, let us pass as briefly, through that which we must dwell in all our lives; the SERVICE of God. This is the subject of all sermons: mine shall but touch at it. You shall see how I hasten to that discourse, which this day, and your expectation, calls me to.

Divine philosophy teaches us to refer, not only our speculations, but our affections, to action. As therefore our Service must be grounded upon Fear, so our Fear must be reduced to Service. What strength can these masculine dispositions of the soul yield us, if, with the Israelites' brood, they be smothered in the birth? Indeed, the worst kind of fear, is that we call servile; but the best fear, is the fear of servants: for there is no servant of God, but fears filially. And, again, God hath no son but he serves. Even the natural Son of God was so in the form of a servant, that he

* Senec. Epist.

served indeed: and so did he serve, that he endured all sorrow, and fulfilled all righteousness. So every Christian is a son and heir to the King of Heaven; and his word must be, "I serve."

We all know what service means. For we all are, or were, I imagine, either servants of masters, or servants of the public, or masters of servants, or all these. We cannot therefore be ignorant, either what we require of ours, or what our superiors require of us. If service consisted only in wearing of liveries, in taking of wages, in making of courtesies, and kissing of hands, there were nothing more easy, or more common. All of us wear the cognizance of our Christianity in our Baptism: all live upon God's trencher in our maintenance: all give him the compliments of a fashionable profession. But, be not deceived: the life of service is work; the work of a Christian is obedience to the Law of God. The Centurion, when he would describe his good servant in the Gospel, needed to say no more but this; *I bid him do this, and he doth it.* Service then briefly is nothing but a readiness to do as we are bidden; and therefore both Solomon, and He, that was greater than Solomon, describe it by *keeping the commandments:* and the Chosen Vessel gives an everlasting rule; *His servants ye are to whom ye obey;* Rom. vi. 16.

Now I might distinguish this service into habitual and actual: Habitual; for, as the servant, while he eats or sleeps, is in service still, so are we to God: Actual; whether universal in the whole carriage of our lives (which Zachariah tells us is *in holiness, and righteousness;* Luke i. 75; holiness to God, righteousness to men); or particular, either in the duties which are proper to God, invocation and attendance on his ordinance, (which by an excellence is termed his service,) or in those which are proper to us, as we are pieces of a family, church, commonwealth; the stations whereof God hath so disposed, that we may serve him in serving one another. And thus you see I might make way for an endless discourse; but it shall content me, passing over this world of matter, to glance only at the generality of this infinite theme.

As every obedience serves God, so every sin makes God serve us. One said wittily, that the angry man made himself the judge, and God the executioner. There is no sin, that doth not the like. The glutton makes God his caterer, and himself the guest, and his belly his god; especially in the new-found feasts of this age, wherein profuseness and profaneness strive for the table's end. The lascivious man makes himself the lover; and, as Vives * says of Mahomet, God the pander. The covetous man makes himself the usurer, and God the broker. The ambitious makes God his stale, and honour his God. Of every sinner doth God say justly, *Servire me fecisti; Thou hast made me to serve with thy sins;* Isa. xliii. 24.

There cannot be a greater honour for us, than to serve such a master, as commands heaven, earth, and hell; whom it is both dis-

* Lud. Vives de verit. Relig. l. iv.

honour and baseness not to serve *. The highest style that king David could devise to give himself, not in the phrase of a frivolous French compliment, but in the plain speech of a true Israelite, was, *Behold, I am thy servant;* Psalm cxvi. 16: and he, that is Lord of many servants of the Devil, delights to call himself "The servant of the servants of God." The angels of heaven rejoice to be our fellows in this service; Rev. xxii. 9. But there cannot be a greater shame, than to see servants ride on horseback, and princes walking as servants on the ground; Eccl. x. 7: I mean, to see the God of Heaven made a lacquey to our vile affections; and, in the lives of men, to see God attend upon the world.

Brethren, there is service enough in the world, but it is to a wrong master. *In meâ patriâ Deus venter*, as Jerome † said. Every worldling is a papist in this, that he gives δουλείαν, *service*, to the creature; which is the lowest respect that can be: yea, so much more humble than *latria*, as it is more absolute, and without respect of recompence. Yea, I would it were uncharitable to say, that many, besides the savages of Calecut, place Satan in the throne, and God on the footstool. For, as witches and sorcerers converse with evil spirits in plausible and familiar forms, which in ugly shapes they would abhor; so, many a man serves Satan under the forms of gold and silver, under the images of saints and lightsome angels, under glittering coats, or glorious titles, or beauteous faces, whom they would defy as himself. And, as the freeborn Israelite might become a servant, either by forfeiture upon trespass, or by sale, or by spoil in war; so, this accursed servitude is incurred the same ways, by them which should be Christians: by forfeiture; for, though the debt and trespass be to God, yet *tradet lictori*, he shall *deliver the debtor to the jailor*, Matt. xviii. 34: by sale; as *Ahab sold himself to work wickedness;* 1 Kings xxi. 20. *sold under sin*, saith the apostle: by spoil; *Beware, lest any man make a spoil of you*, συλαγωγῶν, saith Paul to his Colossians; Col. ii. 8.

Alas, what a miserable change do these men make, to leave the Living God, which is so bountiful, that he rewards a cup of cold water with eternal glory, to serve him that hath nothing to give but his bare wages: and what wages! *The wages of sin is death:* and what death! not the death of the body, in the severing of the soul; but the death of the soul, in the separation from God. There is not so much difference betwixt life and death, as there is betwixt the first death and the second. O woeful wages of a desperate work! Well were these men, if they might go unpaid, and serve for nothing: but as the mercy of God will not let any of our poor services to him go unrewarded; so will not his justice suffer the contrary service go unpaid; *in flaming fire rendering vengeance to them that know not God, and those that obey not the Gospel of our*

* *Non reputes magnum, quòd Deo servis; sed maximum reputa, quòd ipse dignatur te in servum assumere sibi.* Bernard. † *In meâ patriâ Deus venter est, et in diem vivitur, et sanctior est ille qui ditior est.* Hier. ad Chrematium.

Lord Jesus; 2 Thess. i. 8. Beloved, as that worthy Ambrose said on his death-bed, "we are happy in this, that we serve a good Master;" how happy shall it be for us, if we shall do him good service, that, in the day of our account, we may hear, *Euge, serve bone, Well done, good servant, enter into thy Master's joy!*

Now he, that prescribes the act, Service; must also prescribe the manner, *Truly, totally.* God cannot abide we should serve him with a double heart, a heart and a heart; that is, hypocritically: neither that we should serve him with a false heart; that is, niggardly and unwillingly; but, against doubling he will be served in truth; and, against halving, he will be served with all the heart.

To serve God and not in truth, is mockery. To serve him truly, and not with the whole heart, is a base dodging with God. This ὀφθαλμοδουλεία, *eye service*, is a fault with men; but let us serve God but while he sees us, it is enough. Behold, he sees us every where. If he did not see our heart, it were enough to serve him in the face; and, if the heart were not his, it were too much to give him a part of it: but now that he made this whole heart of ours, it is reason he should be served with it; and now that he sees the inside of the heart, it is madness not to serve him *in truth.*

Those serve God, not in truth, which, as Seneca * says of some auditors, come to hear, not to learn; which bring their tablets to write words, not their hearts for the finger of God to write in; whose eyes are on their bible, while their heart is on their countbook; which can play the saints in the Church, ruffians in the tavern, tyrants in their houses, cheaters in their shops: those dames, which, under a cloke of modesty and devotion, hide nothing but pride and fiendishness.

Those serve God, not with all their heart; whose bosom is like Rachel's tent, that hath teraphim, idols, hid in the straw; or rather like a Philistine's temple, that hath the Ark and Dagon under one roof; that come in ever with Naaman's exceptives, *Only in this:* those, that have let down the world, like the spies, into the bottom of the well of their heart, and cover the mouth of it with wheat; I mean, that hide great oppressions, with the shew of small beneficences: those, which, like Solomon's false courtesan, cry *Dividatur*, and are willing to share themselves betwixt God and the world. And, certainly, this is a noble policy of the Devil; because he knows he hath no right to the heart, he can be glad of any corner: but withal he knows, that if he have any, he hath all; for where he hath any part, God will have none. This base mindedness is fit for that Evil One. God will have all, or nothing. It was a heroical answer, that Theodoret † reports of Valentinian, whom when the soldiers had chosen to be emperor, they were consulting to have another joined with him. "No, my soldiers," said he, "it was in your power to give me the empire, while I had it not; but now when I have it, it is not in your power to give me a partner."

* Epist. 108. *Quidam veniunt ut audiant, non ut discant: Aliqui cum pugillaribus veniunt, non ut res excipiant, sed verba.* † Theod. l. iv. c. 4.

We ourselves say, The bed and the throne can abide no rivals. May we not well say of the heart, as Lot of Zoar, *Is it not a little one?* Alas, it is even too little for God! What! do we think of taking an Inmate into this cottage? It is a favour and happiness, that the God of Glory will vouchsafe to dwell in it alone. Even so, O God, take thou up these rooms for thyself; and enlarge them for the entertainment of thy Spirit: have thou us wholly, and let us have thee. Let the world serve itself: O let us serve thee, with all our hearts.

3. God hath set the heart on work to Fear, the hands on work to Serve him: now, that nothing may be wanting, he sets the head on work to CONSIDER; and that, not so much the Judgments of God, (yet those are of singular use, and may not be forgotten) as his Mercies; *What great things he hath done for you*, not against you. He, that looked upon his own works, and saw they were good, and delighted in them, delights that we should look upon them too; and applaud his wisdom, power, and mercy, that shines in them. Even the least of God's works are worthy of the observation of the greatest angel in heaven; but, the *magnalia Dei*, the great things he hath done, are more worthy of our wonder, of our astonishment.

Great things indeed that he did for Israel! he meant to make that nation a precedent of mercy, that all the world might see what he could do for a people. Heaven and earth conspired to bless them. What should I speak of the wonders of Egypt? Surely, I know not whether their preservation in it, or deliverance out of it, were more miraculous. Did they want a guide? himself goes before them in fire. Did they want a shelter? his cloud is spread over them for a covering. Did they want way? the sea itself shall make it; and be, at once, a street and a wall to them. Did they want bread? heaven itself shall pour down food of angels. Did they want meat to their bread? The wind shall bring them whole drifts of quails into their tents. Do they want drink to both? the very rocks shall yield it them. Do they want suits of apparel? their very clothes shall not wax old on their backs. Do they want advice? God himself shall give his vocal oracle between the cherubims. Do they want a law? God shall come down upon Sinai, and deliver it in fire, thundering, smoke, earthquakes; and write it with his own finger, in tables of stone. Do they want habitations? God shall provide them a land, that flows with milk and honey. Are they persecuted? God stands in fire between them and their harms. Are they stung to death? the brazen serpent shall cure them. Are they resisted? the walls of Jericho shall fall down alone; hail stones brain their enemies. The sun shall stand still in heaven, to see Joshua's revenge and victory. O great and mighty things, that God did for Israel!

II. And, if any nation under heaven could either parallel or second Israel in the FAVOURS of God, this poor little Island of ours is it. The cloud of his protection hath covered us. The blood-red sea of persecution hath given way to us, and we are passed

it dry shod. The true Manna from heaven is rained down abundantly about our tents. The water of life gusheth forth plenteously to us. The better law of the Gospel is given us from heaven, by the hand of his Son. The walls of the spiritual Jericho are fallen down before us, at the blast of the trumpets of God; and cursed be he, that goes about to build them up again. Now, therefore, that we may come more close to the task of this day, let me say to you, as Samuel to his Israelites; *Consider with me what great things the Lord hath done for us;* and, as one wished that the envious had eyes in every place, so could I seriously wish that all which have ill will at our Sion had their ears with me but one hour, that, if they belong not to God, they might burst with Judas, which repine with Judas at this seasonable cost of the precious ointment of our praises.

If I should look back to the ancient mercies of God, and shew you that this kingdom, though divided from the world, was one of the first that received the Gospel; that it yielded the first Christian Emperor, that gave peace and honour to the Church; the first and greatest lights, that shone forth in the darkest of popery, to all the world; and that it was the first kingdom that shook Antichrist fully out of the saddle; I might find just matter of praise and exultation: but I will turn over no other Chronicles, but your memory.

This day alone hath matter enough of an eternal gratulation. For this is the *communis terminus*, wherein God's favours meet upon our heads; which therefore represents to us, both what we had, and what we have; the one to our sense, the other to our remembrance. This day was both Queen Elizabeth's *Initium gloriæ*, and King James's *Initium regni*. To her, *Natalitium salutis*, as the Passion days of martyrs were called of old; and *Natalis Imperii* to him. These two names, shew us happiness enough to take up our hearts for ever.

1. And first, why should it not be our perpetual joy and rejoicing, that we were her subjects? O blessed Queen, the mother of this nation, the nurse of this Church, the glory of womanhood, the envy and example of foreign nations, the wonder of times, how sweet and sacred shall thy memory be to all posterities! How is thy name not Parables of the Dust, as the Jews * speak; nor written in the earth as Jeremiah speaks, but in the living earth of all loyal hearts, never to be razed. And, though the foul mouths of our adversaries stick not to call her *miseram fœminam*, as Pope Clement did; nor to say of her, as Evagrius † says uncharitably of Justinian the great lawgiver, *ad supplicia justo Dei judicio apud inferos luenda profecta est;* and those, that durst not bring her on the stage living, bring her now dead, as I have heard by those that have seen it, into their processions, like a tormented ghost attended with fiends and firebrands, to the terror of their ignorant beholders: yet, as we saw she never prospered so well, as when she was most cursed by their Pius Vth.; so now we hope she is rather so much

* Job xiii. 12. משלי אפר. † Evagr. l. v. c. 1.

more glorious in heaven, by how much they are more malicious on earth. These arrogant wretches, that can at their pleasure fetch Solomon from heaven to hell, and Trajan and Falconella from hell to heaven; Campian and Garnet from earth to heaven, Queen Elizabeth from earth to hell; shall find, one day, that they have mistaken the keys, and shall know what it is to judge, by being judged. In the mean time, in spite of the gates of Rome, *Memoria justæ in benedictionibus.* To omit those virtues which were proper to her sex, by which she deserved to be the Queen of Women; how excellent were her masculine graces of learning, valour, wisdom, by which she might justly challenge to be the Queen of Men! So learned was she, that she could give present answers to embassadors in their own tongues; or, if they listed to borrow of their neighbours, she paid them in that they borrowed: so valiant; that her name, like Zisca's drum, made the proudest Romanists to quake: so wise, that whatsoever fell out happily against the common adversary in France, Netherlands, Ireland, it was by themselves ascribed to her policy *. What shall I speak of her long and successful government, of her miraculous preservations, of her famous victories, wherein the waters, winds, fire, and earth fought for us, as if they had been in pay under Her †? of her excellent laws, of her careful executions? *Many daughters have done worthily, but thou surmountest them all;* Prov. xxxi. 29. Such was the sweetness of her government, and such the fear of misery in her loss, that many worthy Christians desired their eyes might be closed before hers; and how many thousands therefore welcomed their own death, because it prevented hers! Every one pointed to her white hairs, and said, with that peaceable Leontius ‡, "When this snow melts, there will be a flood." Never day, except always the fifth of November, was like to be so bloody as this: not for any doubt of Title, which never any loyal heart could question, nor any disloyal ever did, besides Dolman §, but for that our Esauites comforted themselves against us, and said, *The day of mourning for our mother will come shortly, then will we slay our brethren.* What should I say more? Lots were cast upon our land; and that honest politician, which wanted nothing but a gibbet to have made him a Saint, Father Parsons, took pains to set down an order, how all English affairs should be marshalled, when they should come to be theirs.

2. *Consider now the great things that the Lord hath done for us.* Behold, this day, which should have been most dismal to the whole Christian world, he turned to the most happy day, that ever shone forth to this Island. That now we may justly insult with those Christians of Antioch, πῇ σῇ τὰ μαντεῖα μάξιμε μωρὲ *; Where are

* Didymus veridicus.

† O nimium dilecta Deo cui militat æther:
Et conjurati veniunt ad classica venti. CLAUDIAN.

‡ Soz. l. iii. c. 19. Ταυτησι τῆς χιονος λυθεισης, &c. § Dol. P. i. p. 216. P. ii. p. 117. ‖ Theod. iii. 15.

your prophecies, O ye fond Papists? Our snow lies here melted: where are those floods of blood that you threatened? Yea, as that blessed soul of hers gained by this change of an immortal crown for a corruptible; so, blessed be the name of our God, this land of ours hath not lost by that loss. Many think, that, this evening, the world had his beginning: surely, a new and golden world began this day to us; and, which it could not have done by her loins, promises continuance, if our sins interrupt it not, to our posterities.

I would the flattery of a Prince were treason: in effect it is so; for the flatterer is ἐυνὸς σφάκτης, "a kind murtherer." I would it were so in punishment. If I were to speak before my sovereign King and Master, I would praise God for him, not praise him to himself. A preacher, in Constantine's time, saith Eusebius *, *ausus est Imperatorem in os beatum dicere*, "presumed to call Constantine a happy Emperor to his face;" but he went away with a check: such speed may any parasite have, which shall speak, as if he would make princes proud, and not thankful! A small praise to the face may be adulation, though it be within bounds: a great praise in absence may be but justice. If we see not the worth of our king, how shall we be thankful to God that gave him? Give me leave therefore freely to bring forth the Lord's Anointed before you; and to say with Samuel, *See you him whom the Lord hath chosen;* 1 Samuel x. 24.

As it was a great presage of happiness to Mauritius the Emperor, that an ἔμπεσα, "a familiar Devil," removing him from place to place in his swathing bands, yet had no power to hurt him †; so that those early conspiracies, wherewith Satan assaulted the very cradle of our dear Sovereign, prevailed not, it was a just bodement of his future greatness and beneficial use to the world.

And he, that gave him life and crown together, and miraculously preserved them both, gave him graces fit for his deputy on earth to wield that crown, and improve that life to the behoof of Christendom.

Let me begin with that, which the heathen man required to the happiness of any state, his Learning and Knowledge: wherein I may safely say, he exceedeth all his one hundred and five predecessors. Our Conqueror, King William, as our Chronicles ‡ report, by a blunt proverb, that he was wont to use against unlearned princes, made his son Henry a Beauclerc to those times. But a candle in the dark will make more shew, than a bonfire by day. In these days, so lightsome for knowledge, to excel, even for a professed student, is hard and rare. Never had England more learned Bishops and Doctors: which of them ever returned from his Majesty's discourse without admiration? What king christened hath written so learned volumes? To omit the rest, his last, of this kind, wherein he hath so held up Cardinal Bellarmin and his master Pope Paulus, is such, that Plessis and Moulin, the two great lights of France, profess to receive their light in this discourse, from his beams; and the learned

* Euseb. de vitâ Const. l. iv. c. 4. † Evagr. l. v. c. 21. ‡ Malmesbur.

Jesuit Salkeild could not but be converted with the necessity of those demonstrations: and I may boldly say, Popery, since it was, never received so deep a wound from any work, as from that of his. What king ever moderated the solemn acts of an University in all professions, and had so many hands clapped in the applause of his acute and learned determinations? Briefly, such is his entire acquaintance with all sciences, and with the queen of all, Divinity, that he might well dispute with the infallible Pope Paulus Quintus for his triple crown: and I would all Christian quarrels lay upon this duel.

His Justice in governing matcheth his knowledge how to govern: for, as one that knows the commonwealth cannot be unhappy; wherein, according to the wise heathen's * rule, Law is a Queen and Will a Subject, he hath ever endeavoured to frame the proceedings of his government to the laws, not the laws to them. Witness that memorable example, whereof your eyes were witnesses: I mean the unpartial execution of one of the ancientest barons of those parts, for the murder of a mean subject; wherein not the favour of the block might be yielded, that the dishonour of the death might be no less than the pain of the death.

Yet who will not grant his Mercy to be eminent amongst his virtues, when Parsons himself yields it? And if a virtue so continuing, could be capable of excess, this might seem so in him. For that, which was said of Anastatius the Emperor, that he would attempt no exploit, though never so famous, if it might cost the price of Christian blood †; and that, which was said of Mauritius, that by his good will he would not have so much as a traitor die ‡; and that of Vespasian, that he wept even for just executions §; and, lastly, that of Theodosius, that he wished he could recal those to life again that had wronged him ‖; may, in some sense, be justly verified of our merciful Sovereign. I pray God the measure of this virtue may never hurt himself: I am sure the want of it shall never give cause of complaint to his adversaries.

But, among all his heroical graces, which commend him as a Man, as a Christian, as a King; Piety and firmness in Religion calls me to it, and will not suffer me to defer the mention of it any longer. A private man unsettled in opinion, is like a loose tooth in the head, troublesome and useless; but a public person unstayed, is dangerous. Resolution for the truth is so much better than knowledge, by how much the possessing of a treasure is better than knowing where it is. With what zeal did his Majesty fly upon the blasphemous novelties of Vorstius! How many solicitations, threats, promises, proffers, hath he trampled under his feet in former times; for but a promise of an indifferent connivance at the Romish religion! Was it not an answer worthy of a King, worthy of marble and brass, that he made unto their agent for this purpose, in the times of the greatest peril of resistance, "That all the Crowns and

* Plato. † Evagr. l. iii. c. 34. ‡ Evagr. l. vi. c. 1. § Sueton. Vesp. ‖ Socr. l. vii. c. 22.

Kingdoms in this world should not induce him to change any jot of his profession *?" Hath he not so engaged himself in this holy quarrel, that the world confesses Rome had never such an adversary? and all Christian Princes rejoice to follow him, as their worthy leader in all the battles of God; and all Christian Churches, in their prayers and exclamations, style him, in a double right, "Defender of the Faith," more by desert, than inheritance.

But because, as the sun-beams, so praises, are more kindly, when they are cast oblique upon their objects, than when they fall directly; let me shew you him rather in the blessings we receive from him, than in the graces which are in him. And, not to insist upon his extinguishing of those hellish feuds in Scotland, and the reducing of those barbarous borderers to civility and order, two acts worthy of eternity and which no hand but his could do, *Consider how great things the Lord hath done for us* by him in our Peace, in our Freedom of the Gospel, in our Deliverance.

3. Continuance detracts from the value of any favour. Little do we know the price of PEACE. If we had been in the coat of our forefathers, or our neighbours, we should have known how to esteem this dear blessing of God. Oh, my dear brethren, we never knew what it was to hear the murdering pieces about our ears; to see our Churches and houses flaming over our heads; to hear the fearful cracks of their falls, mixed with the confused outcries of men, killing, encouraging to kill or resist, dying, and the shriekings of women and children: we never saw tender babes snatched from the breasts of their mothers, now bleeding upon the stones, or sprawling upon the pikes; and the distracted mother ravished, ere she may have leave to die. We never saw men and horses lie wallowing in their mingled blood, and the ghastly visages of death deformed with wounds †: the impotent wife hanging with tears on her armed husband; as desirous to die with him, with whom she may not live: the amazed runnings to and fro of those that would fain escape, if they knew how; and the furious pace of a bloody victor: the rifling of houses for spoil, and every soldier running with his load, and ready to fight with other for our booty: the miserable captive driven manacled before the insulting enemy. Never did we know how cruel an adversary is, and how burdensome a helper is in war. Look round about you: all your neighbours have seen and tasted these calamities: all the rest of the world have been whirled about in these woeful tumults; only this Island hath, like the center, stood unmoveable. Only this Isle hath been like Nilus, which, when all other waters overflow, keeps within the banks ‡.

That we are free from these and a thousand other miseries of

* Watson. B. Bar. Answer to Parsons, page 115. è Com. Northamp. lib.

† Tum verò et gemitus morientum, et sanguine in alto
Armàque, corporáque, et permixti cæde virorum
Semianimes volvuntur equi—VIRGIL. Æn. xi. 633.

‡ Nam cùm tristis hyems alias produxerit undas,
Tum Nilum retinent ripæ. CLAUD. Epigr.

war, whither should we ascribe it, but, next under God, to his Anointed, as a King, as a King of Peace? For both anarchy is the mother of division, as we see in the state of Italy; wherein, when they wanted their king, all ran into civil broils; the Venetians, with them of Ravenna; Verona and Vincentia, with the Paduans and Tarvisians; the Pisans and Florentines, with them of Lucca and Sienna*. And, besides, every king is not a Peace-maker: ours is made of peace. There have been princes, which, as the Antiochians said of Julian †, taking occasion by the bull which he stamped in his coin, have gored the world to death. The breasts of some princes have been like a thunder-cloud; whose vapours would never leave working, till they have vented themselves with terror to the world: ours hath nothing in it, but a gracious rain to water the inheritance of God. Behold, he, even he alone, like to Noah's dove, brought an olive of peace to the tossed Ark of Christendom. He, like another Augustus, before the second coming of Christ, hath becalmed the world, and shut the iron gates of war; and is the bond of that peace, he hath made. And, if the peace-maker both doth bless and is blessed, how should we bless him, and bless God for him, and hold ourselves blessed in him!

4. Now, what were Peace without RELIGION, but like a Nabal's sheep-shearing; like the fatting of an Epicurean hog; the very festival revels of the Devil? But, for us, we have *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, we have Peace with the Gospel. Machiavel himself could say, in his Discourses, that two continued successions of virtuous princes *fanno grandi effetti*, "cannot but do great matters ‡." We prove it so this day; wherein religion is not only warmed, but locked in her seat so fast, that the gates of hell shall never prevail against it. There have been princes, and that in this land, which, as the heathen politician § compared his tyrant, have been like to ill physicians, that have purged away the good humours, and left the bad behind them; with whom any thing hath been lawful, but to be religious. Some of your grey hairs can be my witnesses. Behold the evils we have escaped: shew us our blessings. Here hath been no dragging out of houses, no hiding of bibles, no creeping into woods, no Bonnering ‖ or butchering of God's Saints, no rotting in dungeons, no casting of infants out of the mother's belly into the mother's flames; nothing but God's truth abundantly preached, cheerfully professed, encouraged, rewarded. What nation under heaven yields so many learned Divines? What times ever yielded so many preaching Bishops? When was this City, the city of our joy, ever so happy this way, as in these late successions? Whither can we ascribe this health of the Church, and life of the Gospel, but, next to God, to his example, his countenance, his endeavours? wherein I may not omit how right he hath trod in the steps of that blessed Constan-

* Otho Fris. lib. vii. cap. 29. † Socr. l. vii. c. 22. ‡ Discors. l. i. c. 20. *Due continuove successioni di principi virtuosi fanno grandi effetti.* § Plato 8. de Rep. ‖ Alluding to the cruelties of Bonner, in Queen Mary's days. EDITOR.

tine, in all his religious proceedings. Let us in one word parallel them.

Constantine caused fifty volumes of the Scriptures to be fair written out in parchment, for the use of the Church *: king James hath caused the Books of Scriptures to be accurately translated, and published by thousands. Constantine made a zealous edict against Novatians, Valentinians, Marcionites †: king James, besides his powerful proclamations and sovereign laws, hath effectually written against Popery and Vorstianism. Constantine took away the liberty of the meetings of heretics ‡. king James hath, by wholesome laws, inhibited the assemblies of papists and schismatics. Constantine sat in the midst of bishops, as if he had been one of them §: king James, besides his solemn conferences, vouchsafes, not seldom, to spend his meals in discourse with his Bishops and other worthy Divines. Constantine charged his sons, *ut planè et sine fuco Christiani essent*, "that they should be Christians in earnest:" king James hath done the like in learned and divine precepts, which shall live till time be no more. Yea, in their very coins is a resemblance: Constantine had his picture stamped upon his metals praying ‖: king James hath his picture with prayer about it; "O Lord, protect the kingdoms which thou hast united." Lastly, Constantine built Churches; one in Jerusalem, another in Nicomedia ¶: king James hath founded one College, which shall help to build and confirm the whole Church of God upon earth. Ye wealthy Citizens, that love Jerusalem, cast in your store, after this royal example, into the sanctuary of God; and, while you make the Church of God happy, make yourselves so. Brethren, if we have any relish of Christ, any sense of heaven, let us bless God for the life of our soul, the Gospel; and for the spirit of this life, his Anointed.

5. But where had been our Peace, or this Freedom of the Gospel, without our DELIVERANCE? and where had our Deliverance been without him? As it was reported of the Oak of Mamre, that all religions rendered their yearly worship there **: the Jews, because of Abraham their patriarch; the Gentiles, because of the angels that appeared there to Abraham; the Christians, because of Christ that was there seen of Abraham with the angels: so was there to king James, in his first beginnings, a confluence of all sects, with papers in their hands; and, as it was best for them, with a *Rogamus, Domine, non pugnamus*, like the subjects of Theodosius. But our cousins †† of Samaria, when they saw that Solomon's yoke would not be lightened, soon flew off in a rage; *What portion have we in David?* 1 Kings xii. 16. And now those, which had so oft looked up to heaven in vain, resolve to dig down to hell for ‡‡ aid. Satan

* Euseb. de vitâ Const. l. iv. c. 36. † Lib. iii. 61, 62. ‡ Lib. iii. 63. § Lib. i. c. 37. *In mediâ istorum frequentiâ ac congressu adesse et unà considere non dedignatus* Basil. dor. ‖ Lib. iv. 15. ¶ Lib. iii. 43, and 24. ** Socr. l. ii. cap. 3. †† Ribera in prophet. min. ex Joseph. Antiq. lib. ix. ult. *Samaritani Judæos cognatos appellari soliti, quamdiu illis, benè erat. At ubi contra, &c.* ‡‡ *Flectere si nequeo, &c.*

himself met them, and offered, for saving of their labour, to bring hell up to them. What a world of sulphur had he provided against that day! What a brewing of death was tunned up in those vessels! The murderous pioneers laughed at the close felicity of their project; and now beforehand seemed in conceit, to have heard the crack of this hellish thunder, and to see the mangled carcases of the heretics flying up so suddenly, that their souls must needs go upward towards their perdition; their streets strewed with legs and arms; and the stones braining as many in their fall, as they blew up in their rise. *Remember the children of Edom, O Lord, in the day of Jerusalem, which said, Down with it, down with it, even to the ground. O daughter of Babel, worthy to be destroyed, blessed shall he be that serveth thee as thou wouldest have served us;* Psalm cxxxvii. 7, 8. But he, that sits in heaven, laughed as fast at them, to see their presumption, that would be sending up bodies to heaven before the resurrection, and preferring companions to Elijah in a fiery chariot; and said, *ut quid fremuerunt? Consider now how great things the Lord hath done for us: the snare is broken, and we are delivered.* But how? As that learned Bishop well applied Solomon to this purpose, *Divinatio in labiis Regis* *. If there had not been a divination in the lips of the king, we had been all in the jaws of death. Under his shadow we are preserved alive, as Jeremiah speaketh. It is true, God could have done it by other means; but he would do it by this, that we might owe the being of our lives to him, of whom we held our well-being before. Oh, praised be the God of Heaven for our deliverance! Praised be God for his Anointed, by whom we are delivered! Yea, how should we call to our fellow-creatures; the angels, saints, heavens, elements, meteors, mountains, beasts, trees, to help us praise the Lord for this mercy! And, as the oath of the Roman soldiers ran, how dear and precious should the life of Cæsar be to us, above all earthly things †! how should we hate the base unthankfulness of those men, which can say of him, as one said of his Saint Martin, *Martinus bonus in auxilio, charus in negotio* ‡; who, while they owe him all, grudge him any thing!

Away with the mention of outward things: all the blood in our bodies is due to him: all the prayers and well-wishes of our souls are due to him. How solemnly festival should this day be to us and to our posterities for ever! How cheerfully for our Peace, our Religion, our Deliverance, should we take up that acclamation which the people of Rome used in the coronation of Charles the Great, *Carolo Jacobo à Deo coronato; magno et pacifico Britannorum Imperatori, vita et victoria* §: "To Charles James crowned of God, the great and peaceable Emperor of Britain, life and victory;" and let God and his people say, Amen.

* Prov. xvi. 10. B. Barlow, p. 350. † Προτιμᾶσιν ἁπαντων τὴν τῦ Καισαρος σωτηριαν. Suet. *Addit, neque me liberosque meos cariores habebo, quàm Caium et ejus sorores.* Clodoneus. Otho. Fris. l. iv. c. 31. ‡ Clodoneus. Otho. Fris. l. iv. c. 31. § Fris. l. v. c. 31.

III. These were great things indeed, that God did for Israel great that he hath done for us; great for the present, not certain for the future. They had not, no more have we, the blessings of God by entail, or by lease: only at the good will of the Lord; and that is, during our good behaviour. Sin is a forfeiture of all favours. *If you do wickedly, you shall perish.* It was not for nothing, that the same word in the original signifies both sin and punishment. These two are inseparable. There is nothing but a little priority in time between them. The angels did wickedly; they perished by their fall from heaven: the old world did wickedly; they perished by waters from heaven: the Sodomites did wickedly; they perished by fire from heaven: Corah and his company did wickedly; they perished by the earth: the Egyptians did wickedly; they perished by the sea: the Canaanites did wickedly; they perished by the sword of Israel: the Israelites did wickedly; they perished by pestilence, serpents, Philistines. What should I run myself out of breath in this endless course of examples? There was never sin, but it had a punishment, either in the Actor or in the Redeemer: there was never punishment, but was for sin. Heaven should have no quarrel against us, hell could have no power over us, but for our sins. Those are they, that have plagued us: those are they, that threaten us.

But what shall be the judgment? perishing: to whom? to you, and your king. He doth not say, "If your king do wickedly, you shall perish;" as sometimes he hath done: nor, "If your king do wickedly, he shall perish;" although kings are neither privileged from sins, nor from judgments: nor, "If you do wickedly, you only shall perish:" but, *If ye do wickedly, ye and your king shall perish.* So near a relation is there betwixt the king and subjects; the sin of the one reacheth to the judgment of the other; and the judgment of the one is the smart of both. The king is the head; the commons, the stomach. If the head be sick, the stomach is affected; David sins, the people die: if the stomach be sick, the head complains; for the transgression of the people are many princes.

What could have snatched from our head that sweet Prince, of fresh and bleeding memory, that might justly have challenged Otho's name *Mirabilia mundi* *, now, in the prime of all the world's expectation, but our traitorous wickednesses? His Christian modesty upon his death-bed could charge himself; "No, no; I have sins enough of my own to do this." But this very accusation did clear him, and burden us. O glorious Prince, they are our sins, that are guilty of thy death, and our loss. We have done wickedly: thou perishedst: a harsh word for thy glorified condition: but such a perishing as is incident to Saints; for there is a *perire de medio*, as well as a *perire à facie*, "a perishing from the earth," as well as "a perishing from God." It was a joyful perishing to thee: our sins have advantaged thy soul, which is partly there-

* Otho III. Fris. vi. 26.

fore happy, because we were unworthy of thee; but they have robbed us of our happiness in thee. O our treacherous sins, that have offered this violence to that sweet, hopeful, sacred person! And do they not yet still conspire against him, that is yet dearer to us; the root of these goodly branches, the breath of our nostrils, the anointed of God?

Brethren, let me speak it confidently: as every sin is a traitor to a man's own soul, so every wicked man is a traitor to his king; yea, every of his crying sins is a false-hearted rebel, that hides powder and pocket-dags for the precious life of his sovereign. Any statesman may learn this even of Machiavel himself; which I confess when I read, I thought of the Devil confessing Christ; That the giving of God his due, is the cause of the greatness of any state; and, contrarily, the neglect of his service, the cause of ruin *. And, if any profane Zosimus shall doubt of this point, I would but turn him to Evagrius †, his discourse to this purpose, where he shall find instances of enough particulars. Whatever politic philosophers have distinguished, betwixt *bonus vir* and *civis*, I say, that as a good man cannot be an ill subject, so a lewd man can no more be a good subject, than evil can be good. Let him sooth, and swear what he will, his sins are so many treasons against the prince and state: for, Ruin is from iniquity, saith Ezekiel; vii. 19. Alas, what safety can we be in when such miscreants lurk in our houses, jet in our streets; when the country, city, court, is so full of these spiritual conspiracies?

Ye, that are Magistrates, not for God's sake only, but for your King's sake, whose deputies ye are, as he is God's; not for religion only, but for very policy: as you tender the dear life of our gracious sovereign; as you regard the sweet peace of this state and kingdom; the welfare of this Church; yea, as you love your own life, peace, welfare; rouse up your spirits, awaken your Christian courage, and set yourselves heartily against the traitorly sins of these times, which threaten the bane of all these. Cleanse ye these Augean stables of our drunken taverns, of our profane stages, and of those blind vaults of professed filthiness, *Whose steps go down to the chambers of death, yea, to the deep of hell;* Prov. vii. 27. ix. 18.

And ye, my Holy Brethren, the messengers of God, if there be any sons of thunder amongst you, if ever you rattled from heaven the terrible judgments of God against sinners, now do it: for, contrary to the natural, the deep winter of iniquity is most seasonable for this spiritual thunder. Be heard above, be seen beneath. Outface sin, out-preach it, out-live it. We are stars in the right hand of God: let us be like any stars save the moon, that hath blots in her face; or the star wormwood, whose fall made bitter waters; Rev. viii. 11; or St. Jude's planets, that wander in irregularities; Jude 13. Let the light of our lives shine in the faces of the world;

* *Osservanza del culto divino e cagione della grandezza delle: cosi il dispregio diqua, &c.* Discor. l. i. c. 11. † Evagr. l. iii. c. 41.

and dazzle them, whom it shall not guide. Then shall we with authority speak what we do, when we do that which we speak *. We can never better testify our thankful and loyal respects to so good a king, in whose favour is our life, and by whose grace we are upheld against the unworthy affronts of this sacrilegious age; than by crying down, by living down, those sins, which threaten our happiness in him.

And ye, Beloved Christians, whose faces seem worthily to congratulate the joy of this day, if ye would approve yourselves good subjects to our king, labour to be good subjects to His King, the King of Heaven. Away with those rebellious wickednesses, which may be prejudicial to our peace. In vain shall we testify our loyalty, by these outward ceremonies of rejoicing, if we be faulty in the substance. To what purpose shall we ring our bells, if, in the mean time, we hold fast Solomon's *funes peccatorum, cords of sin;* Prov. v. 22. yea, the prophet's cart-ropes of iniquity; and thereby pull down judgment upon our heads? To what purpose shall we kindle bonfires in our streets, if we kindle the flame of God's displeasure against us by our sins? To what purpose shall ye feast one another in your houses, if you shall feast the fiends of hell with your wilful sins? *Dæmonum cibus ebrietas;* Jerome † saith well, "Drunkenness, luxury, fornication, and every sin is the very diet and dainties of the Devil." For God's sake therefore, for our king's sake, for your own soul's sake, be good, that you may be loyal. O my Brethren, let us not, with old Toby, suffer our eyes to be blinded with the swallow's dung of this world. Let us not dare to make a willing shipwreck of conscience, for the venture of a little ballast of gain. Away with our pride, usury, oppression, false weights, false oaths, false faces; *Do no more wickedly, that we perish not.*

They are our sins, which, as they threaten to lose us our best friend above, the God of our Salvation; so they hearten our adversaries against us on earth. Their hopes, their designs, their wickedness to us, hath been profest to be built upon ours to God. If they did not see we did evil, they durst not hope we could perish. Authority hath wisely and seasonably taken order for disarming of wilful recusants. What should weapons do in the hand of disloyalty? Oh, that it could take order to strip us of our sins, which will else arm God and his creatures against us! The gates of Rome, the gates of Hell, could not hurt us, if we did not hurt ourselves. Oh, that we could so love ourselves, as to part with all our plausible and gainful evils; that we would this day renew our holy covenants with God, and keep them for ever! How would he still feed us with the finest of the wheat! How would he, that, as this day, when we feared a tempest, gave us a happy calm, pre-

* *Cum imperio docetur quod prius agitur quàm dicatur.* Greg. 23. in Job. † Hier. de filio prodigo. *Dæmonum cibus ebrietas, luxuria, fornicatio, et universa vitia.*

vent a tempest in our calm, when we fear not!* How safely should our children play, and we feast in our streets! How memorable a pattern of mercy should this Island be to posterities! What famous trophies of victory would he erect over all Antichristianism amongst us! How freely and loud should the Gospel of God ring, every where, in the ear of the generations yet unborn! How sure should we be, long and long to enjoy so gracious and dear a Sovereign, so comfortable a peace, so happy a government! even till this Eve of the Annunciation of the first coming of Christ, overtake the day of the Annunciation of the second coming, for our redemption. Which God for his mercy's sake, for his Christ's sake, vouchsafe to grant us. Amen.

* *Dum non timet in sereno patitur tempestatem.* Hier. Dial. advers. Pelag.

SERMON VII.

THE RIGHTEOUS MAMMON:

A HOSPITAL SERMON, PREACHED IN THE SOLEMN ASSEMBLY OF THE CITY, ON MONDAY IN EASTER WEEK, 1618.

TO MY MUCH HONOURED FRIEND,

SIR HENRY BAKER, KNT. AND BART.

SIR:

AMONGST many, to whom my poor labours owe much for their acceptation, I know none, that can challenge so deep a debt as yourself. If others have tasted of my well-meant papers, you have fed heartily on them; and so made them your own, that your memory may compare with others' eyes, and your practice with the speculation of others. Neither have your hand or tongue been niggardly dissemblers of your spiritual gain. Unto you, therefore, to whose name, I had long since in my desires devoted my next, do I send this mean present; a Sermon importunately desired of many. That, which the present Auditors found useful, the Press shall communicate to posterity: the gain of either, or both, is no less mine. I doubt not, but you have already so acted that part of this discourse which concerneth you, that the direction I give to others is but a History of what you have done. And go on happily, Worthy Sir, in those your holy courses, which shall lead you to immortality; and so use your riches, that they may be made up into a Crown for your head in a better world. My hearty well-wishes shall not be wanting to you and your virtuous Lady, as whom you have obliged to be justly

Yours,

Worcester, April 14. JOSEPH HALL.

1 TIMOTHY, vi. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

THOSE things, which are excellent and beneficial in their use, are dangerous in their miscarriage. It were lost labour, for me to persuade you how good riches are: your pains and your cares are suf-

ficient proofs of your estimation; and how deadly the abuse of them is, many a soul feels, that cannot return to complain. There is nothing more necessary therefore for a Christian heart, than to be rectified in the managing of a prosperous estate; and to learn so to be happy here, that it may be more happy hereafter: a task, which this Text of ours undertakes; and, if ye be not wanting to it and yourselves, will be sure to perform. What should I need to entreat your attention, Right Honourable, Right Worshipful, and Beloved, to a business so near concerning you? The errand is God's; the use of it yours.

I never held it safe, to pull Scripture in pieces: these words fall alone into their parts. Timothy is set upon the spiritual Bench, and must give the Charge. A CHARGE, to whom? Of what? To whom? TO THE RICH. Of what? WHAT THEY MUST AVOID, WHAT THEY MUST ENDEAVOUR. What must they avoid? *High-mindedness*, and *Trust in wealth*: what are the duties they must labour unto? *Confidence in God; Beneficence to men.* And every one of these is backed with a Reason to enforce it: Why should they not be high-minded? Their wealth is but *in this world*: Why should they not trust in riches? They are *uncertain*. Why should they trust in God? He is *a living God*, and *a liberal God*: Why should they extend their beneficence to men? By this they *lay up to themselves a sure foundation*. Here is work enough, you see, for my discourse, and your practice. The God of Heaven bless it in both our hands.

I. The CHARGE hath, Janus like, a double aspect: one, that looks up to St. Paul; the other, that looks down to Timothy, and from him to the Rich.

In the first, there is Apostolical Superiority; for παράγγελλε CHARGE THOU, refers to παραγγέλλω σοι, v. 13. *I charge thee:* so Paul charges Timothy, to charge the Rich. He, that gives the Charge, if he be not the chief of the Bench, yet he is greater than the Jury. The first foundation of the Church is laid in an inequality, and hath ever since so continued. There can be no harmony, where all the strings or voices are of one tenor.

In the latter, as it looks on Timothy, it carries in it Episcopal Power, Evangelical Sufficiency.

Episcopal Power: for this Charge is by the Vulgate turned, and the Translation of the Syriac, *Præcipe, command;* and so do we translate it in the first of this epistle, and the third verse: Timothy was left at Ephesus, ἵνα παραγγείλῃ, *to command.* The rich are commonly great. Nobility, in the account of God, is joined with wealth; *Curse not the king in thy thought, nor the rich in thy bed-chamber*, saith Solomon*. So Dives, at whose gates Lazarus lay, is, by some no mean ones, guessed to be Herod, or some other king; and so are Job's friends termed by the Seventy. Yea, the rich is not only a little king among his neighbours, but Dives, *quasi divus;* as a petty god to his underlings: and yet even the rich man, that, as Solomon notes, speaks with command unto others, he must be spo-

* Maldonat could incline to that: *in locum.*

ken to with command; *Command the rich.* That foolish shaveling soared too high a pitch, when, in his imperious Bull, he commands the Angels. Francis of Assise and he were both of a diet. But we may safely say, that all powers, below the angels, are liable to our spiritual Charge: and this *command* implies obedience; else, to what purpose do we command, and go without? Christ gave us the keys; (for that which the Romanists would plead out of Origen, of *claves cæli, the keys of heaven* to the rest, and *claves cælorum, the keys of heavens* to Peter, is a distinction without a difference:) what becomes of them? That I may not say, on some of our hands they are suffered to rust for want of use; on others, as the Pontificians, the wards are altered, so as they can neither open nor shut: sure I am; that, if they be not lost on their behalf, whether in disuse or abuse, the power of them is lost in the hearts of many. They have secret picklocks of their own making, Presumption and Security; whereby they can open heaven-gates, though double-locked by our censures, and shut the gates of hell at pleasure, which their own sins have opened wide to receive them. What use is there of us, but in our chair? and there, but to be heard, and seen? even in this sense *spectaculo facti sumus;* we are to gaze on, not to employ. *Now ye are full, now ye are rich; ye reign as Kings without us: we are weak; ye are strong: ye are honourable; but we are despised.* It was well noted by one, that the good father of the Prodigal, though he might himself have brought forth the prime robe, or have led his son into his wardrobe to take it, yet he commands his servants to bring it forth; *Proferte stolam;* because he would bring means into credit; because he would have his son beholden to his servants, for their glory. It is a bold word, but a true one, "Ye shall never wear his long white robe, unless his servants, your Ministers, bring it, and put it on." He, that can save you without us, will not save you, but by us. He hath not tied himself to means; man, he hath. He could create you immediately to himself; but he will have you begotten by the immortal seed of your spiritual fathers. Woe be to you therefore, if our word have lost the power of it in you! you have lost your right in heaven. Let us never come there, if you can come thither ordinarily without us. *The words of the wise,* saith Solomon, *are like goads,* like nails: but, if these goads light upon the skin of a Leviathan, who esteems iron as straw, and brass as rotten wood; if these nails meet with iron or marble in their driving, that they turn again: what shall we say, but *our Gospel is hid to them that perish;* and *woe unto your souls, for ye have rewarded evil to yourselves!*

Hitherto the Power implied in this Charge: the Sufficiency followeth. This Evangelicus must be Parangelicus; like as the forerunner of Christ had a charge for all sorts, so must his followers: so hath Timothy, in this epistle, a charge for Wives, for Bishops, for Deacons, for Widows, for Servants, and here for the Rich. He must charge; and how shall he charge, if he have neither shot nor powder?

It is no brag to say, that no nation under heaven, since the Gos-

pel looked forth into the world, ever had so many, so learned teachers, as this Island hath at this day. Jerome said of old to his Paulinus, *De Hierosolymis et de Britanniâ, æqualiter patet aula cœlestis: Heaven is open in Britain as in Jerusalem.* It holds well, if you take it for a prophetical comparison betwixt Jerusalem as it had been, and Britain as it should be. Jerusalem, the type of God's Church upon earth, in the glory of all her legal magnificence, was never more blessed than this Church of ours.

For the Northern part of it, beyond the Tweed, we saw not, we heard not of a congregation, whereof indeed there is not so great frequence *, without a preaching minister; and, though their maintenance hath been generally but small, yet their pains have been great, and their success suitable. And now lately, his Sacred Majesty, in his last year's journey, as if the sun did out of compassion go beyond his tropic line to give heat unto the northern climate, hath so ordered it, that their means shall be answerable to their labours: so as both pastors and people profess themselves mutually blessed in each other; and bless God and their King for this blessedness. As for the learning and sufficiency of those teachers, whether Prelates or Presbyters, our ears were for some of them sufficient witnesses; and we are not worthy of our ears, if our tongues do not thankfully proclaim it to the world.

As for this Southern part, when I consider the face of our Church in an universality, methinks I see the firmament, in a clear night, bespangled with goodly stars of all magnitudes, that yield a pleasing diversity of light unto the earth. But, withal, through the incomparable multitude of Cures, and the incompetent provision of some, we cannot but see some of our people, especially in the utmost skirts, like to those that live under the southern pole, where the stars are thinner set; and some stars there are in our hemisphere, like those little sparkles in the Galaxy, or Milky Circle, wherein ye can scarce discern any light. The desire of our hearts must be, That every congregation, every soul, might have a Timothy to deliver the charge of God powerfully unto it, even with St. Paul's charge of note: That every one, which hath a charge, were διδακτικός, able to give the charge; and every hearer θεοδίδακτος, ready to take it.

Wherein I cannot but thankfully congratulate the happiness of this famous city; which if in other riches it equalize the best, I am sure in this it exceeds all. There is not a city under the cope of heaven so wealthy in the spiritual provision; yea, there are whole countries in Christendom, that have not so many learned preachers, as are within these walls and liberties. Hear this, ye Citizens; and be not proud, but thankful! Others may exceed you in the glory of outward structure, in the largeness of extent, in the uniform proportion of streets, or ornaments of temples; but your pulpits do surpass theirs: and, if preaching can lift up cities unto heaven, ye are not upon earth. Happy is it for you, if ye be well fed

* Somewhat above eight hundred.

and taught; and woe be unto you, if you do not think yourselves happy.

II. Charge them, but Whom? THE RICH. Man, that came naked out of the womb of the earth, was even then so rich, that all things were his. Heaven was his roof or canopy; earth, his floor; the sea, his pond; the sun and moon, his torches; all creatures, his vassals: and, if he lost the fulness of this Lordship, by being a slave to sin, yet we have still *Dominium gratificum*, as Gerson terms it.

Every son of Abraham is heir of the world; Rom. iv. 13: but to make up the true reputation of wealth, for thus we may be *as having all things and possessing nothing*, another right is required besides spiritual, which is a civil and human right; wherein I doubt not but our learned Wickliff, and the famous Archbishop of Armagh, and the more famous Chancellor * of Paris (three renowned Divines of England, France, and Ireland) have had much wrong; while they are accused to teach, that men, in these earthly things, have no tenure but grace, no title but charity: which, questionless, they intended *in foro interiori*, in the Consistory of God, not in the Common-Pleas of men; in the Courts, not of Law, but of Conscience, in which only it may fall out, that the civil owner may be a spiritual usurper, and the spiritual owner may be a civil beggar. God frames his language to ours; and, speaking according to that *Jus Gentium*, whereon the divisions of these earthly possessions are grounded, he calls some rich, others poor.

Those heretics, which called themselves Apostolic, as somebody doth now at Rome, before the time of Epiphanius and Augustin, which taught the unlawfulness of all earthly properties, seconded in Austin's time by our countryman Pelagius, and in our times by some of the illuminate Elders of Munster, are not worth confutation; or, if they were, our Apostle hath done it to our hands, in this one word, *Rich:* for there can be neither rich nor poor in a Community. Neither doth he say, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

With these let us couple our ignorant votaries, that place holiness in want: with whom, their very Crosses cannot deliver their coin from sin; which, to make good the rule, that *it is better to give than to receive*, give all they have away at once, for but a licence to beg for ever. Did these men ever hear that *the blessing of God maketh rich?* that *the wings of riches carry them up to heaven?* that *the crown of the wise is their wealth?* Do they not know, that, if Lazarus were poor, yet Abraham was rich, and *pium pauperem suscepit sinus divitis:* it was the happiness of poor Lazarus, that he was lodged in the bosom of rich Abraham.

I am no whit afraid, O ye Rich Citizens, lest this paradox of our holy mendicants shall make you out of love with your wealth: I fear, some of you would be rich, though ye might not. Now we tell you from him, whose title is *Rich in Mercy*, that ye may be at

* Titulum Charitatis Dom. à Soto de Justitiâ et Jure.

once rich and holy: *In divitiis cupiditatem reprehendit, non facultatem*, saith Austin. It is a true word of the son of Sirach, which I would have you carry home with you, and write it as a fit motto, in your counting-house; *Bona est substantia, si non sit peccatum in conscientiâ: Substance doth well in the hand, if there be no evil in the heart;* Eccles. xiii. 25.

Charge the Rich. Who are they? There is nothing, wherein is greater misprision. One man, in Laodicean conceitedness, thinks himself rich, when he hath nothing: another, in a covetous humour, thinks he hath nothing, when he is rich: and how easy is it for another man to mistake us, if we may thus easily mistake ourselves? I fear, some of you are like the pageants of your great solemnities, wherein there is the shew of a solid body, whether of a lion, or elephant, or unicorn; but if they be curiously looked into, there is nothing but cloth, and sticks, and air. Others of you, contrarily, are like a dissembling Convent, that professes poverty, and purchases lordships. The very same did Solomon observe in his time, in the great burgomasters of Jerusalem; Prov. xiii. 7.

For the avoiding of both extremes, let us enquire, who is Rich. And, though greatness and riches be in rank of those things which are held to have no absolute determination, but consist rather in respect and comparison: (for a rich farmer is yet poor to a rich merchant, and a rich merchant is but poor to a prince, and he to some great emperor: that great Mammonist would say, he is rich, that can maintain an army: a poor man would say, according to that Italian inscription, "He is rich that wants not bread;") yet, certainly, there are certain general stakes and bounds, which divide betwixt poverty and competency, betwixt competency and wealth: as there were variety of shekels among the Jews, yet there was one shekel of the Sanctuary that varied not.

Who then is Rich? I must give you a double answer: one will not serve: the one, according to true morality; the other, according to vulgar use.

In the first, he is rich, that hath enough; whether the world think so or not. Even Esau, though he were poor in grace, yet in estate he was rich: *I have enough my brother.* And he, that said *Soul, thou hast goods enow for many years*, was almost so: it was not his fault, that he thought he had enough; but that he meant to lie down and wallow in it. A man's wealth or poverty is most-what in himself. And, though nature have professed to read unto heathen men this lesson of wise moderation, yet it hath been seldom seen, that any thing but true piety hath taught them to take it out; *Godliness is great gain with contentment. Victus et vestitus divitiæ Christianorum*, saith Jerome: "Food and raiment are the Christian's wealth." Those men therefore, which are still in the horse-leech's note, sucking and craving; which, like Pharaoh's lean kine, are ever feeding, and never the fatter; are as far from true wealth, as they would be from poverty; and further I am sure they cannot be, and not further from wealth than godliness. Having, is the measure of outward

wealth: but it is Thinking, that must measure the inward thoughts, I say of contentment, cheerfulness, and thankfulness; which if ye want, it is not either or both the Indies that can make you rich.

In the latter, he is rich, that hath more than enough; whether he think so or no: he, that hath the possession, whether civil or natural, of more than necessary. Now if necessary and superfluous seem as hard to define as rich; know, there are just limits for both these. Superfluous is defined by necessary; for what is above necessary is superfluous. There is then a double necessary: one, of nature; the other, of estate. That is necessary to nature, without which we cannot live; that, to estate, without which we cannot live well: that is necessary to estate, which were superfluous to nature; and that, which were superfluous to nature, is not so much as necessary to estate. Nature goes single, and bears little breadth: estate goes ever with a train. The necessity of nature admits little difference, especially for quantities: the necessity of estate requires as many diversities, as there are several degrees of human conditions, and several circumstances in those degrees. Justly therefore do the Schoolmen and Casuists teach, that this necessary to the decency of estate doth not consist *in puncto individuo*, but hath much latitude: that is necessary to scarlet, which to russet were superfluous: that is but necessary to a nobleman, which to an esquire were superfluous: that were superfluous to a peer, which to a prince is but necessary: that is necessary to the father of a family, which to a single man were superfluous. Neither doth this necessity look only to the present; but to the future: not to what may be, which were an endless prospect; but to what must be; the marriage of a daughter, the education of a son, the honest provision for posterity. He, that in just estimate, can go beyond the bounds of this necessary, enters into the superfluous estate, and may well pass with the world for rich.

Such an one is rich: let him look how he became so. That God, which can allow you to be rich, will not allow you all ways to your wealth. He hath set up a golden goal, to which he allows you all to run; but ye must keep the beaten road of honesty, justice, charity, and truth: if ye will leave this path, and will be crossing over a shorter cut through bye-ways of your own, ye may be rich with a vengeance. The heathen poet, Menander, (one of them whom St. Paul cited) could observe ᾠδὲις ἐπλάτυσε ταχεως δίκαιος ὤν, which Solomon translates to us, *He, that makes haste to be rich, shall not be innocent;* Prov. xxviii. 20. If ye have filled your bags with fraud, usury, extortion; this gain may be honey in your mouth, but it will be gravel in your throat, and poison in your soul.

There are some means of wealth in an ill-name; as those two trusty servants of Mammon, Use and Brokage. There are others as bad as they, little said to. Since I speak to citizens, let me be bold to say, There is not so arrant usury in letting of money, as in sale of wares. This oppression is both more, and more universal.

There are two maxims that do usually mislead men of traffic, all the world over: the one is, *Res valet quanti vendi potest*, "A thing is worth what it may be sold for;" the other *Caveat emptor*, "At the

buyer's peril:" the one is in regard of the price; the other, in regard of the quality of the wares.

In the first, whereas our casuists have set three prices, low, mean, rigorous; they super-add a fourth, excessive; and think they may lawfully get what they can: where they shall once find, that, as the rigorous price is a strain of charity, so the excessive is a violation of justice; neither doth this gain differ ought from theft, but that it is honested by a fair cozenage.

In the second; it matters not how defective the measure be, how vicious the substance, how false the kind: let this be the buyer's care: no man is bound to buy; no man can do wrong to himself: such wares must be put off, (perhaps not to customers,) with concealment of faults, if not with protestations of faultlessness. In Solomon's time, *It is naught, it is naught, said the buyer; and when he was gone apart, he boasted:* but now, "It is good, it is good," saith the seller; and when the buyer is gone, he boasteth of his deceit.

Let me appeal to your bosoms, if these two, Excess of Price, and Deficiency of Worth, have not been the most serviceable factors to bring in some of your wealth. And let me tell you, if these be guilty of your gains, you may mis-name your trades, Mysteries; but sure these tricks are mysteries of iniquity. It were envious and infinite, to arraign the several sciences of their adulteration and fraud: let me rather shut them all up together in that fearful sentence of wise Solomon, *The gathering of treasure, by a deceitful tongue, is a vanity tossed to and fro of them that seek death;* and, if you please, read on the next verse, *The robbery of the wicked shall destroy them;* Prov. xxi. 6, 7. Search your chest, search your hearts, O all ye that hear me this day; and, if any of you find any of this adulterine gold amongst your heaps, away with it; as ye love yourselves, away with it: else know, that, as Chrysostom wittily, ye have locked up a thief in your counting-house, which will carry away all; and, if ye look not to it the sooner, your souls with it.

RICH IN THIS WORLD, not Of it. As St. John distinguisheth of being In the Church, and being Of it, so doth St. Paul of the world. Those are the rich Of the world, which are worldlings in heart, as well as in estate: those are rich In the world, whose estate is below, whose hearts are above. The rich of the world are in it; but the rich in the world are not of it. Marvel not there should be so much difference in little particles. The time was, when this very difference, of ἐκ and ἐν, set the world together by the ears, in the controversy of Eutyches and Dioscorus; and here, you see, there is no less distance between them, than betwixt heaven and earth.

If Timothy, or St. Paul either, should have charged the rich Of the world, he had charmed a deaf adder; yea, perhaps even with this charge, like a rusty or ill wrought piece, they had recoiled in his face, with those Athenians, *What will this babbler say? The prophet is a fool, the spiritual man is mad,* as they say in the Prophet.

There is no good to be done on a worldly heart: it is both hard and cold. Let the smith strike a bar new come out of the fire, though it be iron, it bows: let him strike on his anvil never so long, there is no impression, but rather a rebound of the stroke.

The Maker of all hearts tells us, that the unregenerate man hath *cor lapideum, a heart of stone*: and to what purpose do we, with our venerable countryman, preach to a heap of stones? Will ye have the reason, why we preach ourselves hoarse and dead, and prevail not? The world is in men's ears; the world is in their hearts: and they are not In the world, but Of it; and there can be nothing in them, that are of the world, but that which is enmity to God, and that which repays with enmity: so as there is no way for them, but perishing with the world.

It is for those only, whose hearts are not in their bags, to receive the charge from God for their wealth, and to return glory to him by it. To these, whereof I hope here are many before me, must Timothy's charge, and my speech be directed. Let these hear their Condition first, and then their Duty.

Their Condition, *They are rich*, but *In this world;* for distinction, for limitation: one implies the Estate of their riches; the other, the Time.

Their Estate, as learned Beza; that they are but worldly riches. The very word imports, that there are other riches, not of the world; as Austin distinguishes of *pauper in animo*, and *sacculo* "poor in mind and in purse;" so may we of the rich. There is a spiritual wealth, as well as a secular; and so true and precious is the spiritual, that the secular wealth is but stark beggary to it. This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beasts of the earth; and all of it is valued by pieces of earth, and one mouthful of earth makes an end of all. Who knows not that earth is the basest piece of the world; and yet earth is at the end of all these riches, and all of them end in the earth? See what it is, that the world doats and dreams of; for these earthly hopes, as the divine philosopher said, are but dreams of the waking; even Nebuchadnezzar's image, a composition of metals, and the foot of all is clay. Earthly men tread upon their felicity; and yet have not the wit to contemn it, and to seek a better, which is the spiritual wealth; the cabinet whereof is the soul, and the treasure in it, God himself! O happy resolution of that blessed Father, Austin, *Omnis mihi copia, quæ Deus meus non est, egestas est:* "All wealth, besides my God, is penury." *Ambiant terrena*, saith another: "Let the Gentiles seek after earthly things," which have not right to heavenly; let them desire the present, which believe not the future: the Christian's wealth is his Saviour: and how can he complain of measure, that hath the author of all? What should I need to say more of the Christian heart? *He is rich in God:* and therefore well may he sing that contented ditty of the Psalmist, *Funes ceciderunt mihi in præclaris: My lot is fallen in a good ground, and I have a goodly heritage.* Oh, that it could be our ambition, that Nazianzen reports of his Philagrius, *lutum contemnere*, to scorn

this base and (pardon a homely word) dirty god of the world, and to aspire unto the true riches! and when Satan shall offer to grease us in the fist, to remit but a little of the rigour of a good conscience, we could cast it in his face with St. Peter's indignation, *Thy gold and thy silver perish with thee!*

The estate of wealth is not more described by *this world*, than the Time. For αἰὼν *world*, (when it is absolutely spoken of; as the philosopher's ἀεὼν *ever-being*,) when it is restrained with τὰ νῦν *now*, it it is scarce a time, and, at the most, is turned justly *seculum, à sequendo*, as Isidore. Like as the same word in the Hebrew, that signifies eternity, at other times signifies but fifty years, the compass of a Jubilee. So as νῦν αἰὼν is but the space of human life, which, how short soever, is the utmost extent of the use of worldly riches. Wealth is like unto words; by imposition, not natural; for commodities are as they are commonly valued. We know, bracelets of glass, and copper chains, and little bells, and such like trifles, are good merchandise somewhere, though contemptible with us; and those things, which the Indians regard not, Europe holds precious. What are coins, where their use, and valuation, ceases? the patars, and souses, and deniers, and quart-d'escus, that are current beyond the water, serve but for counters to us. Thus it is with all our wealth. Consider, I beseech you, that all our crowns, and sovereigns, and pieces, and half-pieces, and ducats, and double ducats, are current but to the brim of the grave: there they cease; and we justly laugh at the folly of those eastern pagans, which put coin into the dead man's hand for his provision in another world. What should we do therefore, if we will be provident travellers, but make over our money here, to receive it by exchange in the world to come? It is our Saviour's counsel, *Make you friends of the unrighteous Mammon, that they may receive you into everlasting habitations.* And, as a Father says sweetly, *If ye will be wise merchants, thrifty and happy usurers, part with that which you cannot keep, that you may gain that you cannot lose.*

III. Which that ye may do, both in preparation of mind, and, when need is, in a charitable abdication, hearken to the DUTIES which God lays upon you.

The removal of evil must make room for good. First, therefore, our Apostle would have our hearts Cleared of Evil dispositions, Then Settled in Good. The evil dispositions, that do commonly attend wealth, are Pride and Misconfidence: against these our Apostle bendeth his charge, THAT THEY BE NOT HIGH-MINDED; THAT THEY TRUST NOT IN UNCERTAIN RICHES.

1. For PRIDE: It is strange to see how this earthly dross, which is of itself heavy, and therefore naturally sinks downward, should raise up the heart of man; and yet it commonly carries a man up, even to a double pitch of pride, one above others, the other above himself: above others, in contempt; above himself, in over-weening.

The poor and proud is the Wiseman's monster, but the proud and rich are no news. It is against all reason, that metals should make difference of reasonable men, of Christians: for, as that wise

lawgiver said, "A free man can be valued at no price;" yet Solomon noted in his time, *The rich rules the poor;* not the wise: and Siracides in his, *The rich speaks proudly, and what fellow is this?* and St. James in his, *The man with the gold ring looks to sit highest.* And, not to cast back our eyes, do ye not see it thus in our times? If a man be but worth a foot-cloth, how big he looks on the inferior passengers? and if he have purchased a little more land or title than his neighbours, you shall see it in his garb: if he command; it is imperiously: with Sirrah, and Fellow: if he salute; it is overly, with a surly and silent nod: if he speak; it is oracles: if he walk; it is with a grace: if he control; it is in the killing accent: if he entertain; it is with insolence: and, whatsoever he doth, he is not as he was; *not,* as the Pharisee says, *like other men.* He looks upon vulgar men, as if they were made to serve him, and should think themselves happy to be commanded; and, if he be crossed a little, he swells like the sea in a storm. Let it be by his equal; he cares more for an affront, than for death or hell: let it be by his inferior, although in a just cause, that man shall be sure to be crushed to death for his presumption: and, alas, when all is done, after these high terms, all this is but a man; and, God knows, a foolish one too, whom a little earthly trash can affect so deeply.

Neither doth this pride raise a man more above others, than above himself. And what wonder is it, if he will not know his poor neighbours, which hath forgotten himself? As Saul was changed to another man presently upon his anointing, so are men upon their advancement; and, according to our ordinary proverb, "their good and their blood rises together." Now, it may not be taken as it hath been. Other carriage, other fashions are fit for them: their attire, fare, retinue, houses, furniture displease them; new must be had; together with coaches, and lacquies, and all the equipage of greatness. These things, that no man mistake me, I mislike not: they are fit for those, that are fit for them. Charity is not strait-laced, but yields much latitude to the lawful use of indifferent things; although it is one of Solomon's vanities, that servants should ride on horseback; and he tells us, it becomes not a swine to be ringed with gold: but it is the heart, that maketh all these evil: when that is puffed up with these windy vanities, and hath learned to borrow that part of the Devil's speech, *All these things are mine;* and can say with him, that was turned into a beast, *Is not this great Babel that I have built?* or with that other pattern of pride, *I sit as a queen, I am, and there is none besides me.* Now all these turn into sin.

The bush, that hangs out, shews what we may look for within. Whither doth the conceit of a little inheritance transport the Gallants of our time? O God, what a world of vanity hast thou reserved us to! I am ashamed to think, that the Gospel of Christ should be disgraced with such disguised clients. Are they Christians, or Antics in some Carnival, or children's puppets, that are thus dressed? Pardon, I beseech you, Men, Brethren, and Fathers, this my just and holy impatience, that could never express itself in a more so-

lemn assembly; although I perceive, those, whom it most concerns, are not so devout as to be present.

Who can, without indignation, look upon the prodigies, which this mis-imagination produces in that other sex; to the shame of their husbands, the scorn of religion, the damnation of their own souls? Imagine one of our forefathers were alive again, and should see one of these his gay daughters walk in Cheapside before him; what do you think he would think it were? Here is nothing to be seen but a verdingale, a yellow ruff, and a perriwig with perhaps some feathers waving in the top; three things, for which he could not tell how to find a name. Sure, he could not but stand amazed, to think what new creature the times had yielded since he was a man: and if then he should run before her, to see if by the foreside he might guess what it were, when his eyes should meet with a powdered frizzle, a painted hide shadowed with a fan not more painted, breasts displayed, and a loose lock erring wantonly over her shoulders, betwixt a painted cloth and skin; how would he yet more bless himself to think, what mixture in nature could be guilty of such a monster? "Is this," thinks he, "the flesh and blood? is this the hair? is this the shape of a woman? or hath nature repented of her work since my days, and begun a new frame?" It is no marvel, if their forefathers could not know them: God himself, that made them, will never acknowledge that face he never made; the hair, that he never made theirs; the body, that is ashamed of the Maker; the soul, that thus disguises the body.

Let me therefore say to these dames, as Benet said to Totila's servant; *Depone, filia, quod portas, quia non est tuum;* "Lay down that ye wear, it is none of your own." Let me persuade them, for that can work most, that they do all this in their own wrong. All the world knows, That no man will rough-cast a marble wall, but mud or unpolished ragg; That beauty is like truth, never so glorious as when it goes plainest; That false art, instead of mending nature, mars it. But, if none of our persuasions can prevail, hear this, ye garish Popinjays of our time, if you will not be ashamed to clothe yourselves in this shameless fashion, God shall clothe you with shame and confusion: hear this, ye plaster-faced Jezebels, if you will not leave your daubing and your high washes, God will one day wash them off with fire and brimstone.

I grant, it is not wealth alone, that is accessary to this pride. There are some, that, with the Cynic or that worse dog the patched Cistertian, are proud of rags: there are others, that are rich of nothing but clothes; somewhat like to Nazianzen's country of Oziala, that abounded in flowers, but was barren of corn, their clothes are more worth than all the rest; as we use to say of the elder, that the flower of it is more worth than all the tree besides.

But, if there be any other causes of our high-mindedness, wealth is one, which doth ordinarily lift up our heads above ourselves, above others; and, if there be here any of these empty bladders, that are puft up with the wind of conceit, give me leave to prick them a little.

And first, let me tell them, they may have much, and be never the better. The chimney overlooks all the rest of the house: is it not, for all that, the very basest piece of the building? The very heathen man could observe πολλοῖς ὁ δαίμων *, &c. that "God gives many a man wealth for their greater mischief:" as the Israelites were rich in quails; but their sauce was such, that famine had been better: little cause had they to be proud that they were fed with meat of princes, with the bread of angels; while that, which they put into their mouths, God fetched out of their nostrils. Haman was proud, that he alone was called to the honour of Esther's feast: this advancement raised him fifty cubits higher, to a stately gibbet. If your wealth be to any of you an occasion of falling; if your gold be turned into fetters; it had been better for you, to have lived beggars.

Let me tell them next, of the Folly of this pride. They are proud of that, which is none of theirs. That which Law and Case-Divinity speak of life, That man is not *dominus vitæ suæ sed custos*, is as true of wealth. Nature can tell him in the philosopher †, that he is not *Dominus*, but *Colonus*, not "the Lord," but "the Farmer." It is a just observation of Philo, that God only, by a propriety, is stiled the Possessor of Heaven and Earth, by Melchisedech in his speech to Abraham; Gen. xiv. 19: we are only the tenants, and that, at the will of the Lord. At the most, if we will as Divines, we have *jus ad rem*, not *dominium in rem*, "right to these earthly things," not "lordship over them;" but right of favour from their Proprietary and Lord in heaven, and that liable to account. Do we not laugh at the groom, that is proud of his master's horse; or some vain whiffler, that is proud of a borrowed chain? So ridiculous are we to be puffed up with that, whereof we must needs say, with the poor man of the hatchet, *Alas, master, it is but borrowed*; and whereof our account shall be so much more great and difficult, as our receipt is more. Hath God therefore laded you with these earthly riches? be ye like unto the full ear of corn, hang down your heads in true humility toward that earth from which you came: and, if your stalk be so stiff, that it bears up above the rest of your ridge, look up to heaven, not in the thoughts of pride, but in the humble vows of thankfulness, and *be not high-minded but fear.*

2. Hitherto of the High-Mindedness that follows wealth. Now, where our Pride is, there will be our CONFIDENCE.

As the wealthy therefore may not be proud of their riches, so they may not trust in them. What is this trust, but the setting of our hearts upon them; the placing of our joy and contentment in them; in a word, the making of them our best friend, our patron, our idol, our god? This the true and jealous God cannot abide; and yet nothing is more ordinary; *The rich man's wealth is his strong city*, saith Solomon: and, where should a man think himself safe, but in his fort? He sees Mammon can do so much, and hears him talk of doing so much more: it is no marvel, if he yield to trust him.

* ἀ κατ' εὔνοιαν φέρων μεγ. διδ. ἐντυχήματα, &c. Arist. † Seneca.

Mammon is so proud a boaster, that his clients, which believe in him, cannot chuse but be confident of him: for what doth he not brag to do? *Silver answers all*, saith Solomon: that we grant; although we would be loth it could answer to truth, to justice, to judgment.

But, yet more; he vaunts to procure all, to pacify all, to conquer all. He says, he can procure all secular offices, titles, dignities; yea, I would I might not say in some sacrilegious and perjured wretches, the sacred promotions of the Church: and ye know that old song of the Pope and his Roman traffic, *Claves, Altaria, Christum* *: yea, foolish Magus makes full account, the Holy Ghost himself may be had for money. He says, he can pacify all; *A gift in the bosom appeases wrath*; yea, he says, look to it ye that sit in the seats of judicature, he can sometimes bribe off sins, and pervert judgment. He says, he can overcome all, according to the old Greek verse, *Fight with silver lances, and you cannot fail of victory* †. Yea, he would make us believe he thought this a bait to catch the Son of God himself withal; *All these will I give thee.*

Briefly, he says, according to the French proverb, *Silver does all.* And let me tell you indeed, what Mammon can do: he can bar the gates of hell to the unconscionable soul, and help his followers to damnation. This he can do; but, for other things, howsoever, with us men, the foolish silver-smiths may shout out, "Great is Mammon of the worldlings," yet, if we weigh his power aright, we shall conclude of Mammon, as Paracelsus doth of the Devil, that he is a base and beggarly spirit. For what, I beseech you, can he do? Can he make a man honest? Can he make him wise? Can he make him healthful? Can he give a man to live more merrily, to feed more heartily, to sleep more quietly? Can he buy off the gout, cares, death; much less the pains of another world? nay, doth he not bring all these?

Go to then, thou Rich Man: God is offended with thee; and means to plague thee with disease and death: now, try what thy bags can do: begin first with God; and see whether thou canst bribe him with thy gifts, and buy off his displeasure; *Wherewith shalt thou come before the Lord, and bow thyself before the high God? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil?* Micah vi. 6, 7. *The silver is mine, and the gold is mine, saith the Lord of Hosts;* Hag. ii. 8. If that speed not, go to the serjeant of God, Death: see if thou canst fee him, not to arrest thee: he looks thee sternly in the face, and tells thee, with Ehud, he hath a message to thee from God; and bids thee, with the prophet, *Set thine house in order, for thou must die.* Yet, if he hear thee not, go to the under-bailiff of death, Disease: see if he can be wrought to forbear thee: he answers thee, with Laban, *This thing is proceeded of the Lord; I cannot therefore say to thee evil or good.* In sum, Disease will summon thee unto Death; Death will arrest thee to the Judgment-Seat of God; God will pass his doom upon

* "Keys, Altars, Christ." † ἀργυρεαῖς λόγχαισι μάχου, &c.

thee; and, in all these, *Riches avail not in the day of wrath.* And who would be so mad as to trust a friend, that he knows will be sure never to fail him, but when he hath most need?

Take heed therefore, as ye love your souls, how ye bestow your *trust upon riches:* ye may use them, and serve yourselves of them; yea, ye may enjoy them in a Christian moderation: God will allow it you. That praise, which the Jesuits' College at Granado gives of their Sanchez *, That, though he lived where they had a very sweet garden, yet he was never seen to touch a flower; and that he would rather die than eat salt, or pepper, or ought that might give relish to his meat: like as that of some other monks, That they would not see the sun, nor shift their clothes, nor cleanse their teeth, carries in it more superstition and austerity and slovenry, than wit or grace. Wherefore hath God made his creatures, but for use? This niggardliness is injurious to the bounty of their Maker: we may use them; we may not trust to them: we may serve ourselves of them; we may not serve them: we may enjoy them; we may not over-joy in them. So must we be affected to our goods, as Theoderic †, the good King of Aquitaine, was with his play; *In bonis jactibus tacet, in malis ridet, in neutris irascitur, in utrisque philosophatur:* "In good casts he was silent; in ill, merry; in neither, angry; a philosopher, in both." But, if we will be making our wealth a rival unto God, now the jealousy of God shall burn like fire: this is the way to bring a curse upon our riches and us: if we lean upon this reed, it shall break, and run into our hand; and *he that trusteth in riches shall fall;* Prov. xi. 28.

Now, as the disdainful rival will be sure to cast reproaches upon his base competitor; so doth God: that we may see how unworthy RICHES are of our trust, he tells us, they are UNCERTAIN, yea Uncertainty itself ‡. Were our wealth tied to our life, it were uncertain enough: what is that but a flower, a vapour, a tale, a dream, a shadow, a dream of a shadow, a thought, a nothing? What are great men but like hail-stones, that leap up on the tiles, and straight fall down again, and lie still, and melt away? But now, as we are certain, that our riches determine with our uncertain life, for goods and life are both in a bottom, both are cast away at once; so we cannot be certain they will hold so long: our life flies hastily away; but, many times, our riches have longer wings, and out-fly it. It was a witty observation of Basil §, that "wealth rolls along by a man, like as a heady stream glides by the banks." Time will moulder away the very bank it washeth; but the current stays not for that, but speeds forward from one elbow of earth unto another: so doth our wealth; even while we stay, it is gone. In our penal laws, there are more ways to forfeit our goods, than our lives. On our highways, how many favourable thieves take the purse, and

* Collegium Granatense Præf. ad lectorem contin. vitam R. P. Tho. Sanchez. præfix. Operi Morali in præcepta Decal. † C. Sol. Apollin. Sidon. Epist. de Theoder. ‡ ἐπὶ ἀδηλότητι τῦ πλέτυ. § ῥεῦσι ἡ φύσις τῦ πλέτυ, χειμάῤῥῳ ὄξυτερως τῦτο ἔχοντας παραπλήσιον, &c. Basil. in Psal. xvi.

save the life! And, generally, our life is the tree; our wealth is the leaves or fruit: the tree stands still, when the leaves are fallen, the fruit beaten down. Yea, many a one is like the pine-tree, which, they say, if his bark be pulled off, lasts long; else, it rots: so doth many a man live the longer for his losses. If, therefore, life and wealth strive whether is more uncertain, wealth will sure carry it away. Job was yesterday the richest man in the east; to-day he is so needy, that he is gone into a proverb, "As poor as Job:" Belisarius, the great and famous commander, to whom Rome owed her life twice at least, came to *Date obolum Belisario;* "One half-penny to Belisarius."

What do I instance? This is a point wherein many of you Citizens, that are my auditors this day, might rather read a lecture unto me. You could tell me how many you have known, reputed, in your phrase, Good Men, which, all on the sudden, have shut up the shop-windows, and broken for thousands. You could reckon up to me a catalogue of them, whom, either casualty of fire, or inundation of waters, or robbery of thieves, or negligence of servants, or suretiship for friends, or oversight of reckonings, or trusting of customers, or unfaithfulness of factors, or unexpected falls of markets, or piracy by sea, or unskilfulness of a pilot, or violence of tempests, have brought to a hasty poverty; and could tell me, that it is in the power of one gale of wind to make many of you either rich merchants or beggars.

O miserable uncertainty of this earthly pelf, that stands upon so many hazards; yea, that falls under them! who would trust it? who can dote upon it? What madness is it in those men, which, as Menot says, like unto hunters, that kill a horse of price, in the pursuit of a hare worth nothing; endanger, yea cast away their souls upon this worthless and fickle trash! Glasses are pleasing vessels; yet, because of their brittleness, who esteems them precious? All Solomon's state was not comparable to one tulip: his royal crown was not like the Crown Imperial of our gardens; and yet, because these are but flowers whose destiny is fading and burning, we regard them thereafter. No wise man bestows much cost in painting mud-walls. What mean we, my Beloved, to spend our lives and hearts upon these perishing treasures?

It was a wise meditation of Nazianzen to his Asterius; That "good is to no purpose, if it continue not;" yea, "there is no pleasant thing in the world," saith he, "that hath so much joy in the welcome, as it hath sorrow in the farewell." Look therefore upon these heaps, O ye wise-hearted Citizens, with careless eyes; as those things, whose parting is certain, whose stay is uncertain; and say with that worthy Father; "By all my wealth, and glory, and greatness, this alone have I gained, that I had something to which I might prefer my Saviour." And know, that, as Abraham, while he was in his own country, (it is Cyril's note,) had never God appearing to him, save only to bid him go forth; but after, when he was gone forth, had frequent visions of his Maker: so, while in our affections we remain here below in our coffers, we can-

not have the comfortable assurances of the presence of God; but, if we can abandon the love and trust of these earthly things, in the conscience of our obedience, now God shall appear to us, and speak peace to our souls; and never shall we find cause to repent us of the change. Let me, therefore, conclude this point with that divine charge of our Saviour, *Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven.*

3. Thus much of the Negative part of our charge; wherein we have dwelt so long, that we may scarce sojourn in the Other: "Trust not," but TRUST.

The heart of man is so conscious of his own weakness, that it will not go without a prop; and better a weak stay, than none at all: like as in matter of policy, the very state of tyranny is preferred to the want of a king. The same breath therefore, that withdraws one refuge from us, substitutes a better; and, instead of Riches, which is the false god of the world, commends to us the true and living GOD of Heaven and Earth: even as some good carpenter raises up the studs, and, instead of a rotten groundsel, lays a sound.

The same trust then must we give to God, which we may not give to Riches: the object only is changed; the act is not changed. Him, must we esteem above all things: to Him, must we look up in all: on Him, must we depend for all, both protection and provision: from His goodness and mercy, must we acknowledge all: and in Him, must we delight with contempt of all: And this is to *Trust in God.*

It was a sweet ditty of the Psalmist, which we must all learn to sing, *Bonum est confidere in Domino; It is good to trust in the Lord:* good, in respect of Him; and good for Us.

For Him; it is one of the best pieces of glory to be trusted to: as, with Us, Joseph holds, Potiphar cannot do him a greater honour than in trusting him with all. And his glory is precious, that he cannot part with that to any creature: all other things he imparts willingly, and reserves nothing to himself but this. Being, life, knowledge, happiness, are such blessings as are eminently, originally, essentially in God; and yet, Being he gives to all things, Life to many, Knowledge to some kinds of creatures, Happiness to some of these kinds: as for Riches, he so gives them to his creature, that he keeps them not at all to himself; but as for his Glory, whereof our trust is a part, he will not endure it communicated to angel or man; not to the best guest in heaven, much less to the dross of earth: whence is that curse not without an indignation, *Cursed be the man, that trusts in man, that maketh flesh his arm,* yea, or spirit either, besides the God of Spirits: *Whom have I in heaven but thee?* Herein, therefore, do we justice to God, when we give him his own; that is, his glory, our confidence.

But the greatest good is our own; and God shews much more mercy to us, in allowing and enabling us to trust him, than we can do justice in trusting him: for, alas, he could, in his just judgment,

glorify himself in our not trusting him; in taking vengeance on us, for not glorifying him: our goodness reaches not to him; but his goodness reaches down to us, in that our hearts are raised up to confidence in him. For, what safety, what unspeakable comfort, is there in trusting to God! When our Saviour, in the last words of his Divine Farewell Sermon to his disciples, would persuade them to confidence, he says, θαρσεῖτε; John xvi. 33: and so doth the angel to Paul in prison; a word, that signifies boldness, implying, that our confidence in God causeth boldness and courage. And what is there in all the world, that can work the heart to so comfortable and unconquerable resolution, as our reposal upon God? *The Lord is my trust, whom then can I fear? In the Lord put I my trust, how say ye then to my soul, Flee hence as a bird to the hills?* Yea, how oft doth David infer upon this trust *non confundar, I shall not be ashamed.* And this case is general, *That they, that put their trust in the Lord, are as mount Sion, that cannot be moved.* Faith can remove mountains; but the mountains, that are raised on faith, are unremoveable.

Here is a stay for you, O ye Wealthy and Great, worthy of your trust. If ye were monarchs on earth, or angels in heaven, ye could be no way safe, but in this trust. How easy is it for him, to enrich or impoverish you; to hoise you up to the seats of honour or to spurn you down! What mines, what princes can raise you up to wealth, against Him, without Him? He can bid the winds and seas favour your vessels: He can bid them sink in a calm. *The rich and the poor meet together, God is the maker of both;* Prov. xxii. 2. Ye may trade, and toil, and cark, and put up, and cast about, and, at last, sit you down with a sigh of late repentance, and say, *Except the Lord build the house, they labour in vain that build it: It is in vain to rise early, and lie down late, and eat the bread of sorrow.* Unto how many of you may I say, with the Prophet, *Ye have sown much, and bring in little; ye eat, and have not enough; ye drink, but ye are not filled: ye clothe you, but ye be not warm; and he, that earneth much, puts his gains in a broken bag.* And whence is all this? *Ye looked for much, and, lo, it came to little: when ye brought it home, I did blow upon it, saith the Lord of Hosts;* Hag. i. 6, 9. Behold how easy a thing it is for the God of Heaven, to blast all your substance: yea, not only to diminish, but to curse it unto you, and to make you weary of it and of yourselves! Oh, cast yourselves therefore into those Almighty Hands. Seek Him, in whom only you shall find true rest and happiness. Honour Him with your substance, that hath honoured you with it. Trust not in riches, but trust in God.

It is motive enough to your trust, that he is a God: all arguments are infolded in that one; yet this Text gives you certain explicit enforcements of this confidence. Every one of these reasons, implying a secret kind of disdainful comparison betwixt the true God and the false, persuade you to trust in God. Riches are but for this world; the true God is Lord of the other, and begins his glory, where the glory of the world ends: therefore, trust in him.

Riches are uncertain; the true God is Amen, the First and the Last, ever like himself: therefore, trust in him. Riches are but a lifeless and senseless metal; the true God is a Living God: therefore, trust in him. Riches are but passives in gift, they cannot bestow so much as themselves, much less ought besides themselves; the true God gives you all things to enjoy: therefore, trust in him.

The two latter, because they are more directly stood upon, and now fall into our way, require a further discourse.

אל חי, *The* LIVING *God*, is an ancient and usual title to the Almighty; especially when he would disgrace an unworthy rival: as St. Paul, in his speech to the Lystrians, opposes to their Vain Idols, the Living God. *Vivo ego*, *As I live*, is the oath of God for this purpose, as Jerome noteth; neither do I remember any thing, besides his holiness and his life, that he swears by. When Moses asked God's Name, he described himself by I AM. He is; he lives; and nothing is, nothing lives absolutely, but he; all other things, by participation from him. In all other things, their life and they are two: but God is his own life; and the life of God is no other than the Living God: and, because he is his own life, he is eternal; for, as Thomas argues truly against the Gentiles, Nothing ceases to be, but by a separation of life; and nothing can be separated from itself, for every separation is a division of one thing from another: most justly therefore is he, which is absolute, simple, eternal in his being, called the *Living God*. Although, not only the life that he hath in himself, but the life that he gives to his creatures, challengeth a part in this title: a glimpse whereof, perhaps, the heathen saw, when they called him Jupiter, Ζῆνα, from ζῆν, which signifies to live: *In him we live*, saith St. Paul to his Athenians. As light is from the sun, so is life from God; which is the true soul of the world, and more, for without him it could not be so much as a carcase; and spreads itself into all the animate creatures.

"Life," we say, "is sweet;" and so it is indeed; the most excellent and precious thing, that is derived from the common influence of God. There is nothing before life, but Being; and Being makes no distinction of things; for that can be nothing, that hath no Being. Life makes the first and greatest division: those creatures therefore, which have life, we esteem far beyond those, that have it not, how noble soever otherwise. Those things therefore, which have the perfectest life, must needs be the best: needs then must it follow, that he, which is Life itself, who is absolute, simple, eternal, the fountain of all that life which is in the world, is most worthy of all adoration, joy, love, and confidence of our hearts, and the best improvement of that life which he hath given us. Trust therefore in the Living God.

Covetousness, the Spirit of God tells us, *is Idolatry;* or, as our old Translation turns it, *worshipping of Images*. Every stamp or impression in his coin, is, to the covetous man, a very idol. And what madness is there in this idolatry, to doat upon a base crea-

ture; and to bestow that life which we have from God, upon a creature that hath no life in itself, and no price but from men! Let me then persuade every soul, that hears me this day, as Jacob did his household, *Put away the strange gods that are among you, and be clean;* Gen. xxxv. 2: and, as St. Paul did his Lystrians, *Oh, turn away from these vanities unto the Living God.*

The last attractive of our trust to God, is his mercy and liberality: WHO GIVES US RICHLY ALL THINGS TO ENJOY. A theme, wherein ye will grant it easy to lose ourselves. First, God not only hath all in himself, but he gives to us. He gives, not somewhat, though a crust is more than we are worthy of, but all things. And not a little of all, but richly; and all this, not to look on, but to enjoy. Every word would require not a several hour, but a life to meditate of it; and the tongue, not of men, but of angels, to express it. It is here with us, as in a throng; we can get neither in nor out: but, as we use to say of cares, so it shall be with our discourse, that the greatness of it shall procure silence; and the more we may say of this head, the less we will say. It will content us only to top these sheaves, since we cannot stand to thrash them out.

Whither can ye turn your eyes to look beside the bounty of God? If ye look upward; *his mercy reacheth to the heavens:* if downward; *the earth is full of his goodness, and so is the broad sea.* If ye look about you; what is it, that he hath not given us? air, to breathe in; fire, to warm us; water, to cool us; clothes, to cover us; food, to nourish us; fruits, to refresh us: yea, delicates, to please us; beasts, to serve us; angels, to attend us; heaven, to receive us; and, which is above all, his own Son, to redeem us. Lastly, if ye look into yourselves; hath he not given us a Soul, to inform us; senses, to inform our soul; faculties, to furnish that soul; understanding, the great surveyor of the secrets of nature and grace; fantasy and invention, the master of the works; memory, the great keeper or master of the rolls of the soul, a power that can make amends for the speed of time, in causing him to leave behind him those things, which else he would so carry away, as if they had not been; will, which is the lord paramount in the state of the soul, the commander of our actions, the elector of our resolutions; judgment, which is the great counsellor of the will; affections, which are the servants of them both: a Body, fit to execute the charge of the soul; so wondrously disposed, as that every part hath best opportunity in his own functions; so qualified with health arising from proportion of humours, that, like a watch kept in good tune, it goes right, and is fit to serve the soul and maintain itself: an Estate, that yields all due conveniences for both soul and body: seasonable times; rain, and sunshine; peace in our borders; competency, if not plenty of all commodities; good laws; religious, wise, just governors; happy and flourishing days: and, above all, the liberty of the Gospel. Cast up your books, O ye Citizens, and sum up your receipts: I am deceived, if he, that hath least, shall not confess his obligations infinite.

There are three things especially, wherein ye are beyond others; and must acknowledge yourselves deeper in the Books of God, than the rest of the world.

Let the first be the clear deliverance from that woeful judgment of the pestilence. Oh, remember those sorrowful times, when every month swept away thousands from among you*; when a man could not set forth his foot, but into the jaws of death; when piles of carcases were carried to their pits, as dung to the fields; when it was cruelty in the sick to admit visitation, and love was little better than murderous. And, by how much more sad and horrible the face of those evil times looked, so much greater proclaim you the mercy of God, in this happy freedom which you now enjoy: that you now throng together into God's house without fear, and breathe into one another's face without danger.

The second is, the wonderful plenty of all provisions, both spiritual and bodily. You are the sea; all the rivers of the land run into you: of the land? yea, of the whole world: sea and land conspire to enrich you.

The third is, the privilege of careful government. Your Charters, as they are large and strong, wherein the favour of princes hath made exceptions from the general rules of their municipal laws; so your form of administration is excellent, and the execution of justice exemplary, and such as might become the mother city of the whole earth.

For all these, you have reason to ask, *Quid retribuam?* with David: *What shall I render to the Lord for all his benefits?* and to excite one another unto thankfulness, with that sweet Singer of Israel, *Oh, that men would therefore praise the Lord for his goodness!* And, as beneficence is a binder, these favours of God call for your confidence. What should you do, but ever trust that God, whom you have found so gracious? Let him be your God; be ye his people for ever: and let him make this free and open challenge to you all: If there be any power in heaven or in earth, that can do more for you than he hath done, let him have your hearts and yourselves.

4. And thus, from that duty we owe to God in our confidence and his beneficence to us, we descend to that beneficence which we owe to men, expressed in the variety of four epithets, DOING GOOD; BEING RICH IN GOOD WORKS; READY TO DISTRIBUTE; WILLING TO COMMUNICATE: all to one sense; all is but Beneficence.

The Scriptures of God, lest any Atheist should quarrel at this waste, have not one word superfluous. Here is a redoubling of the same words, without fault of tautology; a redoubling of the same sense in divers words, without idleness. There is favour in these repetitions; not looseness; as it was wont, for this cause, to be observed, both in councils and acclamations to princes, how oft the same word is reiterated; that, by the frequence, they might judge of the vehemence, of affection. It were easy to instance in many of this kind; as especially Exod. xxv. 35. Psalm lxxxix. 30. John

* About 30,000 in one year.

i. 20. and so many more, as that their mention could not be void of that superfluity which we disclaim.

This heap of words, therefore, shews the vehement intention of his desire of good works, and the important necessity of their performance: and the manner of this expression enforces no less; *Charge the rich, that they do good, and be rich in doing good.*

Hearken then, ye Rich Men of the World: it is not left arbitrary to you, that you may do good if you will; but it is laid upon you, as your charge and duty. You must do good works; and woe be to you, if you do not! This is not a counsel; but a precept: although I might say of God, as we use to say of princes, his will is his command. The same necessity, that there is of trusting in God; the same is, in *doing good* to men.

Let me sling this stone into the brazen foreheads of our adversaries; which, in their shameless challenges of our religion, dare tell the world, we are all for faith, nothing for works; and that we hold works to salvation, as a parenthesis to a clause, that it may be perfect without them. Heaven and earth shall witness the injustice of this calumniation; and your consciences shall be our compurgators this day, which shall testify to you, both now and on your death-beds, that we have taught you, there is no less necessity of good works, than if you should be saved by them; and, that, though you cannot be saved by them, as the meritorious causes of your glory; yet, that you cannot be saved without them, as the necessary effects of that grace which brings glory.

It is a hard sentence of some Casuists, concerning their fellows, that but a few rich men's Confessors shall be saved; I imagine, for that they daub up their consciences with untempered mortar, and soothe them up in their sins. Let this be the care of them, whom it concerneth: for us, we desire to be faithful to God and you; and tell you roundly, what you must trust to.

Do good therefore, ye Rich, if ever ye look to receive good: if ever ye look to be rich in heaven, be rich in good works upon earth. It is a shame, to hear of a rich man, that dies, and makes his Will of thousands, and bequeaths nothing to pious and charitable uses: God and the poor are no part of his heir. We do not hover over your expiring souls on your death-beds, as ravens over a carcase. We do not beg for a convent; nor fright you with purgatory; nor chaffer with you, for that invisible treasure of the Church, whereof there is but one key-keeper at Rome: but we tell you, that the making of friends with this mammon of unrighteousness, is the way to eternal habitations.

They say of Cyrus, that he was wont to say he laid up treasures for himself, while he made his friends rich: but we say to you, that you lay up treasures for yourselves in heaven, while you make the poor your friends upon earth: we tell you, there must be a *Date*, ere there can be a *Dabitur*; that he, which gives to the poor lends upon use to the Lord, which pays large increase for all he borrows: and how shall he give you the interest of glory, where he hath not received the principal of beneficence? How can that man ever look

to be God's heir, in the kingdom of heaven, that gives all away to his earthly heirs, and lends nothing to the God of Heaven?

As that witty Grecian said of extreme tall men, that they were cypress-trees, καλοι καὶ ὑψηλοι, &c. "fair and tall, but fruitless;" so may I say of a strait-handed rich man. And these cypresses are not for the garden of Paradise: none shall ever be planted there, but the fruitful. And, if the first Paradise had any trees in it only for pleasure, I am sure the second, which is in the midst of the New Jerusalem, Rev. xxii. 2. shall have no tree that bears not twelve fruits, yea whose very leaves are not beneficial.

Do good, therefore, O ye Rich; and shew your wealth to be, not in having, but in doing good. And, if God have put this holy resolution into any of your hearts, take this with you also, from him; do not talk, and purpose, and project; but execute: do not so do good, that we may thank your death-bed for it, and not you. Late beneficence is better than none, but so much as early beneficence is better than late. He, that gives not till he dies, shews that he would not give, if he could keep it. And God loves a cheerful giver. That, which you give thus, you give it by your Testament, I can scarce say you give it by your will: the good man's praise is *dispersit, dedit: he dispersed his goods*; not, he left them behind him: and his distribution is seconded with the retribution of God, *His righteousness endureth for ever*; Psalm cxii. 9. Our Saviour tells us, that our good works are our light; *Let your light so shine, that men may see your good works.* Which of you lets his light go behind him; and hath it not rather carried before him, that he may see which way it goes, and which way himself goes by it? Do good, therefore, in your life; that you may have comfort in your death, and a crown of life after death.

Now all this have I spoken, *not for that I have ought*, as St. Paul says, *whereof to accuse my nation.* Blessed be God, as good works have abounded in this age, so this place hath superabounded in good works. Be it spoken to the glory of that God whose all our good works are, to the honour of the Gospel, to the conviction of that lewd slander of Solifidianism; London shall vie good works with any city upon earth: this day and your ears are abundant witnesses. As those therefore, that by a handful guess at the whole sack, it may please you by this year's Brief to judge of the rest: wherein I do not fear, lest envy itself, shall accuse us of a vain glorious ostentation. Those obstreperous benefactors, that, like to hens which cannot lay an egg but they must cackle straight, give no alms but with trumpets, lose their thanks with God. Alms should be like oil, which, though it swim aloft when it is fallen, yet makes no noise in the falling; not like water, that still sounds where it lights. But, howsoever private beneficence should not be acquainted with both the hands of the giver, but silently expect the reward of him that seeth in secret; yet, God should be a greater loser, if the public fruits of charity should be smothered in a modest secrecy. To the praise, therefore, of that good God which gives us to give and rewards us for giving, to the example of posterity, to the honour

of our profession, to the encouragement of the well-deserving, and to the shame of our malicious adversaries, hear what this year hath brought forth.

[Here followeth a brief memorial of the charitable acts of the city this year last past, &c.]

And if the season had not hindered, your eyes should have seconded your ears, in the comfortable testimony of this beneficence; *Euge, &c; Well done, good and faithful servants.* Thus should your profession be graced: thus should the incense of your alms ascend, in pillars of holy smoke, into the nostrils of God: thus should your talents be turned into cities. This colour is no other than celestial; and so shall your reward be. Thus should the foundation be laid of that building, whose walls reach up unto heaven; whose roof is finished and laid on, in the heaven of heavens, in that immortality of glory, which the God of all glory, peace, and comfort hath provided for all that love him. Unto the participation whereof, the same God of ours mercifully bring us, through the Son of his Love, JESUS CHRIST the Righteous: to whom, with the Father, and the Holy Ghost, one Infinite and Incomprehensible God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON VIII.

THE DECEIT OF APPEARANCE;

PREACHED BEFORE HIS MAJESTY, AT HIS COURT OF THEOBALDS, ON SUNDAY, SEPTEMBER 15, 1622,

IN THE ORDINARY COURSE OF ATTENDANCE.

JOHN vii. 24.

Judge not according to the appearance, but judge righteous judgment,

As in the civil body, so in the natural; the head, as it is the highest, so the chief part. According to the place is the dignity. Of the head, the highest region is chiefest, serving only for the use of intellectual powers; whereas the lower part of it is only employed for bodily nutrition. Now, as the reasonable part of the soul is *Vertex animæ*, being contradistinguished to the sensitive; so, if ye distinguish the reasonable into Judgment and Deliberation, *Naturale Judicatorium dicetur esse vertex*, saith Aquinas; "Judgment is the top of our soul;" and therefore calls for the top of our care. If the highest wheel go right, the inferior hardly err.

Hear then the golden rule of the Author, of the Judge of our judgment; *Judge not according to the appearance, but judge righteous judgment.* The negative part is first, *Judge not*; then, *Judge*: where the mind is free and clear, it is good to begin with the positive document of right, which is the rule to itself and the wrong; but where the heart is forestalled with mis-opinion, ablative directions are first needful to unteach error, ere we can learn truth. Judge not, therefore, according to the appearance. Κατ' ὄψιν, is, as the Vulgate rightly, *secundum faciem*, "according to the face;" because the face only appears, the rest is hid. Every thing, not man only, hath both a face and a heart: a face, which is pervious to every eye; a heart, to which no eye can pierce but the wise. This face, as of man, so of things, is a false rule of judgment; *Frons, oculi, &c.* "The forehead, eyes, countenance tell many a lie." Judge not, therefore, according to appearance: it is no measuring by a crooked line.

There is nothing more uncertain than appearance. Some things appear, that are not; and some things are, that appear not: and that, besides natural occurrences, in morally both good and evil. Some things appear good, that are not; and therefore mislead the heart, both to an unjust prosecution, and to a false applause: some

things appear evil, that are not; and therefore mislead us to an injurious censure, and undeserved abomination. Again, some things are good, that appear not; and therefore lose both our allowance and pursuit: some things are evil, that appear not; and therefore insinuate themselves in our acquaintance and love, to our cost. Many a snake lies hid under the strawberry leaves, and stings us ere we be aware. *Vitia virtutes mentiuntur*, saith Gregory, "Vice too oft makes a mask of the skin of virtue," and looks lovely: virtue as often comes forth, like a martyr in the Inquisition, with a San-benit upon her back, and a cap painted with devils upon her head, to make her ugly to the beholders; *Judge not, therefore, according to the appearance.*

The appearance or face, is of things, as of men. We see it, at once, with one cast of the eye; yet there are angles, and hills, and dales, which, upon more earnest view, the eye sees cause to dwell in: so it is with this appearance or face of things, which, however it seems wholly to appear to us at the first glance; yet, upon further search, will descry much matter of our enquiry: for every thing from the skin inclusively to the heart, is the face; every thing besides true being, is appearance.

All the false κριτήρια, that use to beguile the judgment of man, hide themselves under this appearance. These reduce themselves to three heads, PRESUMPTIONS, FALSE FORMS, EVENTS.

PRESUMPTIONS must be distinguished: for, whereas there are three degrees of them, first, *levia probabilia*, light probabilities; then, fair probabilities; and, thirdly, strong probabilities, which are called, *judicia juris:* the two first are allowed by very Inquisitors; but, as sufficient to cause suspicion, to take information, to attach the suspected; not enough, whereon to ground the libel or the torture, much less a final judgment: thus Eli sees Hannah's lips go; therefore she is drunk; the Pharisees see Christ sit with sinners; he is a friend to their sins.

FALSE FORMS are presented either to the eye or the ear. In the Former, besides supernatural delusions, there is a deceit of the sight; whether through the indisposition of the organ, or the distance of the object, or the mis-disposition of the medium: so as, if we should judge according to appearance, the sun should double itself by the first, through the crossness of the eye; it should diminish itself by the second, and seem as big as a large sieve, or no large cart-wheel at the most; it should dance in the rising, and move irregularly, by the third. To the Ear, are mis-reports and false suggestions; whether concerning the person, or the cause: in the former, the calumniating tongue of the detractor, is the juggler, that makes any man's honesty or worth appear such as his malice listeth: in the latter, the smooth tongue of the subtle rhetorician is the impostor, which makes causes appear to the unsettled judgment, such as his wit or favour pleaseth.

EVENTS; which are ofttimes as much against the intention and above the remedy of the agent, as beside the nature of the act. There is sometimes a good event of evil: as Jason's adversary

cured him in stabbing him; the Israelites thrive by oppression; the field of the Church yields most when it is manured with blood. There is sometimes an ill event of good: Abimelech gives David the shew-bread and the sword; he, and his family, dies for it. *Sapientis est præstare culpam:* It is enough for a wise man to wield the act; the issue he cannot: wisdom makes demonstrative syllogisms, *à priori*, from the causes; folly, paralogisms, *à posteriori*, from the success. *Careat successibus opto, quisquis ab eventu, &c.* was of old the word of the heathen poet.

If, therefore, either upon Slight Probabilities, or False Forms, or Subsequent Events, we pass our verdict; we do, what is here forbidden, Judge according to appearance.

Had the charge been only *Judge not*, and gone no further, it had been very useful; and no other, than our Saviour gave in the Mount. We are all on our way. Every man makes himself a Justice Itinerant, and passeth sentence of all that comes before him; yea, beyond all commission, of all above him; and that, many times, not without gross misconstruction, as in the case of our late directions. Our very Judges are at our bar. Secrets of Court, of Council, of State escape us not; yea, not those of the most reserved Cabinet of Heaven. *Quis te constituit Judicem? Who made thee a Judge?* as the Israelite, unjustly, to Moses. These are saucy usurpers of forbidden Chairs; and therefore it is just with God, that, according to the Psalmist, such judges should be cast down in stony places; yea, as it is in the original, נשמטו בידי סלע, that they should be left in the hands of the rock, *allidantur petræ*, that they should be dashed against the rocks, that will be sailing without card or compass, in the vast ocean of God's counsels, or his Anointed's.

But now here our Saviour seals our commission; sets us upon the Bench; allows us the act, but takes order for the manner: we may judge, we may not judge according to the appearance: we may be judges, whether κριταὶ or δικασταὶ; the one to condemn, the other to absolve: we may not be κριταὶ διαλογισμῶν πονηρῶν, *judges of evil thoughts;* and we shall be evil-thoughted judges, if we shall judge according to appearance. Not only fortune and love, but even justice also, is wont to be painted blindfold; to import, that it may not regard faces. God says to every judge, as he did to Samuel concerning Eliab, *Look not on his countenance, nor the height of his stature.* Is an outrageous rape committed? Is blood shed? Look not whether it be a courtier's or a peasant's; whether by a courtier or a peasant: either of them cries equally loud to heaven. Justice cannot be too Lyncean to the being of things; nor too blind to the appearance.

The best things appear not; the worst appear most. God, the angels, souls both glorified and encaged in our bosoms, grace, supernatural truths; these are most-what the objects of our faith, and faith is the evidence of things not seen: like as in bodily objects, the more pure and simple ought is, as air and ethereal fire, the more it flieth the sight; the more gross and compacted, as water and

earth, the more it fills the eye: *Judge not, therefore, according to appearance.*

It is a useful and excellent rule, for the avoiding of error in our judgment of all matters, whether NATURAL, CIVIL, or DIVINE.

I. NATURAL. What is the appearance of a person, but the colour, shape, stature? The colour is ofttimes bought or borrowed; the shape, forced by art; the stature, raised (to contradict Christ) a cubit high; *Judge not, therefore, according to appearance.* What are the collusions of jugglers and mountebanks, the weepings and motions of images, the noises of miraculous cures and dispossessions, but appearances? *Fit aliquando in ecclesiâ maxima deceptio populi in miraculis fictis à sacerdotibus;* "There is much cozenage of the poor people by cogged miracles," saith Cardinal Lyranus. These holy frauds could not gull men, if they did not judge according to appearance. Should appearance be the rule, our harvest had been rich: there was not more shew of plenty in our fields, than now of scarcity in our streets. This dearth, to say truth, is not in the grain; but in the heart. If the hearts of men were not more blasted with covetousness and cruel self-love, than their grain with distemper of air, this needed not. The barns and granaries are full; the markets empty. Authority knows how to remedy this evil; how to prevent a dearth in abundance: that men may not affamish, whom God hath fed; and that, when God hath given us the staff of bread, it may not be either hid or broken; shortly, that our store may not be judged by the appearance.

II. CIVIL. Wisemen, and statesmen especially, may not always look the same way they would go. Like skilful seamen, they sometimes laver; and, as the wind may stand, fetch compasses of lawful policies to their wished point. That of Tiberius was fearful; of whom Xiphiline ὃν ἔλεγεν ἔδὲν ἐβούλετο; That he sailed ever against the wind of his words. But sometimes a good Constantius or Anastatius will wisely pretend what he intends not: as our Saviour made as if he went further, when he meant to turn into Emmaus. The hearts of kings are as deep waters: we may not think to drain them in the hollow of our hand. Secret things to them of whom God hath said, *Dixi dii estis;* things revealed, to us and our children. Even we mean ones would be loth to have always our hearts read in our faces; *Judge not, therefore, according to appearance.*

III. DIVINE. In these our speech must dwell.

1. If we should judge according to the appearance, WE SHOULD THINK BASELY OF THE SAVIOUR OF THE WORLD. Who, that had seen him sprawling and wringing in the cratch, flitting to Egypt, chopping of chips at Nazareth, famishing in the desert, transported by Satan, attended by fishermen, persecuted by his kindred, betrayed by one servant, abjured by another, forsaken of all, apprehended, arraigned, condemned, buffetted, spat upon, scourged to blood, sceptred with the reed, crowned with thorns, nailed to the Cross, hanging naked betwixt two thieves, scorned of the beholders,

sealed up in a borrowed grave, could say other than, *He hath no form nor beauty; when we shall see him, there is nothing, that we should desire him?* Who, that should have seen his skin all dewed with pearls of bloody sweat, his back bleeding, his face blubbered and besmeared, his forehead harrowed, his hands and feet pierced, his side gushing out, his head bowed down in death, and should withal have heard his dying lips say, *My God, my God, why hast thou forsaken me?* would not have said, *He is despised and rejected of men*, yea, in appearance, of God himself? Yet, even this while, to the cutting of the sinews of those stiff-necked Jews, the Angels owned him for their Lord, the Sages adored him, the Star designed him, the Prophets foreshewed him, the Devils confessed him, his Miracles evinced him, the Earth shook, the Rocks rent, the Dead looked out, the Sun looked in astonished at the sufferings of the God of Nature. Even while he was despised of men, he commanded the Devils to their chains: while base men shot out their tongues at him, Principalities and Powers bowed their knees to him: while he hanged despicably upon the tree of shame, the Powers of Hell were dragged captive after the triumphant chariot of his Cross. The appearance was not so contemptible, as the truth of his estate glorious: *Judge not, therefore, according to appearance.*

2. Should appearance be the rule, HOW SCORNFULLY WOULD THE CARNAL EYE OVERLOOK THE POOR ORDINANCES OF GOD? What would it find here, but foolishness of preaching, homeliness of sacraments, an inky letter, a priest's lips, a savorless message, a morsel of bread, a mouthful of wine, a handful of water, a slander-beaten Cross, a crucified Saviour, a militant Church, a despised profession? When yet, this foolishness of preaching is the Power of God to Salvation; these mute letters, the lively Oracles of God; these vile lips, the cabinets of heaven to preserve knowledge; this unplausible message, *Magnalia Dei;* this water, the Water of Life in the midst of the Paradise of God, ἄριστον μὲν ὕδωρ; this bread, the Manna of Angels; this wine, Heavenly Nectar; this Church, the King's Daughter, all glorious within; this dying Sacrifice, the Lord of Life; this Cross, the Banner of Victory; this Profession, Heaven upon Earth: *Judge not, therefore, according to appearance.*

3. Should appearance be the rule, WOE WERE GOD'S CHILDREN, HAPPY WERE HIS ENEMIES. Who, that had seen Cain standing masterly over the bleeding carcase of Abel, Joseph in his bonds, his Mistress in her dress, Moses in the flags, Pharaoh in the palace, David sculking in the wilderness; Saul commanding in the Court, Elijah fainting under his juniper tree, Jezebel painting in her closet, Micaiah in the prison, Zidkijah in the presence, Jeremiah in the dungeon, Zedekiah in the throne, Daniel trembling among the lions, the Median Princes feasting in their bowers, John's head bleeding in the platter, Herod smiling at the revels, Christ at the bar, Pilate on the bench, the Disciples scourged, the Scribes and Elders insulting; would not have said, O happy Cain, Potiphar's Wife, Pharaoh, Saul, Jezebel, Zidkijah, Zedekiah, Median Princes

Pilate, Herod, Elders; miserable Abel, Joseph, Moses, David, Elijah, Micaiah, Jeremiah, Daniel, John, Christ, the Disciples? Yet we know Cain's victory was as woeful, as Abel's martyrdom glorious; Joseph's irons were more precious, than the golden tires of his Mistress; Moses' reeds were more sure, than Pharaoh's cedars; David's cave in the desert more safe, than the towers of Saul; Elijah's raven a more comfortable purveyor, than all the officers of Jezebel; Micaiah's prison was the guard-chamber of angels, when Ahab's presence was the counsel-chamber of evil spirits; Jeremiah's dungeon had more true light of comfort, than the shining state of Zedekiah; Daniel was better guarded with the lions, than Darius and the Median Princes with their Janisaries; John's head was more rich with the crown of his martyrdom, than Herod's with the diadem of his Tetrarchate; Christ at the bar gave life and being to Pilate on the bench, gave motion to those hands that struck him, to that tongue that condemned him, and, in the mean while, gave sentence on his Judge; the Disciples were better pleased with their stripes and weals, than the Jewish Elders with their proud phylacteries. After this, who, that had seen the primitive Christians; some broiled on gridirons, others boiled in lead; some roasted, others frozen to death; some flayed, others torn with horses; some crashed in pieces by the teeth of lions, others cast down from the rocks to the stakes; some smiling on the wheel, others in the flame; all wearying their tormentors, and shaming their tyrants, with their patience; would not have said; "Of all things, I would not be a Christian?" Yet, even this while, were these poor torturing-stocks higher, as Marcus Arethusius bragged, than their persecutors: dying victors; yea, victors of death: never so glorious, as when they began not to be: in gasping, crowned; in yielding the ghost, more than conquerors: *Judge not, therefore, according to appearance.*

When thou lookest about, and seest, on the one hand, a poor conscionable Christian, drooping under the remorse of his sin; austerely checking his wanton appetite, and curbing his rebellious desires; wearing out his days in a rough penitential severity; cooling his unfrequent pleasures with sighs, and saucing them with tears: on the other hand, ruffling Gallants, made all of pleasure and jovial delights, bathing themselves in a sea of all sensual satieties; denying their pampered nature nothing under heaven, not wine in bowls, not strange flesh and beastly dalliance, not unnatural titillations nor violent filthiness; that feast without fear, and drink without measure, and swear without feeling, and live without God; their bodies are vigorous, their coffers full, their state prosperous, their hearts cheerful: Oh, how thou blessest such men! "Lo, these," thou sayest, "these are the darlings of heaven and earth: *Sic ó sic juvat vivere*; while those other sullen mopish creatures are the *καθάρματα, off-scouring* and recrements of the world." Thou fool; give me thy hand: let me lead thee with David into the Sanctuary of God. Now, what seest thou? The end, the end of these men is not peace: *Surely, O God, thou hast set them in slippery places,*

and castest them down into desolation: how suddenly are they perished, and horribly consumed! Woe is me! they do but dance a galliard over the mouth of hell, that seems now covered over with the green sods of pleasure: the higher they leap, the more desperate is their lighting. O woeful, woeful condition of those godless men; yea, those Epicurean Porkets, whose belly is their God, whose heaven is their pleasure, whose cursed jollity is but a feeding up to an eternal slaughter! The day is coming, wherein every minute of their sinful unsatisfying joys, shall be answered with a thousand thousand millions of years' frying in that unquenchable fire: and, when those damned Ghosts shall, forth of their incessant flames, see the glorious remuneration of the penitent and pensive souls which they have despised, they shall then gnash and yell out that late recantation; *We fools thought their life madness, and their end without honour; how they are counted among the children of God, and their portion is among the saints,* ours amongst devils: *Judge not, therefore, according to appearance.*

4. Should we judge according to appearance, ALL WOULD BE GOLD, THAT GLISTERETH; ALL DROSS, THAT GLISTERETH NOT. Hypocrites have never shewed more fair, than some Saints foul. Saul weeps; Ahab walks softly; Tobias and Sanballat will be building God's walls; Herod hears John gladly; Baalam prophesies Christ, Judas preaches him, Satan confesses him: When even an Abraham dissembles; a David cloaks adultery with murder; a Solomon gives, at least a toleration to idolatry; a Peter forswears his Master; briefly, the prime disciple is a Satan, Satan an angel of light. For you: how gladly are we deceived, in thinking you all such as you seem: none but the Court of Heaven hath a fairer face. Prayers, sermons, sacraments, geniculation, silence, attention, reverence, applause, knees, eyes, ears, mouths full of God: oh, that ye were thus always! oh, that this were your worst side! but, if we follow you from the Church, and find cursing and bitterness under your tongues, licentious disorder in your lives, bribery and oppression in your hands; if God look into the windows of your hearts, and find there be, *intùs rapinæ*, we cannot judge you by the appearance; or, if we could, what comfort were it to have deceived our charity with the appearance of Saints, when the Righteous Judge shall give you your portion with Hypocrites? Whatever We do, He will be sure not to judge according to appearance.

5. If appearance should be the rule, FALSE RELIGION SHOULD BE TRUE; TRUE, FALSE. *Quædam falsa probabiliora quibusdam veris*, is the old word; "Some falsehoods are more likely than some truths." Native beauty scorns art. Truth is as a matron; error, a courtesan: the matron cares only to conciliate love, by a grave and graceful modesty; the courtesan, with philtres and farding. We have no hierarchy mounted above kings; no pompous ostentation of magnificence; no garish processions; no gaudy altars; no fine images clad with taffeties in summer, with velvets in

winter; no flourishes of universality; no rumours of miracles; no sumptuous canonizations: we have nothing but γάλα ἄδολον; the sincerity of Scriptures, simplicity of sacraments, decency of rare ceremonies, Christ crucified. We are gone, if you go by appearance: gone? alas, who can but blush and weep and bleed, to see that Christian souls should, after such beams of knowledge, suffer themselves to be thus palpably cozened with the gilded slips of error! that, after so many years' pious government of such an incomparable succession of religious princes, Authority should have cause to complain of our defection!

Dear Christians, I must be sharp, are we children or fools, that we should be better pleased with the glittering tinsel of a painted baby from a pedlar's shop, than with the secretly-rich and invaluable jewel of Divine Truth? Have we thus learned Christ? Is this the fruit of so clear a Gospel? of so blessed Scepters? For God's sake, be wise and honest, and ye cannot be Apostates.

6. Shortly; for it were easy to be endless; if appearance might be the rule, GOOD SHOULD BE EVIL; EVIL, GOOD. There is no virtue, that cannot be counterfeited; no vice, that cannot be blanched: we should have no such friend, as our enemy, a flatterer; no such enemy, as our friend, that reproves us. It were a wonder, if ye Great Ones should not have some such burs hanging upon your sleeves: as soon shall corn grow without chaff, as greatness shall be free from adulation. These servile spirits shall sooth up all your purposes, and magnify all your actions, and applaud your words, and adore your persons: sin what you will; they will not check you: project what you will; they will not thwart you: say what ye will; they will not fail to second you: be what ye will; they will not fail to admire you. Oh, how these men are all for you, all yours, all you. They love you, as the ravens do your eyes. How dear was Sisera to Jael, when she smoothed him up, and gave him milk in a lordly dish! Samson to Dalilah, when she lulled him in her lap! Christ to Judas, when he kissed him! "See how he loved him!" would some fool have said, that had judged by appearance.

In the mean time, an honest plain-dealing friend is like those sauces, which a man praises with tears in his eyes; like a chesnut, which pricks the fingers, but pleases our taste; or, like some wholesome medicinal potion, that distastes and purges us, perhaps makes us sick, that it may heal us. *Oh, let the righteous smite me, for that is a benefit; let him reprove me, and it shall be a precious oil that shall not break my head:* break it? no; it shall heal it, when it is mortally wounded by mine own sin, by others assentation. Oh, how happy were it, if we could love them, that love our souls; and hate them, that love our sins! They are these rough hands, that must bring us savory dishes, and carry away a blessing. Truth is for them now, thanks shall be for them hereafter; but, in the mean time, they may not be judged by the appearance.

Lastly, if we shall judge friendship, by compliment; salubrity,

by sweetness; service, by the eye; fidelity, by oaths; valour, by brags; a saint, by his face; a devil, by his feet; we shall be sure to be deceived: *Judge not, therefore, according to appearance.*

But, that ye mistake not, though we may not judge only by the appearance, yet appearance may not be neglected in our judgment. Some things, according to the philosopher, δοκεῖ μὲν, ἐςὶ δε, "seem and are," are as they seem. Semblances are not always severed from truth. Our senses are safe guides to our understandings. We justly laugh at that sceptic in Laertius, who, because his servants robbed his cupboard, doubted whether he left his victuals there. What do we with eyes, if we may not believe their intelligence? That world is past, wherein the gloss *Clericus amplectens fœminam presumitur benedicendi causâ fecisse;* "The wanton embracements of another man's wife, must pass, with a Clerk, for a ghostly benediction." Men are now more wise, less charitable. Words and probable shews are appearances, actions are not; and yet even our words also shall judge us: if they be filthy, if blasphemous, if but idle, we shall account for them, we shall be judged by them; *Ex ore tuo.* A foul tongue shews ever a rotten heart: *By their fruits ye shall know them,* is our Saviour's rule. I may safely say, Nobody desires to borrow colours of evil. If you do ill, think not that we will make dainty to think you so; when the God of Love can say by the Disciple of Love, *Qui facit peccatum, ex diabolo est. He, that committeth sin, is of the Devil.* Even the Righteous Judge of the World judgeth *secundum opera, according to our works;* we cannot err, while we tread in his steps. If we do evil, sin lies at the door; but it is on the street-side: every passenger sees it, censures it; how much more He, that sees in secret.

Tribulation and anguish upon every soul that doth evil. Every soul: here is no exemption by greatness; no buying off with bribes; no blearing of the eyes with pretences; no shrouding ourselves in the night of secrecy; but, if it be a soul that doth evil, *tribulation and anguish* is for it: contrarily, if we do well, shall we not be accepted? If we be charitable in our alms, just in our awards, faithful in our performances, sober in our carriages, devout in our religious services, conscionable in our actions; *Glory, and honour, and peace to every man that worketh good;* we shall have peace with ourselves, honour with men, glory with God and his angels: yea, *that peace of God, which passeth all understanding;* such honour as have all his Saints, the incomprehensible glory of the God of Peace, the God of Saints and Angels: to the participation whereof, that good God that hath ordained us, as mercifully bring us, for the sake of his dear Son Jesus Christ the Just. To whom, with thee, O Father, and thy Good Spirit, One Infinite God, our God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON IX.

THE GREAT IMPOSTOR:

LAID OPEN IN A SERMON AT GRAY'S INN, FEBRUARY 2, 1623.

TO THE MOST NOBLE, AND WORTHILY HONOURED

SOCIETY OF GRAY'S INN:

AT WHOSE BAR THIS IMPOSTOR WAS OPENLY ARRAIGNED:

JOSEPH HALL

HUMBLY DEDICATES THIS PUBLIC LIFE OF HIS WEAK AND UNWORTHY LABOUR.

JEREMIAH xvii. 9.

The heart is deceitful above all things.

I KNOW where I am: in one of the famous Phrontisteries of Law and Justice. Wherefore serve Law and Justice, but for the prevention or punishment of fraud and wickedness? Give me leave, therefore, to bring before you, Students, Masters, Fathers, Oracles of law and justice, the greatest Cheater and Malefactor in the world; our own Heart.

It is a great word, that I have said, in promising to bring him before you; for this is one of the greatest advantages of his fraud, that he cannot be seen: that, as that old juggler, Apollonius Thyanæus, when he was brought before the Judge, vanished out of sight; so this great Impostor, in his very presenting before you, dispeareth and is gone; yea, so cunningly, that he doth it with our own consent, and we would be loth that he could be seen.

Therefore, as an Epiphonema to this just complaint of deceitfulness, is added, *Who can know it?* It is easy to know that it is deceitful, and in what it deceives; though the deceits themselves cannot be known, till too late: as we may see the ship, and the sea, and the ship going on the sea; yet, the way of a ship in the sea, as Solomon observes, we know not.

God asks, and God shall answer. What he asks by Jeremiah, he shall answer by St. Paul; *Who knows the heart of man? Even the spirit of man that is in him;* 1 Cor. ii. 11. If then the heart have but eyes enow to see itself by the reflection of thoughts, it is

enough. Ye shall easily see and hear enough, out of the analogy and resemblance of hearts, to make you both astonished and ashamed.

The heart of man lies in a narrow room; yet all the world cannot fill it: but that, which may be said of the heart, would more than fill a world. Here is a double stile given it; of Deceitfulness, of Wickedness; either of which knows no end, whether of being, or of discourse. I spend my hour, and might do my life, in treating of the first.

See then, I beseech you, the Impostor, and the Imposture: the IMPOSTOR himself, *The heart of man;* the IMPOSTURE, *Deceitful above all things.*

I. As deceitful persons are wont ever to go under many names, and ambiguous, and must be expressed with an *aliàs;* so doth the HEART of man. Neither man himself, nor any part of man hath so many names, as the heart alone: for every faculty that it hath, and every action it doth, it hath a several name. Neither is there more multiplicity, than doubt in this name: not so many terms are used to signify the heart, as the heart signifies many things.

When ye hear of the heart, ye think straight of that fleshy part in the centre of the body, which lives first, and dies last; and whose beatings you find to keep time, all the body over. That is not it, which is so cunning. Alas, that is a poor harmless piece, merely passive; and if it do any thing, as the subministration of vital spirits to the maintenance of the whole frame, it is but good: no; it is the spiritual part, that lurks in this flesh, which is guilty of such deceit. We must learn of witty idolatry, to distinguish betwixt the stock and the invisible powers that dwell in it. It is not for me, to be a stickler betwixt the Hebrews and the Greek philosophers and physicians, in a question of natural learning, concerning the seat of the soul; nor to insist upon the reasons, why the Spirit of God rather places all the spiritual powers in the heart than in the brain: doubtless, in respect of the affections there resident, whereby all those speculative abilities are drawn to practice. It shall suffice us, to take things as we find them; and to hold it for granted, that this monosyllable, for so it is in many languages, comprises all that intellective and affective world, which concerneth man; and, in plain terms to say, that, when God says, *The heart is deceitful,* he means the UNDERSTANDING, WILL, AFFECTIONS are deceitful.

1. The UNDERSTANDING is doubly deceitful: it makes us believe it knows those things which it doth not, and that it knows not those things which it doth. As some foolish mountebank, that holds it a great glory to seem to know all things; or some presuming physician, that thinks it a shame not to profess skill in any state of the body or disease: so doth our vain understanding; therein framing itself according to the spirits it meets withal: if they be proud and curious, it persuades them, they know every thing; if careless, that they know enough.

In the First kind; what hath not the fond heart of man dared to arrogate to itself? It knows all the stars by their names. Tush, that is nothing: it knows what the stars mean by their very looks; what the birds mean by their chirping, as Apollonius did; what the heart means, by the features of the face: it knows the events of life by the lines of the hand; the secrets of art, the secrets of nature, the secrets of state, the secrets of others' hearts, yea the secrets of God in the closet of heaven: yea, not only what God hath done, but what he will do. This is *sapiens stultitia*, "a wise folly," as Irenæus said of his Valentinians. All figure-casters, palmisters, physiognomers, fortune-tellers, alchymists, fantastic projectors, and all the rabble of professors of those περίεργα, Acts xix. 19, not so much *curious* as *idle arts*, have their word given them by the Apostle, *deceiving and deceived*. Neither can these men make any worse fools than their hearts have made themselves; and well may that Alexandrian tax (βλάπων νόμιον) be set upon them in both names, whether of active or passive folly. And, as it commonly falls out that superfluous things rob the heart of necessary, in the mean while, those things, which the heart may and would know, it lightly misknows. As our senses are deceived by distance or interpositions, to think the stars beamy and sparkling, the moon horned, the planets equally remote, the sun sometimes red, pale other some; so doth also our understanding err, in mis-opinion of divine things: it thinks it knows God, when it is but an idol of fancy; as Saul's messengers, when they came into the room, thought they had the true David, when it was but a wisp; it knows the will of God, when it is nothing but gross mis-construction: so as the common knowledge of men, though they think it a torch, is but an *Ignis Fatuus* to lead them to a ditch. How many thousand Assyrians think they are in the way to the Prophet, when they are in the midst of Samaria! How many millions think they walk fairly on to heaven, when indeed they are in the broad way that leads to destruction! O poor blind Pagans, half-sighted Turks, blear-eyed Jews, blind-folded Papists, squint-eyed Schismatics, purblind Ignorants! how well do they find themselves pleased with their devotion, and think God should be so too; when it is nothing but a mixture of misprision, superstition, conceitedness; and, according to the seldom-reverently-used proverb, while they think they have God by the finger, they hold a devil by the toe; and, all this, because their heart deceives them! If careless and loth to be at the pains of knowing more, it persuades them they know enough; that they cry out of more, as he did on the ointment, *Ut quid perditio hæc? What needs all this waste?* and makes them as conscionable for knowledge, as Esau was for cattle, *I have enough, my brother, keep that thou hast to thyself;* or, as contentedly resolute, as the epicure in the Gospel, *Soul, take thy ease, thou hast knowledge enough laid up for many years.* From whence it is, that too many rest simply, yea wilfully, in their own measure; not so much as wishing more skill in soul-matters; applauding their own safe mediocrity, like the credulous blind man, that thought he now

saw a shimmering of the sun-beams, when indeed his back was towards it. Hence it is, that they scoff at the foolishness of preaching, scorn the forward bookishness of others; fearing nothing but a surfeit of manna, and hating to know more than their neighbours, than their fore-fathers; and thus are led on, muffled up in an unfelt ignorance, to their grave, yea, without the mercy of God, to their hell.

And, as in these things there is a presumption of knowing what we do not; so, contrarily, a dissimulation and concealment of the knowledge of what we do understand. The heart of man is a great lyar to itself this way. St. Paul says that of Pagans, which I may boldly say of Christians, *They have the effect of the Law written in their hearts*; yet many of them will not be acknown of one letter engraven there by the finger of God. Certain common principles there are, together with this Law, interlinearily written in the tables of the heart; as, That we must do as we would be done to; That there is a God; That this God is infinite in justice and truth, and must be served like himself: these they either blot out, or lay their finger on, that they may not be seen, purposely, that they may sin freely; and fain would persuade themselves they never had any such evidence from God: so putting off the checks of conscience with bold denials; like the harlot of Jericho, (but worse than she,) that hath hid the spies, and now out-faces their entertainment. Wherein the heart doth to itself that, which Nahash the Ammonite would have done to Israel; put out his own right eye, that it may not see that law, whereby it might be convinced and find itself miserable.

Thus the Understanding of man is every way deceitful, in over-knowing, mis-knowing, dissembling; in all which, it is like an evil and unfaithful eye, that either will be seeing by a false glass, or a false light, or with distortion; or else wilfully closes the lids, that it may not see at all; and, in all this, deceives us.

2. The WILL is no less cunning; which, though it make fair pretences of a general inclination to good, yet, *hic et nunc*, in particulars, hangs towards a pleasing evil. Yea, though the understanding have sufficiently informed it of the worthiness of good and the turpitude of evil, yet, being overcome with the false delectableness of sin, it yields to a mis-assent: reason being, as Aquinas speaks, either swallowed up by some passion, or held down by some vicious habit. It is true, still the Will follows the Reason, neither can do otherwise; but therefore, if Reason misled be contrary to Reason, and a schism arise in the soul, it must follow that the Will must needs be contrary to Will and Reason: wherein it is like a planet, which, though it be carried about perpetually by the first mover, yet slily creeps on his own way, contrary to that strong circumvolution. And, though the mind be sufficiently convinced of the necessity or profit of a good act; yet, for the tediousness annexed to it, in a dangerous spiritual acedy, it insensibly slips away from it, and is content to let it fall: as some idle or fearful merchant, that could be glad to have gold, if

it would come with ease; but will not either take the pains, or hazard the adventure to fetch it. Thus, commonly, the Will, in both respects, waterman-like, looks forward, and rows backward; and, under good pretences, doth nothing but deceive.

3. The AFFECTIONS are as deceitful as either; whether in Mis-placing, Measure, or Manner.

(1.) Mis-placing: They are fiery, where they should be cool; and, where they should burn, freeze. Our heart makes us believe it loves God, and gives him pledges of affection; while it secretly doats upon the world, like some false strumpet, that entertains her husband with her eyes, and, in the mean time, treads upon the toe of an adulterer under the board: That it loves justice; when it is but revenge: That it grieves for the missing of Christ; when indeed it is but for the loaves and fishes: That it fears God; when indeed it is but afraid of our own torment: That it hates the sin; when it is the person: That it hates the world; when it thrusts God out of doors to lodge it.

(2.) Measure: That we love God enough, and the world but enough; when as indeed, the one love is but as the cold fit of an ague, the other a hot; we chill in the one, no less than we glow in the other, when we make God only a stale, to draw on the world: That we do enough hate our corruptions; when, at our sharpest, we do but gently sneap them, as Eli did his sons; or, as some indulgent parent doth an unthrifty darling, whom he chides, and yet feeds with the fuel of his excess: That we have grieved enough for our sins; when they have not cost us so much as one tear, nothing but a little fashionable wind, that never came further than the roots of our tongue: That we do enough compassionate the afflictions of Joseph; when we drink wine in bowls: That we fear God more than men; when we are ashamed to do that in presence of a child, which we care not to do in the face of God.

(3.) Manner: That our heart loves, and hates, and fears, and joys, and grieves truly; when it is a hypocrite in all: That it delights constantly in God, and holy things; when it is but an Ephraim's morning dew: That our anger is zealous; when it is but a flash of persoual malice, or a superstitious fury: That we fear as sons; when it is as cowards or slaves: That we grieve as God's patients; when we fret, and repine, and struggle like frantics against the hand of our Maker.

Thus, to sum up all, the HEART of man is wholly set upon cozenage; the Understanding over-knowing, mis-knowing, dissembling; the Will pretending, and inclining contrarily; the Affections mocking us in the object, measure, manner; and, in all of them, *The heart of man is deceitful.*

II. Ye have seen the Face of this Cheater; look now at his Hand: and, now ye see who this Deceiver is, see also the SLEIGHTS OF HIS DECEIT; and, therein, the FASHION, the SUBJECT, the SEQUEL of it: from whence we will descend to our Demeanor, towards so dangerous an Impostor.

1. The FASHION of his deceit is the same with our ordinary jugglers; either Cunning Conveyance, or False Resemblance.

(1.) Cunning Conveyance, whether *into* us, *in* us, *from* us.

The heart admits sin, as Paradise did the Serpent. There it is; but, by what chinks or crannies it entered, we know not: so as we may say of sin, as the master of the feast in the Gospel said to his slovenly guest, *Quomodo intrasti? How camest thou in hither?* Corruption doth not eat into the heart as our first parents did into the apple, so as the print of their teeth might be seen; but as the worm eats into the core, insensibly.

Neither is there less closeness, when it is entered. I would it were as untrue a word, as it is a harsh one, that many a professedly Christian heart lodges a devil in the blind rooms of it; and either knows it not, or will not be acknown of it. Every one, that harbours a willing sin in his breast, doth so. The malicious man hath a furious devil; the wanton, an unclean devil, a Beelphegor or a Tammuz; the proud man, a Lucifer; the covetous, a Mammon. Certainly, these foul spirits are not more truly in hell, than in a wicked heart: there they are, but so closely, that I know not if the heart itself know it; it being verified of this citadel of the heart, which was said of that vast Niniveh, that the enemy had taken some parts of it, long ere the other knew it. What should I speak of the most common, and yet most dangerous guest, that lodges in this Inn of the heart, Infidelity. Call at the door, and ask if such a one host not there: they within make strange of it; deny it; forswear it. Call the officers; make privy search: you shall hardly find him: like some Jesuit in a popish dame's chamber, he is so closely contrived into false floors and double walls, that his presence is not more easily known, than hardly convinced, confessed. How easy is it to say, that, if infidelity did not lurk in the hearts of men, they durst not do as they do; they could not do but what they do not! Durst they sin, if they were persuaded of a hell? Durst they buy a minute of pleasure with everlasting torments? Could they so slight heaven, if they believed it? Could they be so loth to possess it? Could they think much of a little painful goodness, to purchase an eternity of happiness? No, no; Men, Fathers, and Brethren; if the heart were not Infidel, while the face is Christian, this could not be.

Neither doth the heart of man more cunningly convey sin into, and in itself, than from it. The sin, that ye saw even now openly in the hands, is so swiftly past under the board, that it is now vanished. Look for it in his forehead; there it is not: look for it under his tongue; there is none: look for it in his conscience; ye find nothing: and all this by the legerdemain of the heart. Thus Achan hath hid his wedge; and now he dares stand out to a lot: thus Solomon's Harlot hath wiped her mouth; and it was not she: thus Saul will lie-out his sacrilege, until the very beasts out-bleat and out-bellow him: thus the swearer swears; and, when he hath done, swears that he swore not: thus the unclean fornicator bribes off his sin and his shame; and now makes challenges to the

world of his honesty. It cannot be spoken, how peevishly witty the heart of man is this way. Neither doubt I, but this wiliness is some of the poison, that the subtle serpent infected us with in that fatal morsel. They were three cunning shifts, which the Scripture recordeth of three women; as that sex hath been ever noted for more sudden pregnancy of wit; Rachel, Rahab, and the good wife of Bahurim: the first, hiding the teraphim with a modest seat; the second, the spies with flax-stalks; and the third, David's scouts with corn spread over the well: but these are nothing to the devices, that nature hath wont to use, for the cloaking of sin. *God made man upright*, saith Solomon, *but he sought many inventions.* Is Adam challenged for sin? behold, all on the sudden, it is passed from his hand, to God's; *The woman, that thou gavest me.* Is Saul challenged for a covetous and disobedient remissness? the sin is straight passed from the field to the altar; *I saved the fattest for a sacrifice to the Lord thy God.* So the one begins his sin in God, and the other ends it in him. Is David bewitched with lust to abuse the wife? the husband must be sent home drunk to hide it; or, if not that, to his long home, in a pretended favour of his valour. Is a griping Usurer disposed to put his money together to breed a monster? he hath a thousand quirks to cozen both law and conscience. Is a Simoniacal Patron disposed to make a good match of his people's souls? it shall be no bargain, but a gift: he hath a living to give; but a horse to sell. And sure I think, in this wise age of the world, Usurers and Simonists strive who shall find the wittiest way to hell. What should I speak of the secret frauds in contracts, booties in matches, subornation of instruments, hiring of oaths, feeing of officers, equivocations of answers; and ten thousand other tricks that the heart of man hath devised for the conveyances of sin; in all which, it too well approves itself incomparably deceitful?

(2.) The False Semblance of the heart is yet worse: for the former is most-what for the smothering of evil; this, is for the justifying of evil, or the disgrace of good.

In these two doth this act of falsehood chiefly consist; in making evil good, or good evil.

For the first: the natural man knows well how filthy all his brood is; and therefore will not let them come forth, but disguised with the colours and dresses of good. So as now every one of nature's birds is a swan: pride is handsomeness; desperate fury, valour: lavishness is noble munificence; drunkenness, civility: flattery, compliment; murderous revenge, justice: the courtesan is *bona fœmina*; the sorcerer, a wise man; the oppressor, a good husband: Absalom will go pay his vows; Herod will worship the Babe.

For the second: such is the envy of nature, that, where she sees a better face than her own, she is ready to scratch it, or cast dirt in it; and therefore, knowing that all virtue hath a native beauty in it, she labours to deform it by the foulest imputations. Would the Israelites be devout? they are idle: doth David dance for joy before the ark? he is a fool in a Morris; doth St. Paul discourse of

his heavenly vision? too much learning hath made him mad: do the Disciples miraculously speak all the tongues of Babel? they are full of new wine: do they preach Christ's Kingdom? they are seditious; the resurrection? they are babblers: is a man conscionable? he is a hypocrite; is he conformable? he is unconscionable; is he plain dealing? he is rudely uncivil; is he wisely insinuative? he is a flatterer. In short, such is the wicked craft of the heart, that it would let us see nothing in its own form: but fain would shew us evil fair, that we might be enamoured of it; and virtue ugly, that we might abhor it.

And, as it doth for the way, so doth it for the end; hiding from us the glory of heaven that is laid up for overcomers, and shewing us nothing but the pleasant closure of wickedness; making us believe that hell is a palace and heaven a dungeon, that so we might be in love with death.

And thus, both in Cunning Conveyance and False Semblance, *The heart of man is deceitful above all things.*

2. Ye have seen the Fashion of this deceit; cast now your eyes upon the SUBJECT. And whom, doth it then deceive? It doth deceive others; it can deceive itself; it would deceive Satan; yea, God himself.

Others, first. How many do we take for honest and sound Christians, who yet are but errant hypocrites! These apes of Satan have learned to transform themselves into angels of light. The heart bids the eyes look upward to heaven, when they are full of adultery; it bids the hands to raise up themselves towards their Maker, when they are full of blood: it bids the tongue wag holily, when there is nothing in the bosom but atheous profaneness: it bids the knee to bow like a camel, when the heart is stiff as an elephant: yea, if need be, it can bid a tear fall from the eye, or an alms or just action fall from the hand; and all to gull the world with a good opinion. In all which, false chapmen and horse-coursers do not more ordinarily deceive their buyers in shops and fairs, than we do one another in our conversation.

Yea, so crafty is the heart, that it can deceive itself: by over-weening his own powers, as the proud man; by under-valuing his graces, as the modest; by mistaking his estate, as the ignorant. How many hearts do thus grossly beguile themselves! The first thinks he is rich and fine, when he is beggarly and naked; so did the angel of Laodicea: the second is poor in his own spirit, when he is rich of God's Spirit: the third thinks that he is a great favourite of heaven, when he is rather branded for an outcast; that he is truly noble, when he *is* a slave to that, which is baser than the worst of God's creatures, sin. Let the proud and ignorant worldling therefore know, that, though others may mock him with applauses, yet, that all the world cannot make him so much a fool as his own heart.

Yea, so cunning is the heart, that it thinks to go beyond the Devil himself. "I can," thinks it, "swallow his bait, and yet avoid his hook: I can sin, and live: I can repent of sinning, and defeat

my punishment by repenting: I can run upon the score, and take up the sweet and rich commodities of sinful pleasure; and, when I have done, I can put myself under the protection of a Saviour, and escape the arrest." Oh, the world of souls that perish by this fraud; fondly beguiling themselves, while they would beguile the Tempter.

Yet higher: Lastly, as Satan went about to deceive the Son of God; so this foolish consort and client of his goes about to deceive God himself. The first pair of hearts that ever was were thus credulous; to think they should now meet with a means of knowledge and deifying, which God either knew not of or grudged them; and therefore they would be stealing it out of the side of the apple, without God, yea, against him. *Tush, none eye shall see us: Is there knowledge in the Most High*, saith the sottish atheist? *Lord, have not we heard thee preach in our streets? have not we cast out devils in thy name?* says the smoothing hypocrite; as if he could fetch God over for an admission into heaven. *Thou hast not lied to man, but to God*, saith St. Peter to Ananias. And pettish Jonah, after he had been cooled in the belly of the whale and the sea, yet will be bearing God down in an argument to the justifying of his idle choler; *I do well to be angry to the death.* But as the greatest politicians are oft overtaken with the grossest follies, (God owes proud wits a shame,) the heart of man could not possibly devise how so much to befool itself, as by this wicked presumption: *O ye fools, when will ye understand? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he understand? The Lord knoweth the thoughts of man, that they are vanity*; Psalm xciv. 8—11. *A rod for the back of fools*, yea a rod of iron for such presumptuous fools, to *crush them in pieces like a potter's vessel.*

3. Ye have seen the Fashion and the Subject of this deceit: the SEQUEL, or EFFECT follows; every way lamentable.

For hence it comes to pass, that many a one hath had his heart in keeping forty, fifty, threescore years, and more, and yet is not acquainted with it; and all because this craft hath kept it at the Priscillianist's lock, *Tu omnes, te nemo.* It affects to be a searcher of all men: no man is allowed to come aboard of it. And, if a man, whether out of curiosity or conscience, be desirous to enquire into it, (as it is a shame for a man to be a stranger at home; *Know ye not your own heart?* saith the Apostle;) it casts itself, Proteus-like, into so many forms, that it is very hard to apprehend it. One while the man hath *no heart*, לא לב, saith Solomon: then he hath לב ולב, *a heart and a heart*, saith David; Psalm xii. 2. and one of his hearts contradicts another; and then how knows he whether to believe? and what certainty, what safety can it be, for a man to live unacquainted with himself?

Of this unacquaintance, secondly, arises a dangerous misprision of a man's self; in the nature and quantity of his sin; in the quality of his repentance; in his peace and entireness with God; in his right to heaven; and, in a word, in his whole spiritual estate.

Of this misprision, thirdly, arises a fearful disappointment of all his hopes, and a plunging into unavoidable torments: wherein it is miserable to see, how cunningly the traitorous hearts of many men bear them in hand all their lives long; soothing them in all their courses; promising them success in all their ways; securing them from fear of evils; assuring them of the favour of God and possession of heaven, (as some fond bigot would brag of his Bull, or Medal, or Agnus Dei; or, as those priests, that Gerson * taxes, who made the people believe that the Mass was good for the eye-sight, for the maw, for bodily health, and preservation) till they come to their death-beds: but then, when they come to call forth the comforters they must trust to, they find them like to some unfaithful captain, that hath all the while in garrison filled his purse with dead pays, and made up the number of his companies with borrowed men; and, in time of ease, shewed fair; but, when he is called forth by a sudden alarum, bewrays his shame and weakness, and fails his general when he hath most need of him: right thus do the perfidious hearts of many, after all the glorious brags of their security, on the bed of their last reckoning, find nothing but a cold despair, and a woeful horror of conscience; and, therefore too justly may their hearts say to them, as the heart of Apollodorus the tyrant seemed to say unto him, who dreamed one night that he was flayed by the Scythians and boiled in a caldron, and that his heart spake to him out of the kettle, ἐγὼ σοι τούτων αἰτία, "It is I that have drawn thee to all this." Certainly, never man was, or shall be frying in hell; but cries out of his own heart, and accuses that deceitful piece as guilty of all his torments: for, let Satan be never so malicious, and all the world never so parasitical, yet if his own heart had been true to him, none of these could have hurt him. Let the rest of our enemies do their worst, only from the evil of our own hearts, good Lord deliver us.

III. It were now time for our thoughts to dwell a little upon the meditation and deploration of our own danger and misery, who are every way so environed with subtlety. If we look at Satan; his old title is, *that old serpent;* who must needs therefore now, by so long time and experience, be both more old and more serpent. If we look at Sin, it is as crafty as he; *Lest any of you be hardened, through the deceitfulness of sin:* if at our own Hearts, we hear (that which we may feel) *that the heart is deceitful above all things.* O wretched men that we are, how are we beset with Impostors on all hands! if it were more seasonable for us to bewail our estate, than to seek the redress of it. But since it is not so much worth our labour, to know how deep the pit is into which we are fallen, as how to come out of it, hear rather, I beseech you, for a CONCLUSION, how we may avoid the danger of the deceit of our

* *Qui publicè volunt dogmatizare seu prædicare populo, quòd si quis audit missam in illo die non erit cæcus, nec morietur morte subitaneâ, nec carebit sufficienti sustentatione, &c.*

false heart: even just so as we would prevent the nimble feats of some cheating juggler; Search him, Watch him, Trust him not.

1. Look well into his hands, pockets, boxes, sleeves; yea, under his very tongue itself. There is no fraud so secret, but may be descried. Were our hearts as crafty as the Devil himself, they may be found out: *We are not ignorant*, saith St. Paul, *of Satan's devices*, νοήματα αὐτοῦ: much more then may we know our own. Were the hearts of men, as Solomon speaks of kings, like unto deep waters, they have a bottom, and may be fathomed. Were they as dark as hell itself, and never so full of windings, and blind ways, and obscure turnings, do but take the lanthorn of God's Law in your hand, and you shall easily find all the false and foul corners of them: as David saith of the sun, *nothing is hid from the light thereof.* * *Prove yourselves*, saith the Apostle. It is hard, if falsehood be so constant to itself, that by many questions it be not tripped. Where this duty is slackened, it is no wonder if the heart be over-run with spiritual fraud. Often privy searches scare away vagrant and disorderly persons: where no enquiry is made, is a fit harbour for them. If ye would not have your hearts, therefore, become the lawless Ordinaries of unclean spirits, search them oft: leave not a straw unshaken, to find out these Labanish Teraphims, that are stolen, and hid within us. And, when we have searched our best, if we fear there are yet some unknown evils lurking within us, as the man after God's own heart prays against secret sins, let us call him in that cannot be deceived; and say to God, with the Psalmist, *Search thou me, O Lord, and try me.* Oh, let us yield ourselves over to be ransacked by that all-seeing eye, and effectual hand of the Almighty. All our daubing, and cogging, and packing, and shuffling lies open before him; and he only can make the heart ashamed of itself.

2. And, when our hearts are once stripped naked and carefully searched, let our eyes be ever fixedly bent upon their conveyances and inclinations. If we search, and watch not, we may be safe for the present; long we cannot: for our eye is no sooner off, than the heart is busy in some practice of falsehood. It is well if it forbear while we look on; for, *The thoughts of man's heart are only evil continually*; and many a heart is like some bold and cunning thief, that looks a man in the face, and cuts his purse. But surely, if there be any guardian of the soul, it is the eye: *The wise man's eye*, saith Solomon, *is in his head*; doubtless, on purpose to look into his heart: *My son, above all keepings, keep thy heart*, saith he. If we do not dodge our hearts then in all our ways, but suffer ourselves to lose the sight of them, they run wild; and we shall not recover them, till after many slippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world! wherein the most take no keep of their souls, but suffer themselves to run after the ways of their own hearts, without observation, without controlment. What should I say of these men, but that they would fain be deceived and perish? For,

after this loose licentiousness, without the great mercy of God, they never set eye more upon their hearts, till they see them either fearfully entoiled in the present judgments of God, or fast chained in the pit of hell in the torments of final condemnation.

3. If our searches and watches should fail us, we are sure our distrust cannot. It is not possible our heart should deceive us, if we trust it not. We carry a remedy within us of others' fraud; and why not of our own? The Italians, not unwisely, pray God, in their known proverb, to deliver them from whom they trust: for we are obnoxious to those we rely upon; but nothing can lose that, which it had not. Distrust therefore can never be disappointed. If our heart then shall promise us ought, as it hath learned to proffer largely of him that said *All these will I give thee*, although with vows and oaths; ask for his assurances: if he cannot fetch them from the evidences of God, trust him not. If he shall report ought to us; ask for his witnesses: if he cannot produce them from the records of God, trust him not. If he shall advise us ought; ask for his warrant: if he cannot fetch it from the Oracles of God, trust him not. And in all things so bear ourselves to our hearts, as those, that think they live among thieves and cozeners; ever jealously and suspiciously, taking nothing of their word; scarce daring to trust our own senses; making sure work in all matters of their transactions. I know I speak to wise men, whose counsel is wont to be asked, and followed, in matter of the assurances of estates; whose wisdom is frequently employed in the trial, eviction, dooming of malefactors: Alas, what shall it avail you, that you can advise for the prevention of others' fraud, if, in the mean time, you suffer yourselves to be cozened at home? What comfort can you find in public service to the state against offenders, if you should carry a fraudulent and wicked heart in your own bosoms? There is one above, whom we may trust; whose word is more firm than heaven. When heaven shall pass, that shall stand. It is no trusting ought besides, any further than he gives his word for it. Man's epithet is *homo mendax;* and his best part, the heart, *deceitful.* Alas, what shall we think or say of the condition of those men, which never follow any other advice than what they take of their own heart? Such are the most, that make not God's Law of their counsel: as Isaiah said of Israel, *Abiit vagus in viâ cordis sui;* Isaiah lvii. 17. Surely they are not more sure they have a heart, than that they shall be deceived with it, and betrayed unto death. Of them may I say, as Solomon doth of the wanton fool, that follows a harlot; *Thus with her great craft she caused him to yield, and with her flattering lips she enticed him: and he followed her straightways, as an ox that goes to the slaughter, or as a fool to the stocks for correction;* Prov. vii. 21, 22. Oh, then, Dear Christians, as ever ye desire to avoid that direful slaughter-house of hell, those wailings, and gnashings, and gnawings, and everlasting burnings, look carefully to your own hearts; and, whatever suggestions they shall make unto you, trust them not, till you have tried them by that unfailable rule of righteousness, the Royal Law of your Maker,

which can no more deceive you than your hearts can free you from deceit.

4. That we may avoid not only the events, but the very enterprises of this deceit, let us countermine the subtle workings of the heart. Our Saviour hath bidden us be wise as serpents. What should be wise but the heart? And can the heart be wiser than itself? Can the wisdom of the heart remedy the craft of the heart? certainly it may. There are two men in every regenerate breast, the old and the new: and of these, as they are ever plotting against each other, we must take the better side; and labour that the new man, by being more wise in God, may out-strip the old. And how shall that be done? If we would dispossess the strong man that keeps the house, our Saviour bids us bring in a stronger than he; and, if we would overreach the subtlety of the old man, yea, the old serpent, bring in a wiser than he, even the Spirit of God, the God of Wisdom. If we would have Ahitophel's wicked counsels crossed, set up a Hushai within us: the foolishness of God is wiser than the wisdom of men. Could we but settle God within us, our crafty hearts would be out of countenance, and durst not offer to play any of their deluding tricks before him, from whom nothing is hid; and if they could be so impudently presumptuous, yet they should be so soon controlled in their first motions, that there would be more danger of their confusion than of our deceit. As ye love yourselves therefore and your own safety, and would be free from the peril of this secret broker of Satan, your own hearts, render them obediently into the hands of God: give him the keys of these closets, of his own making: beseech him, that he will vouchsafe to dwell and reign in them; so shall we be sure that neither Satan shall deceive them, nor they deceive us; but both we and they shall be kept safe and inviolable, and presented glorious to the appearance of our Lord Jesus Christ: to whom, with the Father, and the Holy Ghost, be all honour and glory, for ever and ever. Amen.

SERMON X.

COLUMBA NOÆ,

OLIVAM ADFERENS

JACTATISSIMÆ CHRISTI ARCÆ.

CONCIO SYNODICA, AD CLERUM ANGLICANUM

(PROVINCIÆ PRÆSERTIM CANTUARIENSIS)

HABITA,

IN ÆDE PAULINA, LONDINENSI:

FEB. 20$^{mo.}$ 1623.

A JOS. HALLO, S. T. D. DECANO WIGORNIENSI.

NOAH'S DOVE,

BRINGING AN OLIVE OF PEACE

TO THE TOSSED ARK OF CHRIST'S CHURCH.

A SERMON PREACHED IN LATIN,

IN THE CONVOCATION HELD IN ST. PAUL'S CHURCH,

TO THE CLERGY OF ENGLAND,

AND ESPECIALLY THAT OF THE PROVINCE OF CANTERBURY:

BY JOSEPH HALL, D. D. AND DEAN OF WORCESTER.

DONE INTO ENGLISH BY R. H.

TO THE RIGHT HONOURABLE MY SINGULAR GOOD LORD,

EDWARD, LORD DENNY,

BARON OF WALTHAM, ALL HEALTH AND HAPPINESS.

RIGHT HONOURABLE :

I MIGHT well perceive by the Author, that this Sermon was never intended to be published in any other language, than that, wherein it was first spoken; being, in respect of the matter, in a sort appropriate to that Auditory wherein it was delivered. But, besides the common desire of many, finding the translation attempted by divers, and performed by some in such a manner as did not altogether satisfy; it pleased my Father herein to improve my leisure: wherein, howsoever I may have somewhat failed of the first elegancy, yet I have not been far short of the sense. I have presumed to dedicate the same to your Lordship, in respect of your many favours and my obligations; for which, besides this officious though unequal requital, I shall still vow my prayers for your Lordship, and remain,

Your Lordship's
Most humbly devoted,

ROBERT HALL.

REVERENDISSIMO PATRI AC DOMINO,

Dº GEORGIO,

ARCHIEPISCOPO CANTUARIENSI,
TOTIUS ANGLIÆ PRIMATI AC METROPOLITÆ:

REVERENDIS DOMINIS

EPISCOPIS:

TOTIQUE FLORENTISSIMO CLERO ANGLICANO,
CANTUARIENSIS PRÆSERTIM PROVINCIÆ,

IN SYNODO LONDINENSI CONGREGATO:

QUIBUS HABITA EST QUALISCUNQUE CONCIUNCULA;

J. H.

MINIMUS ECCLESIÆ SERVUS,

OPELLAM HANC SUAM, PERTENUEM QUIDEM ILLAM,
HUMILITER VOVAT DICATQUE.

TO THE MOST REVEREND FATHER IN GOD,

GEORGE,

LORD ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND AND METROPOLITAN:
TO THE REVEREND LORDS

THE BISHOPS:

AND TO THE WHOLE FLOURISHING CLERGY OF ENGLAND,
ESPECIALLY THAT OF THE PROVINCE OF CANTERBURY,
GATHERED TOGETHER IN THE CONVOCATION AT LONDON;

BEFORE WHOM THIS MEAN SERMON WAS DELIVERED;

J. H.

THE LEAST OF ALL THE SERVANTS OF THE CHURCH,
HUMBLY DEDICATES
THIS HIS POOR AND UNWORTHY LABOUR.

In æde Pauli, *déque* Pauli *oraculis,*
Pro concione prævià Synodo sacræ,
Varias ab uno Spiritu, Domino, Deo
Distinctiones esse donorum *probans,*
Ostendis, Halle, *quanta spiritualium,*
Quàm multiformis dos tibi fluat affatim,
Charismatumque multiplex peculium.
Quæ nempe tractas, per tui specimen doces.
Theologe nate pulpitis, calami potens,
Cui suavitatis conscius semper stilus,
Cui pectus almi condus est sacrarii,
Et lingua promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humerísque densa; non sat est semel tua
Hausisse vocis impetu fugacia.
Ni perlegendo te recognosci sinas
Auri invidebit oculus, et Templo Schola.
Nosti, Decane *flexanime, quàm te recens*
Jam tunc ab ipso ambone redeuntem, manu
Prensum, rogator vellicavi fervidus,
Manare sineres hæc in absentum sinus
Reliquisque nostri fratribus Cleri dari.
Quid mirum? ubi ipsi postmodùm cudi typis
Provinciales postulant Episcopi.
Audin', Josephe? *Nolo jam: te nil peto.*
Non est, amicus quod roget. Domini regunt.
Parere justum est: parere te certum est: age.
Quàm facilis isthic obstetricanti labor!
Post tam verenda jussa quid restat mihi,
Nisi ut adprecantis suppleam idiotæ locum,
Amen *sacrato succinens Patrum choro?*

Lambethæ, Feb. 21, 1623,
sic approbavit Thomas Goadus, S. T. D.

QUOD felix faustumque ac sacræ huic Reipublicæ salutare sit, convenistis huc, Reverendissime Domine Archiepiscope, Episcopi Reverendi, Venerabiles Decani, Archidiaconi, Compresbyteri, jussu auspicatissimi Regis, Sanctam hodie Synodum, cum Deo, habituri.

Salutat vos ore meo B. ille Paulus, cujus titulo superbit hæc antiqua moles; quasique præsens, presentes compellat simul, et hortatur,

Prioris ad CORINTHIOS duodecimo; versu quarto.

Διαιρέσεις δὲ χαρισμάτων, &c.

Sunt autem distinctiones donorum; sed idem Spiritus: distinctiones ministeriorum sunt; sed idem Dominus: distinctiones operationum; sed idem Deus.

VIDETE pulchram hanc rerum ἀναλογίαν. Convenistis in unum; et hîc identitas est: convenistis frequentes ab ultimis dissitisque procul amplissimæ provinciæ oris; et hîc multiplex diversitas: convenistis flos Cleri Anglicani, cultissima Capita; et hîc dona sunt: convenistis ministrorum cum Plebe Principes; et hîc ministeriorum diversitas: convenistis ad sacra Ecclesiæ negotia peragenda; et hîc operationes sunt; convenistis spiritu, quod spero ac precor, uno;

YE are here met, which I humbly wish may prove every way prosperous and happy to the Church of God, Most Reverend Father in God, Reverend Bishops, Venerable Deans, Archdeacons, Brethren of the Clergy, by the Providence of our good God, and the command of our gracious Sovereign, to hold a Holy Convocation this day.

Blessed Paul, in whose name this ancient pile doth not a little pride itself, salutes you by my unworthy tongue; and, as if he were present, addresses himself to you, and exhorts you,

In his former Epistle to the CORINTHIANS, the xiith Chapter; verse 4.

There are diversities of gifts; but the same Spirit: there are diversities of ministries; but the same Lord: and there are diversities of operations; but the same God, &c.

SEE, I beseech you, the meet *correspondence* of all things. Ye are met in one; and here is unity: ye are many of you met from the utmost parts of this large province; and here is manifold diversity: ye are met the flower of our English Clergy, learned and exquisite Divines; and here are diversities of gifts: ye are met, the Lords and Commons of our sacred function; and here are diversities of ministries: ye are met for the holy affairs of the Church; and here are operations: ye are met, as I verily hope and wish, in unity of

et hîc idem Spiritus est: convenistis, denique Domino Deo vos, vestraque dona, ministeria, operationes dicaturi; hîc Dominus, hîc Deus est.

Idem verò ille Deus, idem Dominus Jesus Christus, idem Spiritus Sanctus, præsto nobis esse velit hodiè; sacraque huic cœtui, divinis afflatibus, præsit præsideatque; consiliaque nostra ac studia universa dirigat ducatque fœliciter ad æterni nominis sui gloriam, animarum nostrarum salutem, certam denique Ecclesiæ suæ ædificationem, per Jesum Christum, &c!

En vobis, Honorandi Præsules vosque Symmistæ Venerandi, fibulam utriusque mundi; mundi, inquam, utriusque Theologici: macrocosmi, Dei; microcosmi, Hominis. Ecquid est, quod æquè nostra scire interest, æque speculari?

Vultis Deum contemplari? Unus ille est; ὁ αὐτὸς: Trinus est; Deus Pater, Dominus, Spiritus: Trinunus est; Spiritus, Dominus, Deus ὁ αὐτὸς.

Vultis Hominem intueri? Non unum hunc conspicietis, sed vix finitâ diversitate discriminatum; non nudum, sed donis instructum; non superfluum, sed destinatum ministerio; non otiosum, sed operationibus occupatissimum; neque istæ operationes, ministeria, dona, uniformia sunt; sed multiplicitèr distincta ac variegata.

Unde verò huic tam multijuges gratiæ, munera tam diversa, nisi ab uno eodemque Deo; Patre, Domino, Spiritu? Quorsum de-

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spirit; and here is one Spirit: ye are, lastly, met, to consecrate yourselves, your gifts, ministries, operations, to the service of our Lord God; and here is that Lord, that God, whom we profess to serve.

Now that same God, that same Lord Jesus Christ, that same Holy Spirit, be present with us all this day; and, by his blessed influences, guide and govern this sacred meeting; and happily direct all our councils and endeavours to the glory of his own great name, the salvation of our souls, and the assured edification of his Church, through Jesus Christ!

See here then, Honoured Prelates and Beloved Brethren, the loop or combination of both worlds; both the worlds of our Divinity: the greater world, God; the lesser world, Man. What is there, that can so much concern us to know, to behold?

Will ye look up to God? He is one in essence, ὁ αὐτὸς; Three in person; the Father, Lord, Spirit: he is Three in One, and One in Three; the Father, Lord, Spirit, *one and the same* God.

Will ye cast your eyes to Man? ye shall see him not single, but branched into infinite diversity; not bare and naked, but furnished with gifts; not superfluous, but destined to due services; not idle, but busy in meet operations: neither are these operations, services, gifts, all of one kind; but diversely distinguished and varied.

And whence are these so manifold graces, so diverse employments, but from one God, the Father, Lord, Spirit? And, where-

nique ista; nisi ut hæc opera, ministeria, dona, ab uno Deo, Domino, Spiritu profecta, in unum, in unitatem dirigantur?

O miram planèque inexplicabilem rerum divinarum humanarumque *συζυγίαν! συγκοινωνίαν* cœli ac terræ! quâ Deus sibi per *ὁμοούσιαν*, Deus homini per munificentiam, homo Deo per gratitudinem, homines sibi invicem per charitatem, dona ministeriis, ministeria operationibus sive intimè uniri sive consociari perhibentur.

Nolo jam, neque verò expedit, hodierno die in tam verêndâ Theologorum coronâ, Catecheticis, de Sacro-sanctæ Trinunitatis mysterio, disquisitionibus immorari: quanquam dignus vobis alibi labor iste, Fratres; quemque, si me audietis, exantlabitis domi strenuè. Nimium profectò, obsolevit familiare illud docendi genus *τῆς ἀρχῆς λόγου*. *Ἐπὶ τὴν τελειότητα φερόμεθα*, ambitiosi oratores, spretâ populari hâc operâ. Cernitis ut altissimè volare norint ardeæ, quæ tamen imâ, plerumque, valle victitare solent; nidos in abiete, in palude pastum quæritant: ita et vos facite, Cooperarii mei; non tam soliciti vosmet probare doctos, quàm præstare vestros.

Illud modò obiter. Qualis est Deus, talem se nobis exhibet; qualemque se nobis exhibet, tales nos sibi efformat: uti sol, nubem ritè dispositam intuens, imaginem sui aliquam imprimit humido illi speculo; ita et Deus Ecclesiæ. Sublunaris, ergo, quædam Tri-

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fore are all these; but that these operations, ministries, gifts, proceeding from one God, Lord, Spirit, may be directed to one, and may end, as they began, in a perfect unity?

O marvellous *conjunction* of divine and human things! O unutterable *communion* of heaven and earth! wherein is laid forth unto us, the entire respects and union of God to himself by *consubstantiality*, of God to man by munificence, of man to God by the bond of thankfulness, of men to each other by the bond of charity, of gifts to ministries, of ministries to operations, of all to all.

I shall not now need, neither indeed would it befit me, in so awful an assembly of Divines, to dwell upon Catechetical points, concerning the mystery of the Sacred Trinity: although this labour is well worthy of you elsewhere, my Brethren; and such as, if I may persuade you, you shall carefully bestow at home. This familiar kind of teaching *the word of the beginnings of Christ* is grown out of fashion. Like ambitious orators, we overlook this popular strain, and *are carried to an affectation of perfection.* You see how the heron can soar high, yet lives, for the most part, in the lowest valley; builds in the tallest trees, yet feeds in the humble marshes: so do ye, my dear Fellow Labourers; not so much caring to shew yourselves learned, as to make your people so.

This by the way. Such as God is, such he expresses himself to us; and such as he expresses himself to us, such he forms us to himself: as the sun, looking upon a cloud fitly disposed for that purpose, imprints in that moist glass a certain bright image of himself; so doth God to his Church. From that Celestial and Divine Trini-

nitas, ab illâ Cœlesti deduci istic cernitur; Donorum, Ministeriorum, Operationum: à Spiritu, Dona; à Filio, Ministeria; Operationes, à Patre, fluunt affatim ac dimanant: *Distinctiones sunt Donorum, sed idem Spiritus &c.*

Apage Pythagoricos calculatores. Pariter se mihi habent numeri omnes, nisi quos præiverit Deus; præivit autem hîc apertissimè. Verbo dicam, Monade ac Triade absolvitur aurea hæc clausula. In Monade, Trias est; in Triade, Monas: Trias perfecta, id est, Trina est; est Trias Distinctionum, est Trias Munerum, est Trias Largitorum; tot sunt διαιρέσεις quot munera, tot munera quot largitores. Munera tria; Dona, Ministeria, Operationes: tres Largitores; Pater, Filius, Spiritus, qui tamen unâ Monade, τῷ αὐτῷ, concluduntur. Sed et in illâ Monade sua διαίρεσις est, dum Spiritui, Dona; Filio, Ministeria; Patri, Operationes, quasi singulatim ascribuntur.

Ne spinosior paulò videatur oratio, nos, Apostolum secuti, DISTINCTIONES MUNERIBUS, MUNERA LARGITORIBUS, Triada Monadi, quanta possumus cum facilitate, APPLICABIMUS; et, dein, brevi perorabimus.

I. Triplex ΔΙΑΙΡΕΣΙΣ multiplicitatem innuit.

1. Quid sibi tres Charites somniant Veteres? Mille istic χάριτες sunt; ΧΑΡΙΣΜΑΤΑ infinita. Intuere omnes, quotquot uspiam fuerunt, Adæ nepotes: inter tot millenas mille capitum myriadas,

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ty, therefore, is here apparently deduced another Trinity, sublunary and human; of Gifts, Ministries, Operations: from the Spirit are derived Gifts; Ministries, from the Son; Operations, from the Father: *There are diversities of Gifts, but the same Spirit; of Ministries, but the same Lord; of Operation, but the same God.*

Away with all niceties of Pythagorean calculations. All numbers are alike to me, save those which God himself hath chalked out unto us; as here he hath manifestly done. In one word, an Unity and a Trinity make up this golden sentence. There is a Trinity, in this Unity; there is a Unity, in this Trinity: first, here is a perfect, that is, a triple, Trinity; a Trinity of Diversities, a Trinity of Faculties, a Trinity of Givers; for there are so many *diversities* as faculties, and so many faculties as givers. The Faculties are three; Gifts, Ministries, Operations: the Givers three; the Father, the Son, the Spirit, which all are included in one Unity, τῷ αὐτῷ, *the same God.* And yet even that Unity hath his *distinction*, while Gifts are, as it were, by a specialty ascribed to the Spirit; Ministries, to the Son; to the Father, Operations.

That our discourse may not seem too perplexed, we will follow the footsteps of the Apostle; and, with all possible perspicuity, will APPLY THE DIVERSITIES TO THE FACULTIES; THE FACULTIES TO THE GIVERS; these Trinities to their Unity; and, this done, draw to a brief conclusion.

I. A threefold DIVERSITY argues multiplicity.

1. What meant the Ancients to dream but of three Graces? There are a thousand graces; GIFTS infinite. Look upon all the grandchildren of Adam, that ever were: amongst so many thousand mil-

aliquam in vultu varietatem facilè observabis. Immane quantum à se differt diversiformis pulchritudo. Nec ipsi quidem menœchmi non aliqua sibi tenus dissimiles. Non est tanta, mihi credite, facierum, quanta animorum diversitas: ut vultui formæ, animis charismata: singulis aliqua, omnibus plurima, nemini omnia contigerunt: Ecce διαιρέσεις χαρισμάτων.

Gratias gratis datas intelligit, Caietanum secutus, Salmeron; et verè quidem istud: sed ampliandi favores; et quæ gratum faciunt, gratissima omnium charismata censentur meritissimè. Non malè Hugo tria numerat Dei in homine dona; naturæ, gratiæ, gloriæ: per prima naturæ dona, homines sumus; per dona gratiæ, justi; per dona gloriæ, erimus beati. Dona naturæ, memoria, ratio, voluntas; quibus præstamus brutis: dona gratiæ, fides, spes, charitas; quibus dæmones superamus: dona gloriæ, æterna et vera fœlicitas, fœlix et æterna veritas, vera et fœlix æternitas; quibus angelis æquamur. In donis naturæ et gratiæ, quædam comperit idem author minima; quædam, media; quædam, magna: ac minimis quidem, corporis pulchritudinem ac sanitatem; mediis, facultates animæ; magnis, virtutes accenset: Ecce nunc διαιρέσεις χαρισμάτων.

Regenerationis sunt quædam dona; sunt dona Vocationis: illis, renascimur, ut nobis benè sit; his, instruimur, ut prodesse possi-

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lions of faces, ye shall easily observe some variety of favours. It is a wonder to see what diversity of forms there is in that which we call beauty. No twins are so like as not to bewray some dissimilitude. Certainly, there is not so great variety of faces, as of minds: as features are to the countenance, so are gifts to the mind: each one hath some, all have many, none have all: *There are diversities of gifts.*

Salmeron, with Cajetan, understands here those gifts, which we call *gratias gratis datas*, "graces freely given;" wherein he says true, but not enough: for, as the old word is, "Favours must be enlarged;" and those gifts, which make us gracious, are best worthy of this name. It is not amiss that Hugo reckons up three sorts of God's gifts to man; gifts of nature, of grace, of glory: by the gifts of nature, we are men; by the gifts of grace, we are holy; by the gifts of glory, we shall be blessed. The gifts of nature, are memory, reason, will; wherein we excel the brute creatures: the gifts of grace, are faith, hope, charity; wherein we go beyond the devils: the gifts of glory, eternal and true blessedness, blessed and eternal truth, true and blessed eternity; wherein we are equal to the angels. Amongst the gifts of nature, [and grace. EDITOR. See the original.] the same author reckons some to be of the lowest rank; some, of the mean; some, of the highest: in the lowest, he accounts beauty and health of body; in the mean, he accounts the faculties of the mind; in the highest, the virtues of the soul: Thus *There are diversities of gifts.*

There are some gifts of Regeneration; there are some gifts of our Calling: by the former, we are born again, for our own good;

mus aliis: hæc hominibus singulis singula; illa Sanctis omnibus omnia, communi quâdam proprietate, tributa. Ut, enim, in sapientissimâ hâc universi dispositione, optima quæque ac vitæ sustentandæ necessaria, veluti aer, lux, ignis, aqua, cessere omnibus abundè; quæ verò ornatui voluptatique inserviunt, ut aurum, terretes gemmæ, lapidesque pretiosi, parciùs quibusdam indulgentur: ita, gratiæ quæque salutares Sanctis omnibus suppetunt ubertim, ab illâ largâ Dei manu; linguæ verò, prophetia, potestas miraculorum, sed et eloquentia, scientia, honoris apices, et ejusdem classis reliqua, paucioribus adservari solent. Quanta autem istorum diversitas! Differunt illa scilicet, ratione sui; naturâ quippe alia atque alia: differunt, ratione subjecti; aliis atque aliis concessa; ὁ γὰρ πάντα θεοὶ πᾶσιν, cæcus vates verissime: differunt, ratione gradûs; magis minusve indulta: Verè διαιρέσεις χαρισμάτων.

Naturæ illa è trivio vox est, Idem, manens idem, aptum non esse facere nisi idem; sed, ubi de Naturæ Deo sermo est, veriùs Bonaventura, *Ab unissimo Deo manant multiforma; ab æterno, temporalia. In te variatur, qui in se non mutatur*, pulchrè Hugo. Creasset unum modò divina potestas, dignum Deo fuisset solitarium illud opus; quodque à solâ potuisset omnipotentiâ proficisci: atqui

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with the latter, we are furnished, for the good of others: these latter are peculiarly bestowed upon several men; the former are, by a certain common propriety, bestowed upon all the Saints of God. For, as in the most wise disposition of this universe, the best things and those which are necessary for the sustentation of life, as air, light, fire, water, are abundantly given to all; but those things which serve only for ornament and pleasure, as gold, pearl, precious-stones, are more sparingly bestowed upon some few: so, every saving grace is abundantly dispensed to all Saints, by the liberal hand of God; whereas tongues, prophecy, power of miracles, as also eloquence, skill, honour, and the rest of this kind, are reserved only for some few receivers. And in all these what strange diversity there is! They differ, in respect of themselves; being in nature divers from each other: they differ, in respect of the subject; as being diversely given to one and other; for, as the blind bard saw truly, *God doth not give all to all:* they differ, in respect of degree; as they are more given to one than to other. Thus every way *There are diversities of gifts.*

It is the common voice of nature, That, the same remaining, the same cannot produce but the same; but, when we speak of the God of Nature, that word of Bonaventure is more true, *Ab unissimo Deo manant multiforma; ab æterno, temporalia*; "From that most one God flows multiformity of effects; and from that eternal God, temporal effects." Hugo said well, *In te variatur, qui in se non mutatur*; "He is varied in thee, who is not changed in himself." If the divine power had made only one creature, that alonely work of his had been worthy of a God; and such as could proceed

creavit multa; creavit innumera. Creasset Deus multa hæc omnimodò uniformia, soloque numero distincta, majus fuisset hoc longèque adhuc mirabilius, quàm unius cujuscunque opificium: sed jam, ubi multa hæc, hæc innumera, æquè etiam varia effinxerat, formarumque discrimen cum numero concertet, *ὦ βάθος σοφίας!* O stupendum artificium omnipotentiæ! Neque tamen est, ubi æquè se exerat divina virtus et providentia, atque in unius hominis variformi *οἰκονομίᾳ*. Fallor, nisi in hoc minore mundo, mundus occurrat *διαιρέσεων*. Miramini vosmetipsos, mei Fratres; et obstupescite. Sive oris formam intueamur, sive partium *συμμετρίαν*, sive colorem cutis, sive corporis staturam, sive dotes animæ, facultatum gradus, indolem naturæ, mensuram gratiarum, stationum opportunitates, externam denique vitæ conditionem; Deus bone, quàm nusquam in oculum incurrat idem, quaqua versum spectemus! Ecce *διαιρέσεις χαρισμάτων*.

Exesto nunc procul istinc omne sive elationis supercilium, sive murmur invidentiæ. Nimirum illa duo pericula imminent vel justissimæ inæqualitati; invidet nudus; ornatus superbit. "Negligor ego scilicet misellus; beantur alii: cocco nitent alii ac murice; ego sordidis squaleo laciniis: alii affluunt divitiis, luxu diffluunt; ego inediâ contabesco: altis alii soliis insident conspicui; ego imis sca-

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from no less than an omnipotent hand: but now he hath created many things; yea innumerable. If God had made these many creatures altogether uniform and like themselves, only distinguished in number not in form, the work had been more excellent and admirable, than the frame of any one creature alone: but now, that he hath made these many, these innumerable creatures, no less different from themselves, and so as that the difference of their forms strives with the praise of their number, *O the depth of divine wisdom!* O the stupendous workmanship of omnipotency! And yet there is no subject, wherein the power and providence of the Almighty doth so much magnify itself, as in the diverse *œconomy* of man. Insomuch as in this little world, there is a world of *diversities*. Marvel at yourselves, Brethren; and be astonished at your own prospects. Whether we look at the fashion of the face, or the *proportion* of parts, or the colour of the skin, or the stature of the body, or the endowments of the mind, the degrees of faculties, the disposition of nature, the measure of graces, the opportunities of stations, or lastly the outward condition of our life; O good God, what wondrous diversity is here; how impossible is it for the eye to meet twice with the like object, whithersoever it roveth! Thus *There are diversities of gifts.*

Away now from hence with all haughtiness of pride, all mutinies of envy. These two dangers will be sure to haunt the most just inequality: the needy is envious; the rich is proud. "Poor I am contemned; others are set up: others shine in scarlet and purple; while I am patching of nasty rags: others wallow in their wealth and excess; I famish for hunger: others lord it in lofty seats; I am trod un-

bellis conculcor: eloquio pollent alii; balbus ego sum: præcellunt alii artium linguarumque scientia; rudis ego et ἀναλφάβητος: Quin ego?" Fatue, dona sunt ista, χαρισμάτα, gratis ergo donata quibus placet Largitori. Quid tibi debet, qui dedit ista aliis? Sed, et διαιρέσεις sunt donorum: negavit tibi Deus metallorum cumulos; indulsit robur corporis: quanto, emerint istud magni rerum domini! Negavit eloquentiam; aciem dedit ingenii: negavit honoris titulos; blandam quietem ac securitatem concessit; dignitatem negavit; non negavit valetudinem. I nunc, et invide potenti cuique debilem stomachum, insomnes noctes, curarum equuleos, lubricitatem Aulæ, plurimorum invidiam. Et illi desit aliquid, quod suppetit tibi; et quod illi suppetit, pernegatur tibi: mallet ille tua; tu, illius: utrique sua, neutri utriusque bona obveniunt: διαιρέσεις sunt χαρισμάτων.

Quin, et nos, udæ vesiculæ, quàm facilè quovis donorum spiritu inflamur! "Non sum ego sicut cæteri. Quàm mihi sordet vulgus hominum! Ego purpuratus sedeo; alii atrati vilesque homuli lambunt subselliorum pulverem: ditavit me tota scientiarum ἐγκυκλο παιδεία; *turba hæc, quæ non novit Legem, maledicta:* ego linguas calleo; apage idiotas: stupentem ego coronam auribus duco quò volo, disertus rhetor; languent alii in cathedris frigentque." Audi,

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der their footstools: others are eloquent; I am a stammerer: others excel in the skill of arts and tongues; I am a silly *ignorant:* And why should not I?" O Fool, these, that thou talkest of, are *gifts;* and therefore freely bestowed where it pleases the Giver. What doth he owe to thee, that hath given these things to others? Withal, know, there are *diversities* of gifts: God hath perhaps denied thee heaps of red and white earth; but he hath given thee strength of body: at how high a rate, would the great ones of the world buy that blessing of thine! He hath denied thee eloquence; he hath yet given thee sharpness of wit: he hath denied thee honour; but he hath given thee sweet rest, quiet security: he hath denied thee preferment; he hath not denied thee health. Go then, and envy the great man's weak stomach, sleepless nights, racks of cares: envy, to him, if thou canst, the slippery stairs of the Court, and the common envy of the most. He wants something, that thou enjoyest; and something he hath, which is denied thee: he would rather make choice of thy condition; thou, of his: each of you hath his own; neither of you shall have all; neither shall have both: *There are diversities of gifts.*

Yea, and we, new-blown bladders, how easily are we puft up with every blast of gifts! "I am not like other men. How base are the vulgar of men! I sit gloriously impurpled; other fellows may be glad to lick the dust of my footstool: I am enriched with all liberal sciences; *this people, which know not the Law, are accursed:* I have skill of tongues; others are rude ideots: I lead the amazed hearers by the ears whither I list, through the power of my oratory; others freeze and languish in their pulpits." Hear, O thou Proud Man:

Superbe: tua non sunt ista, quæ jactitas: *Quid habes, quod non accepisti?* Dona sunt hæc omnia: tune verò solus fœlix? Nescis, Gloriosule, nescis alios; teipsum nescis: Sunt διαιρέσεις, quas tu ignoras, χαρισμάτων. Sede sublimis, genibusque te clientum flexis solare; sunt te multò fortè beatiores, qui latent ultrò, litantque tutæ obscuritati: doctior tu sis aliis; est te alius prudentior: fœcundiâ tu superes alium; te alius judicio: lingua tibi ditior est; mens alteri.

Magni illud Lutheri privatò lari inscriptum dicitur, *Res et verba, Philippus; Res sine verbis, Lutherus; Verba sine re, Erasmus.* Sua cuique dos est: nec tu donis omnibus instructus; nec ille alter nullis: ne tibi ille invideat; ne tu illum habeas despicatui: adjicite animum potiùs uterque, ut symbolum studiosè conferatis publicæ rei. Quorsum enim depluere è cœlo jussit varia hæc donorum genera Benignissimum Numen; nisi ut humani generis utilitati communique saluti consuleret? Quorsum cæco pedes, claudo oculi; nisi ut *commodet ille oculos, commodet ille pedes?* Tuamne unius in gratiam, ut te donis cumularit Deus? Vah turpem philautiam. Canaliculum te fecit, ilicet, qui fecit, non cisternam. Induit vos Deus, quod non nescitis, Amplissimi Præsules, sacrâ hâc purpurâ; ut

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these things, whereof thou braggest, are not thine own: *What hast thou, that thou hast not received?* All these are gifts. And art thou thus happy alone? Vain Boaster, thou knowest not others; thou knowest not thyself: *There are diversities of gifts,* which thy thoughts reach not unto. Sit thou aloft, and cheer thyself with the bowed knees of thy suppliants; they are happier men than thyself, that are glad to lie close, and affect a quiet and safe obscurity: be thou more learned than another; that other perhaps is wiser than thou: be thou more eloquent than another man; that other is perhaps more judicious: if thy tongue be richer than another's, his mind is richer than thine.

It is reported, that in the house of worthy M. Luther was found written, *Res et verba, Philippus; Res sine verbis, Lutherus; Verba sine re, Erasmus:* "Melancthon was words and matter; Luther, matter without words; Erasmus, words without matter." Every one hath his own share: neither art thou furnished with all gifts; nor that other with none: let not him envy thee; neither do thou contemn him: rather both apply yourselves, to cast in the shot of your contributions to the public good. For to what end hath our Bountiful God showered down these divers kinds of gifts from heaven upon man; but that he might hereby provide for the common profit and welfare of mankind? Why hath the blind man legs, and the lame man eyes; but that the one may exchange with the other, for the benefit of both? Thinkest thou, that God meant to heap his gifts upon thee, for thine own sake only? Fie on this shameful self-love. Surely, he that made thee, made thee for a conduit-pipe to convey, not a cistern to hold, the water of his graces. God hath clothed you, as ye well know, Reverend Prelates, with this sacred

aliis præfulgeatis, conspicui duces viæ arduæ; utque, honoribus vestris, Ecclesiam cohonestetis, sitisque servi plurimorum.

2. Cernitis, opinor, quàm nos insperatò à Donis ad MINISTERIA prolapsi? Ducit nos, Paulinâ manu, donorum ille Auctor, Spiritus: qui, donis illicò, ministeria subjunxit; ministeriis, operationes.

Scilicet munificentissimum illud τὸ πνεῦμα, (ut cum St. Athanasio vim notemus articuli) plerosque vestrûm, Patres Fratresque, donis instruxit cumulatissimè. Quibus dotibus animi, quàm singulari eruditione, quàm potenti eloquentiâ, quantâ sapientiâ, quantâ gravitate, quantâ dignitatum amplitudine! Magnum est, quod dicturus sum; dicam tamen, procul omni fastu et assentatione; ringantur, rumpantur invidi; *Stupor mundi Clerus Britannicus.* Tot doctos theologos, tot disertos concionatores, frustrà uspiam alibi hodie sub cœlo quæsieris. Quid memorem magna illa Ecclesiæ lumina, jam nuper occidua; Juellos, Humfredos, Foxios, Whitgiftos, Fulcones, Whitakeros, Rainoldos, Bilsonios, Greenamios, Babingtonios, Eedios, Hollandos, Playferos, Abbotios, Perkinsios, Fieldios, Hookeros, Overalios, Willettos, Whitos, Massonios? Sub his tectis nunc estis, meque auditis hodiè, quorum laudibus, non horam modò, sed et vitam profectò terere non pigeret; mutua mihi modestia

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purple; that you should shine before others, as conspicuous guides of that strait and hard way of life; and that, by your well-bestowed honours, you should credit his Church, and be the servants of many.

2. Ye perceive now, I imagine, how unexpectedly my speech is glided from Gifts to MINISTRIES. The Author of these gifts, the Spirit of God, leads me by St. Paul's hand: who, presently upon the mention of gifts, subjoins ministeries; and, upon the mention of ministeries, adds operations.

This most munificent *Spirit*, τὸ πνεῦμα, (that with Athanasius we may note the force of the article) hath enabled the most of you, Fathers and Brethren, with an eminent measure of gifts. With what powers of the mind, what singular learning, what powerful eloquence, with how great wisdom, with what gravity, with what titles of honour, with what large dignities! It is a great word, that I shall speak; and yet I must and will say it, without all, either arrogance or flattery; *Stupor mundi Clerus Britannicus:* "The wonder of the world is the Clergy of Britain." So many learned divines, so many eloquent preachers, shall in vain be sought elsewhere this day, in whatever region under the cope of heaven. What should I reckon up those great lights of our Church, not long since set; Juels, Humfreys, Foxes, Whitgifts, Fulkes, Whitakers, Raynolds, Bilsons, Greenams, Babingtons, Eedeses, Hollands, Playfers, Abbotses, Perkinses, Fields, Hookers, Overalls, Willets, Whites, Masons? There are now of you under this very roof, that hear me this day, in whose just praises I could be content to spend, not an hour, but a life; were it not that mutual mo-

os obstruit. Quanti quanti estis, vestri non estis. Dona hæc omnia desinunt in ministeria. Velitis uberem hanc gratiam ἀναζωπυρεῖν; et dona hæc universa exornando ministerio vestro fidelissimè collocare. In vitæ praxi, ut et in orationis nostræ curriculo, διαιρέσεις χαρισμάτων excipiant διαιρέσεις διακονιῶν.

Sunt ergo, uti donorum, ita et Ministeriorum distinctiones. Quæ vero illæ? officiis nimirum variæ, ac gradibus. Fuerunt Apostoli, Prophetæ, Evangelistæ: sunt, fuerunt, erunt Episcopi, Presbyteri, Diaconi: διαιρέσεις sunt istic, non unus ordo, ministrorum. Aeriana fuit exsibilata quondam hæresis, quæ sustulit hosce τρεῖς βαθμοὺς κλήρου, ut cum Synodo loquamur Carthaginensi. Sed et est, ubi vapulet hoc nomine Hieronymus; quasi qui Aerium non minùs forsan oleat, quàm Ciceronem: immeritò quidem. Sed non vacat avias persequi vindicias. Neminem, spero, vestrûm ita insanire posse, ut hæc Ministeriorum discrimina in discrimen adducat. Legeruntne illi historias, qui istic hæsitent? Profectò, ne viderunt quidem. Evolve temporum omnium monumenta, quaqua patuit Christianismus, nihil istis ubilibet apertius. Nolo contrahere ætatum omnium regionumque Annales. Vide mihi modò Concilia; magnum illud, imprimis, meritòque Οecumenικων primum, Nicenum. Cernes ibi trecentos octodecim Episcopos: quot scilicet Abrahamo de regibus victoriam reportanti milites, ut scitè allusit Ambrosius.

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desty enjoins me silence. How great soever ye are, ye are not your own. All these gifts end in services. Oh let it please you *to stir up* this grace of God in you; and faithfully to employ all these your gifts to the happy advancement of your ministries. In the practice of your life, as in the course of my speech, let the *Diversities of Gifts* be taken up with the *Diversities of Ministries.*

There are then, as differences of gifts, so of Ministries. And which be they? differences in offices, and in degrees. There were Apostles, Prophets, Evangelists: there are, were, shall be Bishops, Presbyters, Deacons: these are more than one rank of Ministers. It was part of the exploded heresy of Arius, that took away these *Three steps of the Clergy*, as the Synod of Carthage calls them. Yea, and somewhere Jerome himself smarts with the lash of this censure; as if perhaps he did more savour of Arius, than of Tully: not without open wrong in both. But I may not now stay upon needless apologies. There is none of you, I hope, can be so witless, as to question these diversities of Ministries. Did they ever read histories, that doubt of this point? Sure, they have never so much as seen them. Turn over all the monuments of times and places, so far as ever Christendom hath spread itself, you shall find nothing more evident. I will not here stand to abridge the Annals of all ages and regions. Look upon the Councils; and, first of all, the first and chief of those which are stiled General, the great Council of Nice. You shall there see three hundred and eighteen Bishops: so many as Abraham had soldiers in the victory over the

At qui novi hi fortè jam tum erant, recensque nati: minimè verò gentium: τὰ ἀρχαῖα ἔθη agnoscunt illi Patres, "ut," interprete Ruffino, "Alexandrinus Episcopus Egypto, Libyæ, Pentapoli præesset, sicut Romanus Ecclesiis Suburbicariis." Audi modò Polycratem, Episcopum Ephesinum, senem jam plusquam sexagenarium, sanctè profitentem, se avis, abavis, atavis, septenâ serie, in eâdem Cathedrâ successisse. Audi Irenæum, Tertullianum, Clementem, Dorotheum, Eusebium, Antiochenæ, Alexandrinæ, Hierosolymitanæ, Romanæ sedis Episcopos sibi indubiò ordine succedaneos, non numerorum modò notis, sed et nominibus designantes. Nullus profectò ab Apostolorum ævo illuxit dies, in quo Paranymphis hisce caruit Sponsa Christi. Sed quid ego ista? Sol in cœlo est, lucetque. Etiam ipse ille presbyter Hieronymus, strenuus assertor sui gradûs, discrimen hoc à primi schismatis natalibus et apostolicâ traditione, decretoque communi deducit. Sed et scribente hæc ad suos Corinthios Paulo, sonuerat vox illa discors, *Ego Pauli sum; ego Apollonis; ego Cephæ:* etiam tum tamen fuerant hæ διαιρέσεις.

"Ordine fortasse," inquies, "non gradu:" Quin et gradu, mi homo, et potestate. Licet sunt B. Paulo προεστῶτες καὶ ἡγούμενοι; Ignatio, ἡγεμόνες; Dionysio, ἱεραρχοι; præpositi, Cypriano: quibus

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kings, as Ambrose wittily alludeth. But perhaps they were then but newly instituted, newly received in the Church: no such matter: those Fathers profess it to be τὰ ἀρχαῖα ἔθη, *the ancient guise*, "that the Bishop of Alexandria should be over Egypt, Libya, Pentapolis, as the Bishop of Rome was over his Suburbicary Churches:" do but hear Policrates, Bishop of Ephesus, an old man of above threescore, solemnly protesting, that he succeeded his grandfathers and great-grandfathers, for seven successive generations, in the same Episcopal Chair. Hear but Irenæus, Tertullian, Clement, Dorotheus, Eusebius, describing and recording the Bishops of Antioch, Alexandria, Jerusalem, Rome, in the undoubted order of their successions, not only by their numbers, but by their names also. Certainly, never day looked forth since the age of the Apostles, wherein the Spouse of Christ wanted the attendance of these Bridemen. But what do I urge this? The sun is in heaven, and shines there. Even Jerome himself, though but a Presbyter, and a stout champion of his own order, yet deduceth this difference of degrees from the cradle of the first schism, from the common decree of the first Church, from tradition apostolical. Yea, when St. Paul wrote this to his Corinthians, that jarring word had sounded in the Church, *I am Paul's; I am Apollos's; I am Cephas's*: and therefore even then had these *differences* been.

"Differences perhaps in order," you will say, "not in degree:" yes, both in order, and in power, too. There were those, whom St. Paul calls *Presidents and Rulers*; whom Ignatius calls *Governors*; Dionysius, *Hierarchs*; Cyprian, *Overseers*: to whom St.

ἐπιδιόρθωσιν attribuit Paulus; γνώμην, Canones Apostolici; ἀρχὴν καὶ ἐξουσίαν, Ignatius; θρόνον ἐπισκοπῆς, ex Egesippo Eusebius; *Vigorem auctoritatemque cathedræ*, Cyprianus; *totius Ecclesiæ apicem*, Origenes; *exortem et super omnes eminentem potestatem*, Hieronymus; ἀψῖδα τῆς ἐπισκοπῆς, Concilium Sardicenum; παλέρων γεννητικὴν τάξιν, Epiphanius. Quid ego, post tantorum messem hæc spicilegia?

Oh, quoties, quàmque non sine imis suspiriis, suo sanguine emptum, optaverit florentissima ac fœlicissima Ecclesiarum Anglicana, à charissimis sororibus suis retentum, hunc antiquissimum optimumque regiminis morem: qui utique obtinuisset forsitan, si, quæ nobis, Dei beneficio, eadem et ipsis reformatio monarchica obtigisset. Jam, "provisionaliter tantùm," si Frigevillio, consultissimo Gallo, credimus, ab illis hæc, quomodo incumbit, pro tempore, necessaria, suscepta est administratio. Deus, Deus ipsis Reginas nutrices, nutricios Reges indulgeat; ut liceat illis aliquando nobiscum tanto hoc frui τῆς τῶν βαθμῶν ἀκολουθίας, ut Nazianzeni verbo utar, beneficio. Ego, interim, cum Ignatio, ἀνίψυχος τῶν φυλετόνων ταυτὴν τὴν ἐυταξίαν: quæ, si regioni ulli aut Ecclesiæ parùm commodè unquam cesserit, personæ profectò vitio fit,

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Paul attributes *Power of reformation and correction*; to whom the Canons of the Apostles give the *Power of sentence or constitution*; Ignatius, *Chiefty and authority*; Eusebius, out of Egesippus, *The throne of Episcopality*; Cyprian, *The vigour and authority of the chair*; Origen, *The highest pitch of the Church*; Jerome, *A peerless and eminent power*; the Council of Sardis, *The height of government*; and, lastly, Epiphanius, *An order generative of Fathers*. But what do I, gleaning after the harvest of so great authors as have discussed this point?

Oh, how oft, and with what deep sighs, hath this most flourishing and happy Church of England wished, that she might, with some of her own blood, have purchased unto her dearest Sisters abroad, the retention of this most ancient, and every way best form of government: which might happily also have taken place, if they had met with such a monarchical reformation, as, through the blessing of God, was designed unto us. Now they are fain to undergo that administration, "provisionally only," if we may believe wise and learned Fregevil, which the necessity of their condition doth, for the time, cast upon them. The God of Heaven raise them up Queens for their nurses, and Kings for their nursing-fathers, that they may once enjoy with us this happy blessing *of the sequence and subordination of degrees* *! In the mean time, I dare, with Ignatius, profess *to put my soul*, ἀντίψυχον &c., *in pawn, for the safe observation of this excellent order*: which, if it have ever not happily succeeded to any region or Church, it is the fault of the per-

* "To use the words of Nazianzen," the original adds here. EDITOR.

non institutionis; quæ non alia censeri potest, quàm salutaris, sancta, divina.

Sed meminneritis, interim, obsecro, Patres, *ministeria* hæc esse, διακονίας: ab ipso pulvere petita vox est, ne non sat humilitatis innuat. Honoribus auxistis piâ regum munificentiâ: sed Dominus noster, Jesus Christus, uti nostis, honores vestros metiri solet servitiis. Patres estis Cleri, sed Filii Thalami; proceres Reipublicæ, sed Ecclesiæ servi; duces hujusce militiæ, sed cum B. Paulo συστρατιῶται; principes domûs Dei, sed et συνδοῦλοι. Clerum vestrum compellate comiter; excipite familiariter: ut qui vos noveritis dignitate, patres; fratres, ministerio. Agnoscitis consilium Ambrosianum: Instar membrorum sint vobis, quibus præestis, Clerici: stellas vos angelosque salutavit Deus; imitamini stellas, quæ, quò altiores sunt, eò minores apparere solent; imitamini angelos, qui, cùm sint cœli magnates, πνεύματα se tamen præstant λειτουργικα: odiosissimum spectaculum fastidiosus Præsul.

Sed et audite, Sæculares. Nolite contemnere sacra hæc nuncia. *Ministeria* sunt ista; sed splendida, sed honorifica. Imperare est scilicet, servire Deo: quin si et vobis? Cœlestes illi spiritus, potestates principatusque, nobis idem faciunt affatim, quos tamen nihilo viliores reddidere amor et obsequium. *Rogamus vos, Fra-*

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son, not of the institution itself; which cannot justly be deemed other, than wholesome, holy, divine.

But remember, I beseech you, in the mean while, Reverend Fathers, that these are διακονίας, *ministries:* a word raked out of the very dust, lest it should not imply humility enough. Ye are graced with honours by the pious munificence of princes: but our Lord Jesus Christ, ye know, uses to measure your honours by your services. Ye are Fathers of the Church, but Sons of the Bridechamber; peers of the State, but servants of the Church; generals of this warfare, but with St. Paul *fellow-soldiers;* rulers in God's house, but withal *fellow-servants.* Intreat your Clergy kindly; use them familiarly: as knowing yourselves to be fathers, in dignity; brethren, in service. Ye know the counsel of Saint Ambrose: Let those of the Clergy, within your charge, be as limbs of your own body: God hath called you stars and angels; imitate ye the stars, which, the higher they are, the lesser they are wont to appear; imitate ye the angels, who, though peers of heaven, yet are wont to approve themselves *ministering spirits* for the poorest of God's Saints: no spectacle can be more odious than a proud Prelate.

But hear me also, O ye Laics. Take heed of contemning this sacred function. These are *Ministries* indeed; but glorious, and honourable. To serve God, is to rule and command: and what is it, even to serve you? Surely those heavenly spirits, those principalities and powers, do the very same to us continually; whom yet their love, and service, hath never drawn into contempt. *We*

tres, ut agnoscatis eos qui laborant inter vos, et præsunt vobis in Domino, et admonent vos; et quàm maximè charos ducatis, propter opus ipsorum.

3. Exegimus *Distinctiones Ministeriorum:* sequitur ΤΩΝ ΕΝΕΡΓΗΜΑΤΩΝ.

Non otiosa sibi sacravit ministeria Deus, sed operosissima. Regit ille: hic docet: docet alius regitque; duplici honore dignus προεςῶς, κοπιῶν τε. Sed et qui regit, est ubi virgâ feriat; est ubi, gladio: est ubi, blandè alliciat; est ubi, coerceat severiùs: labantes sustineat, retineat anxios; vagos reducat. Et, docenti, non una incumbit διδασκαλία; est ubi ελεγχος, est ubi ἐπανόρθωσις, est ubi παιδεία: idem, nunc, dirigit consiliis; nunc, promissis erigit; nunc, dejicit minis: sanos vulnerat; sanat ægros; nunquam non operatur.

Nempe καλὸν ἔργον ἐπισκοπή. Si quis ludat in cathedrâ, lugebit in gehennâ. Pulchrè Bernardus, in celebri illâ ad Henricum Senonensen Epistolâ: "Multi non tantâ fiduciâ et alacritate currerent ad honores, si esse sentirent et onera: gravari profectò metuerent; nec cum tanto labore et periculo quarumlibet affectarent infulas dignitatum."

Sed placetne audire insuper, quod satis salsè exprobavit suo ævo pius ille censor: "Sola attenditur," inquit, "gloria, et non pœna:

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beseech you, Brethren, that you know them which labour amongst you, and are over you in the Lord, and admonish you; and hold them dear, for their work's sake.

3. We have dispatched the *Diversities of Ministries:* now follows that of OPERATIONS.

God hath not ordained to himself idle services, but busy and painful. One governs: another teaches: a third doth both teach and govern; worthy therefore of double honour, *for his rule, for his labour.* And he, that governs, sometimes must strike with the rod; sometimes, with the sword: one while, he must kindly allure; another while, he must sharply punish: he must uphold the falling; retain the wavering; reduce the wandering. And, for him that teaches, it is not only the charge of *doctrine,* that lies upon him; but of *reproof,* of *correction,* of *instruction in righteousness:* one while, he directs with counsels; then, he erects with promises; then again, he dejects with threatenings: he wounds the whole; salves the wounded; works always.

The office of a Bishop is, καλὸν ἔργον, *a worthy work.* Whosoever plays in this holy chair, shall once wail in hell. Saint Bernard said well, in that famous Epistle of his to Henricus Senonensis: "Many would not so eagerly run to honours, if they could think them burdens: certainly they would fear to be crushed with this weight, neither would with so much pain and peril gape for every promotion." Thus he.

But will it please you withal, to hear what that pious censor casts in the teeth of his own time: *Sola attenditur gloria, et non pœna;*

curritur in Clero passim ab omni ætate et ordine, à doctis pariter et indoctis, ad ecclesiasticas Curas, tanquam sine curis quisque victurus sit, cùm ad Curas pervenerit." Satin' attenditis hoc ab Oraculo Clarevallensi vaticinium? Utinam hic non esset idem etiam nostro sæculo morbus! Ambiunt delicatuli opima sacerdotia, ut genio dolceps indulgeant; torpeantque otio: Sunt quæ, pravæ consuetudinis ergò, unam fuliginem Indicam redolent jugiter ora Deo sacra; maluerintque fumosam nubem edere, quàm Legis fulmina: sunt qui cutem suam curant, non gregis animas, desidiosi pastorculi. Nuda nudè loquor, ut fidus ille olim monitor.

At at sinite vos, Fratres, vel tantillâ hâc oratione commoveri. Etiam culicum stimulis leones solent dormitantes excitari. Hæccine sunt illa *ἐνεργήματα*, quorum *διαιρέσεις* Deum salutant Patrem? Deum certè; sed Deum ventrem; turpissimum numen: horresco, cætera prolocuturus, dicenda tamen; *quorum gloria in confusionem, finis interitus.* An modò tempus est feriandi, exercendæque amœnitatis? Ecce duo nobis imminent hostes atrocissimi, Impietas et Superstitio: et nos, vel, complicatis manibus, considemus; vel surgentes, nostrâ incuriâ, portas hosti irruenti reseramus? Magnus ille noster Herus, Mundi Pater-familias, peregrè profecturus, imò

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curritur in Clero passim, &c. "The dignity only is cared for, not the duty: men of all ages and ranks in the Clergy, learned and unlearned, run to spiritual Cures, as if they might live for ever, *sine curis*, when once they have gotten Cures of souls." Do you mark well this prophecy, for such it might seem, of the Oracle of Clarevall? Would to God this were not the very disease of our times! There be some delicate pieces, that thrust themselves into fat benefices, only that they may make much of one; and give themselves over to their pleasure and ease: Even of those mouths, which are sacred to God, there want not some, which, out of a wanton custom, savour of nothing but Indian soot; and take more pleasure to put forth a cloud of smoke, than the thunderings and lightnings of the Law: some negligent pastorlings there are, which have more heed to their own hides, than to the souls of their people. I speak plain truth, in a plain fashion; *nuda nudè*, as that faithful monitor professes.

Howsoever I beseech you, Brethren, suffer yourselves to be stirred with this poor speech of mine. Even sleeping lions are wont to be awakened with the sting of a gnat. Are these the *Operations*, the *Diversities* whereof call God their Father? God indeed, but *Deum ventrem*; that beastly deity, the belly: I tremble to add the rest, but I must; *whose glory is their shame, whose end is damnation.* Is it now time for us to play, and keep holiday? Behold two cruel enemies are upon us, Impiety and Superstition: and do we either sit still, with our hands folded; or rise, and, in a wilful carelessness, open the gates to our enemy? That Sovereign Master of ours, the great Householder of the World, when he was to go forth into a

æternam sibi nobisque patriam repetiturus, unicuique nostrûm talentum saltem unum commisit; jussitque *Negotiamini dum venio.* Negotiari jussit, scilicet, non nepotari. Hoccine verò negotiari est demum, nostra quærere, quieti indulgere, studere silentio? Immunda sunt hæc sudariola, quibus elocanda potiùs trapezitis talenta, seguiter reposuimus. Exiget à nobis aliquando rationem redux ille Cœli ac Terræ Judex; quam, si pro otioso verbo reddituri sumus, quipini et pro otioso silentio; scitè Ambrosius? Quid nos tunc miseri regeremus? Ubi comparebimus? Horrenda vox est, *Serve nequam;* horribilior adhuc, *Adducite, interficite.* Per vestras ipsorum animas, per viscera, per vulnera Jesu Christi, per tremendum illud cui sistemur olim Tribunal, liceat vos orem, liceat adjurem, Fratres, ministeria vestra sanctis operationibus ornare sedulò velitis ac perficere. *Prædicate; instate, tempestivè, intempestivè; arguite, redarguite, exhortamini, cum omni lenitate et doctrinâ.* Studeat quisque probare se Deo, *operarium qui non erubescat,* quique *rectè sermonem secet veritatis.* O vocem suavissimam; et præ quâ discors est ipsa cœlestis harmonia; *Euge, serve bone; fidelis fuisti in minimo, intra in gaudium Domini tui!* Ambiamus hanc, mei Fra-

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far country, yea rather when he was to return to his own everlasting country and ours, committed to every one of us one talent, at the least; to some, more; and bade us, *Negotiamini dum venio; Traffic till I come.* Lo, he bade us *negotiari,* not *nepotari;* "to trade," not "to trifle," to labour, not to debauch. And is this the traffic which he requires, to seek our own, to take our ease, to say nothing, to do worse? No; these are those unclean napkins rather, wherein we have slothfully hid the talents, which we should have improved to the gain of our Master, by putting them into the hands of the exchangers. That awful Judge of Heaven and Earth will be sure, upon his return, to call us to an account; which, if we must give for our idle words, why not also for our idle silence; as Ambrose wittily? What shall we wretched creatures then answer for ourselves? where shall we appear? It is a fearful word, *O evil servant;* but more fearful that which follows, *Bring him hither, and kill him before me.* Oh then, let me entreat you, let me adjure you, Brethren, by the dear respect to your own souls, by the bowels yea by the wounds and precious blood of Jesus Christ, by that dreadful Tribunal before which we must all one day stand, that you carefully endeavour to set forth and accomplish your ministries with all holy operations. *Preach the word; be instant, in season, out of season; reprove, exhort, with all longsuffering and doctrine.* Let every of us study to approve himself unto God, *a labourer that shall not be ashamed,* and *a right divider of the word of truth.* O sweet word; and such, as, in comparison whereof, the very harmony of heaven sounds harshly; *Well done, good servant; thou hast been faithful in a little, enter into thy Master's joy!* Oh let it be our only ambition, Dear Brethren, that we may once hear this word. Let

tres, ambiamus importunè. Operemur nos, quæ jussit; coronabit Deus, quæ operamur.

Sed, et vos, Honorandi Patres, qui hodierno die de arduis Ecclesiæ ac Republicæ negotiis consulturi confluxistis, operamini modò: Sicubi usquam hactenus operati estis, siquando unquam deinceps operatur estis, modò operamini. *Ostium nobis apertum est magnum et efficax, et adversarii multi.* Cernitis quàm nos invaserit pridem audax ἐθελοθρησκεία; quàm superbè cristas tulerit Fides Tridentina, inque oculos ferociter involarit sacrosanto Dei Evangelio. Expatant palam, neque classicum modò canere ausi velites Pontificii, sed (quod redeat quis magis an indignetur?) triumphum. Erigunt sibi istic suam vestræ æmulam Hierarchiam; etiam vobis vivis vegetisque, hæredes designant. Hoccine ut quis ferri patiatur cordatus spectator? Hoccine prætereundum silentio? Exsuscitate vos, Sancti Patres, si quis ardor pietatis, et Tyberinum hoc monstrum, (Papismum intelligo) spiritu oris vestri debellate: quâque estis apud pientissimum Regem, proceres, plebem, gratiâ et authoritate, vestris precibus ac consiliis curate, quantum potestis, ad suos inferos relegetur omnis idolomania; expugnatisque erroribus vincat, valeat, vigeat, regnet Veritas.

II. *Operationes, Ministeria, Dona,* horumque omnium διαιρέσεις citò, uti videtis, pede pertransivimus. Unum illud modò nobis re-

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us work that, which God hath commanded; and God shall be sure to crown that, which we have wrought.

Yea, and ye, Honoured Fathers, who are this day met to consult of the weighty affairs both of Church and Commonwealth, work now: If ever ye have wrought heretofore, if ever ye will work hereafter, now work. *A large door and effectual is opened unto you, and many adversaries.* Ye see how audacious *Will-worship* hath of late set upon us; how proudly the Tridentine Faith hath advanced her crest, and hath dared to fly fiercely in the very face of the Gospel. The Romish forces put themselves openly into array, and have dared to sound not an alarum only, but (which no wise man knows whether he should more stamp at or scorn) a victory. They presume to erect here amongst us a Hierarchy emulous to yours; and in the time of your life and health and vigour, appoint what heirs shall succeed in your sees. What wise spectator can think this indignity to be endured? Is this to be smothered in silence? Is this to be longer winked at? Rouse up yourselves, O ye Holy Fathers, if there be any ardour of piety in your breasts, and destroy this Tyberine Monster, (Popery I mean) with the breath of your mouths: and whatever grace and authority ye have with our gracious King, with the peers, and commons of this realm, improve it all with your best prayers and counsels, to the utter extermination of idolatry; to the happy victory and advancement of the sincere Truth of God.

II. And thus ye see with how swift a pace I have run over these *Operations, Ministries, Gifts,* and the *Diversities* of them all. One

stat pensiculandum; Omnia hæc *Ministeria, Dona, Operationes* ab uno eodemque Spiritu, Domino, Deo, Triada hanc à Monade, proficisci. Deprehenditis verò facilè, non tam in Authore, quàm in *Identitate*, τῷ αὐτῷ, emphasin. Nolo ergo vel πολυποίκιλον σοφίαν, absolutissimamque perfectionem, vel amplissimam Dei munificentiam oratione persequi: expendite modò LARGITORIS Benignissimi Unitatem.

Nos unum aliquod alicui elargimur, homines munifici: Deus unus omnia universis, sua singulis, impertiit: neque alium cogitare fas est, sive fontem, sive oceanum boni. Quare verò adeo solicitè ingeminat Apostolus; non tam quòd beneficus dederit, quàm quòd unus? Nimirum rectè Salmeron, ut schismatum radices evelleret: nam, si diversi essent donatores, justa subesse posset sectarum causa, ut quisque prò sui doni ministeriique authore, a mularetur; jam, cùm Spiritus unus idemque diversa hæc cuique dona, unus idemque Dominus diversa ministeria, unus Deus Pater operationes diversas distribuerit, quin omnia hæc dona, ministeria, operationes ad unius Datoris gloriam unanimiter colliment collineentque?

Certè, omnia hæc unitatem sonant. Corpus est Ecclesia, uti hic postmodum Apostolus: nos membra. Hic oculus est; auris,

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thing only remains to be duly considered of us; and that is, That all these *Ministries, Gifts, Operations* do flow from one and the same, Spirit, Lord, and God; this Trinity from an Unity. Wherein ye easily discover the emphasis to lie, not so much in the Author, as in the *Identity*, τῷ αὐτῷ. I shall not therefore in the remainder of my discourse prosecute, either *the wonderful wisdom*, or absolute perfection, or the bountiful liberality of God: but rather drive my speech to the consideration of the Unity of this Gracious GIVER of all these.

We, silly men, in the height of our bounty, bestow some one favour upon some one subject: but this one God hath bestowed all upon all, and upon every one some: neither may we conceive of any other, whether fountain or ocean of good. And why hath our Apostle so carefully beaten upon this point; urging not so much the beneficence, as the unity of the giver? Surely, as Salmeron guesses well, *ut schismatum radices evelleret*, "that he might pull up the roots of schisms:" for, if there were divers givers, there might be some reason for every sect, to stand for the author of his own gift, of his own ministry; but now, that one and the same Spirit hath given to every one these divers gifts, that one and the same Lord hath appointed to every one these divers ministries, that one and the same God hath distributed to every one these divers operations, why should not all these gifts, ministries, operations unanimously conspire to the glory of that one Giver and Founder of them all?

Certainly, every thing here sounds of unity. The Church is an entire body, as our Apostle speaks soon after: we are members

ille; hic, lingua: ille, palatum; manus, hic; pes, ille: hic, pollex; ille, digitellus; vel, si quis adhuc humilior, digituli articulus est. Omnes ad unius corporis constitutionem salutemque conjunctis oportet operis conspiremus: secus qui fecerit, ille profectò, non modò [illegible]tæ incolumitatis publicæ, sed et Divinæ Unitatis læsæ, reus meritò judicatur.

Sentio me, Patres, in locum amplissimum, et, in quo tabernaculum mihi, cum Petro, figi mavelim, incidisse. Utinam vacaret vobis tantillum per amœna hæc unitatis, communisque studii vireta, mecum expatiari! Neque verò tam laudandæ, (quorsum enim perditio hæc?) quàm vindicandæ, quod curæ pretium fuerit, unitati, opellam hanc reliquam locaturus sum.

Grave profectò crimen, flagitium, si quod aliud, atrox est, cujus nos insimulant Pontificii, à Catholicâ Ecclesiâ dissiliisse; tunicam Christi inconsutilem discidisse, immò, fregisse ossa, corpus lacerasse: cujus si nos meritò rei peragimur, indigni sanè fuerimus vitali hâc aurâ; sed et imo barathro dignissimi! Atqui nos terram cœlumque palam testamur, falsissimè nobis impingi istoc, quiquid est, calumniæ; sed et, in ipsos authores meritissimè recidere tanti criminis invidiam, coram Deo ac hominibus, sanctissimè profitemur.

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of it. One man is an eye; another, an ear; a third is a tongue: one, is a palate; another, a hand; another, a foot: yea, one, is a thumb; another, a little finger; or, if lower yet, a joint of that small limb. We must all concur in our desires and endeavours to the constitution and maintenance of this one body: whosoever he be, that doth otherwise, he is justly found guilty, not only of the violation of the public weal, but of Divine Unity.

And now, O ye Reverend Fathers, I find myself entered into a pleasing and ample commonplace, and such a one, as wherein I could wish, with Peter, to fix the tabernacle of my abode. Would to God your leisure could allow you to walk along with me a while through these sweet and flowery meads of unity, and happy conspiration of thoughts! And yet I shall not so much bend the residue of my speech to the praise of unity (to what purpose were that waste?) as to the necessary vindication of it from the unjust challenges of the enemies of peace.

It is a heavy crime, and, of all other, the most heinous, wherewith we are charged by the Romanists, That we are fallen off from the Catholic Church; that we have rent the seamless coat of Christ, yea, broken his bones, and torn his very body in pieces: whereof if we were indeed guilty, how unworthy were we to breathe in this air; how most worthy of the lowest hell! But we call heaven and earth to record, how unjustly this calumny is cast upon us; yea, we protest before God and men, that the envy of this so foul a crimination lights most justly upon the heads of the accusers.

Audite brevem Apologum. Hospes quidam invitârat ad se convivam unum aut alterum, tractaveratque lautè ac benigniter. Consederunt illi suaviter; comederuntque; et blandè se mutuò exceperunt aliquandiu. In secundis, uti fit, mensis hospes propinat poculum; pomum apponit. Exederat pomum vermiculus, inciditque fortè in poculum aranea: videt conviva, abstinetque: hospes urget; "Quin tu edis," inquit, "bibisque?" "Atqui parùm tutum est," regerit alter; "vides hanc in poculo bestiolam, in pomo illam?" "Quantula sunt hæc?" inquit hospes: "Ego apposui; ego miscui: in meam saltem gratiam, exhauri, manduca." "At, sine me," conviva inquit, "eximere priùs hanc araneolam, exsecare vermiculum: placet vinum, pomum placet; aranea, vermis, non placent." "Apage te," inquit hospes, "plus æquo curiosum ac delicatum: Abi in dierectum, ingrate, qui nostram flocci pendis amicitiam, apparatum contemnis!" simulque, patinas paterasque convivæ in os furibundus intorquet; sauciumque foras ejicit.

Dicite mihi, Auditores; uter horum violet hospitii leges? Applicuistis jam vos ista sine me, sat scio, facillimè. Consedimus nos, aliquando, cum Romanis familiariter, opsonati opipare. Aranea in

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May it please you to hear a short Apologue. A certain man invited to a feast one or two of his friends, and entertained them bountifully. They sat together lovingly; they ate together; and were merry one with another. In the second course, as the custom is, the master offereth them wine; sets before them an apple. Now a worm had somewhat eaten the apple, and a spider by chance had fallen into the cup: the guest sees, and baulks it: the master urgeth him; "Why do you not eat," quoth he, "why drink you not?" "I dare not," saith the other; "it is not safe to do either; seest thou not this vermin in the cup, and that in the apple?" "Tush," saith the master, "what so great matter is this? It was I that set this before thee; it was I that began to thee in the other*: drink it, eat it, at least for my sake." "But, suffer me first," replies the guest, "to take out this spider, to cut out this worm: the wine, the apple, likes me well enough; the spider, the worm, I cannot away with." "Away with such overnice and curious companions," quoth he again: "Fie upon thee, thou ungrateful fellow, that dost so little regard my friendship, so contemn my cheer!" and, with that, in a rage, throws the platters and pots in the very face of his guest; and thrusts him out of doors, all wounded.

Tell me now, I beseech you, Worthy Auditors; whether of these violates the laws of hospitality? I dare say, you have easily applied it before me. There was a time, when we sat together in a familiar manner with these Romanists, and fared well. The spider in

* "It was I that began to thee in the other," is a singular interpretation of the words, "Ego miscui," in the original. The obvious meaning, "It was I that prepared it," or, "I prepared it," suits best with the context. EDITOR.

poculo, in pomo vermis, quid aliud sunt, nisi in cultu Superstitio; in fide male-sana Traditio? Placet, sine illis, Religio: obtrudunt nobis hæc hospites importuniùs: nos recusavimus: conspuimur, vapulamus, ejicimur. Dedissent modò nobis veniam eruendi hanc aranéam, hunc vermem, edissemus utique bibissemusque lubentissimè: renuerunt illi præfractè, suamque pertinaciam nostræ saluti prætulerunt; convitiis nos impetunt, feriunt fulmine anathematum, damnant vivicomburiis. Quid nos interea faceremus? Audite, Cœlum, et Terra! tuque, Conditor idem, et Arbiter utriusque, Omnipotens Deus, sine te tuosque spiritus cœlestes vocari in testimonium nostræ innocentiæ. Coacti, abacti discedimus à communione Romanâ. Vim nobis fecerant, qui discesserant à se priùs.

Lubentes quidem discessimus à communione errorum; à communione Ecclesiæ non discessimus. Abdicentur errores; Ecclesiam amplexamur: abjiciant illi suas animicidas Traditiones, falsosque novitiæ fidei appendices; ejusdem Ecclesiæ jura unà communicabimus, unà permanebimus æternùm.

Atqui, proh dolor! necesse hîc habeo, non sine summâ ægritudine animi, palam quiritari, dici non posse Veritatine an Chari-

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the cup, the worm in the apple, what else be they, but Superstition in their worship, rotten and unwholesome Traditions in their faith? Without these, the Religion pleaseth us well: but they will needs importunately thrust these upon us; and we, refusing, are therefore scorned, spit upon, beaten, and cast out. Had they but given us leave to take out this spider, this worm, we had still eaten and drank together most gladly: they obstinately resisted, and preferred their own headstrong will to our good and safety; nay, they repel us with reproaches, strike us with their thundering anathemas, condemn us to the stakes. What should we do in this case? Hear, O Heavens, and hearken, O Earth! And thou, Almighty God, the Maker and Governor of them both, suffer thyself and thy glorious spirits to be called to the testimony of our innocency. We are compelled, we are driven away from the communion of the Church of Rome. They forced us to go from them, who departed first from themselves.

We have willingly departed from the communion of their errors; from the communion of the Church, we have not departed. Let them renounce their erroneous doctrine; we embrace their Church: let them but cast away their soul-slaying Traditions*; we will communicate with them in the right of one and the same Church, and remain so for ever

But, alas! I must be forced to complain, and that not without extreme grief of heart, how that it cannot be determined, whether

* The original adds, "and the erroneous novelties which they have added to the faith." EDITOR.

tati Christianæ, infensiores sint, qui se Catholicos gloriantur: Veritati quidem, quòd ἑτεροδοξα procudêre pridem, Ecclesiæque obtrudêre; Charitati verò, quòd aliter sentientes damnare illico, nigroque hæreseos stigmate inurere non dubitarint.

Dicam, si lubet, apertiùs. Triplici nomine, contra Charitatem gravissimè peccatur istic à Pontificiis: primò; quòd nihil quicquam remittere unquam voluerint, vel convictissimæ opinioni, vel praxis vitiosissimæ; ne quidem pacis ergo: dein verò; quòd, pro Christianæ Fidei Articulis, venditare soleant dogmata quædam sua; falsa, dubia, incerta; peculium Scholæ; quæ basin religionis nullatenus attingunt: denique; quòd, monitores quosque sanos, vel tantillum nuperis hisce Articulis obnitentes, è gremio Ecclesiæ crudeliter ejecerint, inque Tartarum præcipitarint: "Tollite schismaticos, hæreticos, atheos."

Ilicet nulla est Protestantibus Ecclesia, nulla fides, salus nulla. Bone Deus! quis furor, quæ rabies agitat Christianorum pectora; ita ut in sese impotenter sæviant, qui se ejusdem pretiosissimi sanguinis λύτρῳ redemptos profitentur! Tandem, tandem, sapite, Christiani; et agnoscite quos Miserationum Pater Deus et ulnis et visceribus suis dignos æstimat.

Quicquid debacchetur insanus error, Christiani sumus, Catholici sumus; Unius, Sanctæ, Catholicæ, Apostolicæ Ecclesiæ mem-

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those, that boast themselves for Catholics, be greater enemies to Truth or to Charity: to Truth, in that they have of late forged *new errors*, and forced them upon the Church; to Charity, in that they have not stuck to condemn the adverse part, and to brand them with the black mark of heresy.

I will speak, if you please, more plainly. Three manner of ways, do these Romanists offend against Charity: first; that they will not remit any thing, either of their most convicted opinion, or vicious practice; no, not for peace' sake: secondly; that for Articles of Christian Faith, they put upon the Church certain opinions of their own; false, doubtful, and uncertain; peculiar only to the Schools; which do no whit touch the foundation of religion: and, lastly; that, if they meet with any faithful and sound monitors, which do never so little gainsay these new Articles, they cruelly cast them out of the bosom of the Church, and throw them headlong into Hell: "Away with these schismatics, heretics, atheists."

I wis the Protestants have no Church, no faith, no salvation. Good Lord! what fury, what frenzy distempers Christians; that they should be so impotently malicious against those, who profess themselves to be redeemed by the ransom of the same most precious blood! At length, at length, O ye Christians, be wise; and acknowledge those, whom the God and Father of Mercies holds worthy of his arms, yea of his bowels.

Let frantic error bawl what it list, we are Christians, we are Catholics; the undivided members of One, Holy, Catholic, and

bra sumus indivisa. Antestemur, si placet. Præbete auriculam, quibus licet. Quid est, quod Ecclesiam facit? Quid, quod Sanctam, Catholicam, Apostolicam, Unam? Annon Una, Sancta, Catholica, Apostolica Fides? Quæ verò illa? Annon quæ à Christo et Apostolis tradita orbi universo; per omnem temporum seriem, ad nostra usque sæcula, traducta semper et ubique obtinuit? Quorsum Scripturæ, quorsum Symbola, quorsum Concilia primitiva, nisi ut certa quædam patesceret ratio, quâ Catholici ab Hæreticis indubiò secernerentur? Agnoscitis Epilogum Athanasium; "Hæc Fides est Catholica." Sed et hoc uno Symboli gladio, hæreses detruncantur omnes, si Leoni credere fas est: quantò magis ancipiti illo Scripturarum; Patrumque, divini eloquii interpretum! Quid verò? Qui tunc Catholici erant, Hæreticari, ut cum Gersone loquar, ullo ut ævo possint? Nugæ: Sibi semper constat Fides; et superstructa fidei Ecclesia. Ecquem verò nos Priscæ Theologiæ articulum clausulamve negavimus unquam, ecquem in dubium vocitavimus? Aut ergo Christus, Apostoli, Concilia, Patres à Catholicâ veritate abhorruerunt; aut nos usque Catholici permanemus.

Reliqua quotquot uspiam occurrunt de religione dogmata, fidem neque constituunt neque verò diruunt violantve. Cedo falsa; cedo

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Apostolic Church. Let us meet at this bar, if you please. Let who will maintain the plea *. What is it, which maketh a Church? What is it, which maketh that Church, One, Holy, Catholic, Apostolic? Is it not One, Holy, Catholic, Apostolic Faith? But which is that? Is it not the same, which was delivered by Christ and the Apostles to the whole world; and was always and every where approved through all ages, even unto our times? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitive Councils, but that there might be certain marks, whereby Catholics might be undoubtedly discerned from Heretics? You know the Epilogue of the Athanasian Creed; "This is the Catholic Faith." If we may believe Leo, the heads of all heresies are quite cut off with this one sword of the Creed: how much more then, with that two-edged sword of the Scriptures; and of the Fathers, their interpreters! What then? Those that then were Catholics, can they in any age be condemned for Heretics †? No: Faith is always constant to itself; and so is the Church, that is built upon that faith. Did we ever deny, or make doubt of, any article or clause of that Ancient Divinity? Either then Christ himself, the Apostles, Councils, Fathers, erred from the Catholic Truth; or we yet remain Catholics.

Whatever other opinions we meet withal concerning religion, neither make nor mar it. Say they be false; say they be vicious;

* "Listen, whoever will." Original. EDITOR. † The Original adds, "to adopt the words of Gerson." EDITOR.

vitiosa; stipula fœnumque sunt, illa scilicet quæ nihil ad basin æterni hujus edificii. Sanior profectò corruptiorve est pro istorum ratione Ecclesia: magis minùsve Ecclesia non est. In istis, constat Ecclesiæ sive deformitas sive pulchritudo: non constat vita, salus non constat. Profectò, qui Verbo Dei æternis Literarum monumentis consignato, qui Symbolis quibusque primoribus, qui Conciliis quatuor Generalibus, qui communi Patrum per sexcentos à Christo annos judicio lubens subscripserit, quod nos facere religiosè profitemur Reformati; si errare in minimis poterit, Hæreticus esse non poterit. Peccare facilè potest particularis aliqua Ecclesia hæresim affingendo sententiæ immerenti, sive veræ forsan illi, sive leviter erroneæ; graviter certè errare non potest anima vel Ecclesia, quæ universalis veterisque vestigiis solicitè insistit. Pontificius ergo ut quis mori necesse habeat, qui Catholicus obire velit? Lepidum illud est, tribusque Anticyris dignum.

Date veniam, Patres: Interpellant orationem meam beatissimi manes sanctissimi illius nuperrimique Sedis hujusce Episcopi; jubentque ne sinam cineres suos tam turpiter violari. Neque silere pos-

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they are but hay and stubble, which nothing appertain to the foundation of this everlasting frame. The Church may be either more sound or more corrupt for them: it cannot be more or less a Church. The beauty or deformity of a Church may consist in them: the strength, the welfare of it doth not. Surely, whosoever willingly subscribes to the Word of God, signed in the everlasting monuments of Scripture, to the ancient Creeds, to the four General Councils, to the common consent of the Fathers for six hundred years after Christ, which we of the Reformed Church religiously profess to do; if he may err in small points, yet he cannot be a Heretic. Some particular Church may easily offend by imputing heresy to an undeserved opinion, whether perhaps true, or lightly erroneous; but neither soul nor Church can greatly err, while it treads in the steps of the most ancient and universal. Must he therefore of necessity die a Romanist, that would die a Catholic? This is an idle fancy, and worthy of no less than Bedlam.

Give me leave, ye Reverend Fathers: The blessed ghost of the most holy and latest Bishop * of this See, interrupts my speech; and charges me not to suffer his ashes so shamefully to be wrong-

* The Prelate here referred to, was Dr. John King, Dean of Christ Church in 1605, and Bishop of London in 1611. King James used to style him "The King of Preachers;" and Lord Chief Justice Coke often declared, that "he was the best Speaker in the Star-Chamber in his time." He was so constant in preaching, after he became a Bishop, that he never failed on Sundays, while his health permitted, to preach in some pulpit in or near London. He died March 30th, 1621; and, soon after, the Papists reported, that he died a member of their Church: but the falsehood of this story was fully exposed by his son Henry, in a Sermon at St. Paul's Cross, to which Bp. Hall refers above; and by Bp. Godwin, in the Appendix to his "Commentarius de Præsulibus Angliæ;" and by Mr. John Gee, in a book entitled "The Foot out of the Snare." See the General Dictionary, Folio, vol. vi. pp. 527, 528. EDITOR.

sum præ indignatione, neque præ animi commotione loqui. Non modò percrebuit fama, sed et per orbem volitarunt passim libelli, de optimi illius integerrimique Præsulis, spiritum reddituri, palinodiâ; moribundum nempe rediisse Romæ in gratiam; hæresibus Ecclesiæ scilicet Anglicanæ suspirabundum renuntiasse; tandemque, à sacrificulo Pontificio absolutum, in Fide Romanâ suavitèr obdormiisse. Neque defunctæ animæ defuerunt, alicubi, hoc nomine, uti fertur, Missificantium suffragia et oblationes. Deum Immortalem! quæ hæc blasphemia est! Potestne ipsa quidem impudentia ita frontem omnem exuere, ut hæc calumniosissima mendacia, tam audacter, confingat, contra tot testium fidem, contra illius ipsius Sacerdotis Pontificii solennem detestationem, contra familiarium intimorumque omnium religiosissimas dejerationes, contra doctissimi tantoque patre digni filii Concionem scriptionemque publicam? Alia quidem mendacia colorem sibi aliquem vulgò quærunt quo conciliant fidem: huic, præter audaciam, nullus est. Quot nostrûm adsedimus fidelissimo nostro, ægrè jam tum spiritum trahenti Pastori; accepimusque à languentis ore, voces constantissimæ pietatis! Sed et aliqui vestrûm, Patres, viaticum unà cum ipso sacrum, panem omnium quos gustavit postremum, panem Domini, devotè sumpsistis; emigraturæque animæ, cœlumque anhelantis motus ultimos persensistis. Noster vixit; noster mortuus est; noster in cœlis coronatur. Pergite modò, cacoξηλοτæ; pergite

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ed. I can neither be silent for indignation, nor speak for anger. It was not only rumoured, but books were cast abroad over the world, concerning the revolt of this worthy and excellent Prelate; reporting, that, at his death, he reconciled himself to the Church of Rome; and, with many sighs, renounced the heresies of the Church of England; and, at last, being absolved by a popish priest, sweetly slept in the Faith of the Church of Rome. Neither did his departed soul want, somewhere, as is reported, suffrages and oblations of Massmongers in this behalf. O Immortal God! what blasphemy is here! Can impudency itself so cast off all shame, as to raise so slanderous a lie, thus boldly, against the credit of so many witnesses, against the solemn detestation of their own priest, against the religious oaths of his nearest friends and domestic servants, against the Sermon and public writings of his learned son, a son well worthy of such a father? Other lies have some colour to plead for their credit: this, besides boldness, hath none at all. How many of us sat by that faithful Pastor of ours, then breathing towards his last; and received from his dying lips, words of most constant piety! And some of you, Reverend Fathers, devoutly received with him that sacred *Viaticum*, the last bread that ever he tasted, even the bread of the Lord; and were witnesses of the last motions of his soul, then ready to depart, and breathing towards his heaven. Ours he lived; ours he died; and now, as ours, is crowned in heaven. Go on now, ye miszealous

mentiri strenuè: hærebit aliquid. At veritas non est, quæ mendaciorum fulcris indiget. Tantillum hoc παρεμβολικῶς.

Prodeat nunc quivis è Scholâ Pontificiâ vel audicissimus sophista, suscipiatque sibi, si per frontem licuerit, defendendum, notississima quæque Fidei Tridentinæ assumenta, (quæ nos sola rejicimus,) toti fuisse Ecclesiæ, omni ævo, pro necessariis religionis capitibus receptissima; aut nos in Unius Sanctæ Catholicæ Ecclesiæ Fideique communione constanter perstitisse fateatur necesse est. Novitatem ille suam facilè prodet; heresin ullam nostram nullus unquam evincet.

Verè aureum est illud Cardinalis Contareni: Auscultate, si qui ingenuè favetis Romæ: "Non opus est," inquit, "Concilio, non syllogismis, ad sedandas hasce Lutheranorum turbas; charitate opus est, humilitate, mente bonâ denique: ut, immunes ab omni hâc perniciosâ philautiâ, animum inducamus ea in quibus manifestò peccatur corrigere ac reformare." Hæc ille. Tu demum sapis, Contarene. Utinam æquè et tui!

At nos matris Ecclesiæ filii sumus immorigeri rebellesque; cujus dum jussa capessere, decreta recipere ac venerari detrectamus, turpi schismate involvimur, dirisque infensæ parentis meritò percellimur. Odiosam verò contumeliam. Matrem non agnovimus;

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spirits: go on to lie stoutly: somewhat will always stick fast to the accusers *; but, in the mean time, it cannot be truth, that needs the props of lies. Only this *by the way*.

Let the boldest sophister of the Romish School come forth now, and, if he can for shame, let him undertake to prove, that those most noted additions of the Tridentine Faith, (which only we reject,) were received of all the Church, in all ages, for necessary heads of religion; or let him confess, as he needs must, that we have still constantly persisted in the communion of One, Holy, Catholic Church and Faith. He shall easily bewray his own novelty; but never shall evince any heresy of ours.

It is a golden saying of Cardinal Contarenus: Hearken, I beseech you, if any ingenuous spirit of you all be a friend to Rome: *Non opus est Concilio, non syllogismis, ad sedandas hasce Lutheranorum turbas, &c.* "There needs no Council," saith he, "no syllogisms, to allay these broils of the Lutherans; but only charity, humility, and a sincere mind: that, being void of all self-love, we may be persuaded to correct and reform those things wherein we have manifestly transgressed." Thus he. Thou art wise indeed, O Contarenus. Would to God thy fellows were so also!

But we, forsooth, are the disobedient and rebellious children of our mother the Church; whose commands while we disdain to receive, and obey and reverence her decrees, we are enwrapped in a shameful schism, and stricken with the curses of an angry mother. Surely this were an odious contumely. But, for us, we have not

‡ "To the accusers," is added by the Translator; but I suspect that it is an error of the press for "to the accused," which the sense requires. EDITOR.

agnovimus sororem. At, cedo filios fuisse; mancipia profectò non fuimus. Novam Fidem procudere sibi pro libito, suisque imperiosè obtrudere, non parentis est, sed tyranni. Hanc nos licentiam, fatemur enim, neutiquam sanè ferre potuimus; parùmque ferentes cædimur palam et non uno perstringimur anathemate. Neque secùs nobiscum egêre Romani, quàm imprudens ille vicinus apud Gersonem, qui, cùm muscam à fronte proximi abigere satageret, hominem excerebravit.

Plangite verò mecum, Fratres, vices illius Ecclesiæ, quæ tempori didicit accommodare Fidem; remediorumque suorum solet esse quàm malorum impatientior. Dum nos illi acerrimè persequuntur, nos illorum piè misereamur. Exoptemusque ipsis, quam nobis ipsi necquicquam invident ac pernegant, Salutem: *Pater, dimitte iis, nesciunt enim quæ faciunt.*

Preces, lacrimæque nostræ non desint: non desint monita. Revertimini ad vos aliquando, Animæ Christianæ; revertimini, unde sensim declinastis. Ambite τὴν πρώτην ἀγάπην, τὰ ἔργα πρῶτα. Nolite sinere diutiùs fucum vobis factum glorioso Ecclesiæ titulo. Componite vos ad sanctam, quam tantopere aspernati estis, Unitatem: quod O si fiat, apud nos quidem, uti Lege Duodecim Tabularum olim sancitum, sanatibus idem juris erit quod fortibus. Ecce nos, quod pacificus noster Rex Jacobus piè susceperat, obviam reducibus ire paratissimos.

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acknowledged her a mother; a sister, we have. But, grant we were sons; yet we are no slaves. To forge a new Faith, and imperiously thrust it upon her own, is not the part of an indulgent parent, but of a tyrant. This lawless liberty, we confess, we could never endure; and therefore are we openly thunder-stricken with more than one anathema. Neither have they otherwise dealt with us, than that foolish fellow in Gerson, who, being very busy to drive away a fly from his neighbour's forehead, brained the man.

But lament ye with me, my Brethren, the woeful case of that Church, that hath learned to fit her Faith to the times; and is more impatient of a remedy than of the disease. Whilst they so eagerly persecute us, let us heartily pity them. And let us still wish to them, that which they envy and deny to us, Salvation: *Father, forgive them, for they know not what they do.*

Our prayers, our tears, our admonitions must not be wanting. Return to yourselves now at last, O ye Christian Souls; return, from whence you have sensibly declined. Recover your *first love*, your *first works*. Suffer not yourselves any longer to be mocked with the glorious title of a Church. Frame yourselves to that holy Unity, which hitherto you have so stiffly resisted: which if once we might live to see effected, you should well find, as it runs in the Law of the Twelve Tables, that the recovered should with us have the same privileges with the healthful. Behold, we are ready, as our gracious and peaceable king James piously undertook, to meet you half way.

Quòd, si illi Unitatis spem omnem obfirmatè usque refugiant; pacisque odio flagrantes, uno Sacræ quam appellant Tubæ clangore delectentur; quin nos, mei Fratres, unitatem inter nos, religiosissimè intimèque, colimus universi. Alloquor omnes correctioris Ecclesiæ filios, quaquà sparsos.

Reformatam nos Dei gratiâ Ecclesiam profitemur: reformatam, nempè; non, quod invidiosissimè calumniantur æmuli, novam. Ego verò (ut cum Xenophonte loquar, καλὰ της γῆς καλαδύομαι ὑπο της αἰσχύνης,) ubi illud audio tritissimum è plaustro convicium, "Ubi vestra fuit ante Lutheri ævum Religio? Ubi Ecclesia?" Audite, Scioli; audite, Invidi: reformari nos veterem religionem discupivimus, non formari novam. Reformata scilicet, non recens edita Ecclesia. Eadem ergo est, quæ priùs fuit; nisi quòd ab errorum quorundam superfluis perniciosisque adjectamentis repurgata est. Novane facies est, quæ lota est nuperrimè? nova vestis, quæ resarcitur? nova, quæ reparatur, domus? Erubescite, si quis pudor, qui ista nobis tam petulanter insipienterque suggeritis.

Agite jam, Fratres; nos Divinâ virtute reformati sumus: nè committamus, ut, mutuis interim dissidiis, deformemur. Illud illud est, quod nos planè mutilat et enervat, quodque hostium nos exponit insulturis triumphisque.

But, if they shall still obstinately cast off all hope of Unity; and, being set on fire with the hatred of peace, shall go on to delight themselves only, in the alarum of their Sacred Trumpet, as they call it; why should not we, religiously and entirely, keep peace among ourselves? I speak to all the sons of the purer Church, wheresoever dispersed.

We profess this Church of ours by God's grace reformed: reformed, I say; not new made, as some emulous spirits spitefully slander us. For me *, *I am ready to sink to the very ground* †, when I hear that hedge-row reproach, "Where was your Religion before Luther? Where was your Church?" Hear, O ye Ignorant; hear, O ye Envious Cavillers: we desired the reformation of an old religion, not the formation of a new. The Church accordingly was reformed, not new wrought. It remains, therefore, the same Church it was before; but only purged from some superfluous and pernicious additaments of error. Is it a new face, that was lately washed? a new garment, that is but mended? a new house, that is repaired? Blush, if ye have any shame, who thus ignorantly and maliciously cast this in our teeth.

Go to now, my Brethren; we are by God's grace reformed: let us take heed, lest we be deformed again, by mutual dissensions. This is that, which weakens and lames us, and which lays us open to the insulting triumphs of our adversaries.

* "To use the words of Xenophon," is added in the original. EDITOR.

† "In shame," are part of the words of Xenophon, not noticed by the Translator. EDITOR.

Quanquam, ne nimiùm cessisse videamur probrosæ maledicentiæ, non tanta sunt litigia nostra, quanta vel cupiunt adversarii vel vociferantur.

Certè, quicquid est quod nos hucusque cruciat discordiarum, non aliis, quàm iis ipsis, qui nobis ista exprobant, germanis hostibus, acceptum referri debet: nam, si illi dextram opportunè porrexissent; communemque operam reformandæ, quod tum factum oportuit, Ecclesiæ contulissent; placidè cessissent omnia: nullæ hîc lites fuissent, nullæ simultates, nulla partium studia: Detrectarunt illi obstinatè; effeceruntque, suâ et supinitate et pervicaciâ, ut hoc, quantum est, pensi in paucos quosdam imbelles, pusillosque, ac tantæ provinciæ impares, conjiceretur. Fieri igitur aliter non potuit, quin ut singularium hominum, parùm sibi collatæ, sententiæ, in tanto negotio, aliquantulum à se discreparent. Gratias verò tibi, Summe Deus, Pacis Auctor, qui Spiritu tuo humanam intemperiem compescere dignatus es, ne in atrociora jurgia litesque graviores motæ, discordium mentes ebullirent.

Quantula verò sunt hæc demum dissidia, et creperi certamina belli, quæ tantopere clamitant adversarii?

Nempe, fingunt illi sibi sectarum nomina, ne non satis sit: et, ubi tantillam in autorculi cujuspiam chartis opinionis discrepantiam animadvertunt, Novum illico Schisma reboant. Sectam Novam. Quis hic livor! Quæ serendi odii lubido! Si sic olim factum fuis-

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Yet, lest we should seem to give too much way to a spiteful slander, these jars of ours are not so great, as our enemies either desire or clamour.

Certainly, what discords soever hitherto have troubled us, we are beholding to none other for them, but to these our kind enemies, who upbraid us with them: for, if they had but reached forth unto us a helping hand in due time; and jointly conferred their endeavours, which then behoved them, for the reforming of the Church; all had run squarely on: there had been no jars, no grudgings, no parts' taking: But they stiffly refused; and, by their frowardness and pertinacy, caused this, so weighty a task, to be cast upon some few; and those both weak, unable, and altogether unfit for such a charge. It could not therefore be otherwise, but that the opinions of some single men, not conferred together, in such a business, must needs somewhat differ. But, thanks be to thee, O Blessed God, the Author of Peace, that hast vouchsafed by thy Spirit so to bridle the distemperate affections of men, that their busy spirits being stirred up, have not boiled forth into more fearful divisions.

But what are these so great dissensions, and blows of bloody war, which our adversaries so cry out upon?

Forsooth, rather than want, they can fain names of sects to themselves; and, where they can find the least difference in the paper of any obscure author of ours, presently they cry out, New Schisms, New Sects. What malice is this! What eager desire of

set, non tam exiguis pellibus arctata fuissent Augustini, Epiphanii, Philastrii volumina: tot certè fuissent schismata, quot unquam a noto Evangelio Ecclesiæ doctores extiterunt.

Mittamus numerum, de pondere videamus. Obstrepant quantum volunt Malevoli, inter hos, non de solidis Christianæ Fidei membris, sed de cute, lis est: inter illos, non de cute quidem, sed de veste; at neque de veste ipsâ, sed de fimbriis. Dogmata sunt quædam scholastica, classis medioxumæ, Corollaria Theologica, de quibus dissentimus, aut Ritus fortè Externi: Fidei Christianæ Principia non sunt.

Sed et ejusmodi sunt hæ controversiæ, quæ, ubi semel deferbuerit, sive zeli sive iracundiæ, æstus, seque mutuè probè intellexit pars utraque, facilè possunt reconciliationem admittere.

Neque minùs profectò ab ipsis inter se Pontificiis dimicatum est. Magis tegunt illi suas inimicitias; non exercent minùs. Magis sapiunt; non magis concordant. Nec quod est, ausim dicere, religionis caput, in quo unà et nobis dissonent, et consonent omnes sibi.

Neque denique, graviùs istic inter nos disconvenit, quàm olim, inter sanctissimos Ecclesiæ Patres; quorum, tamen, lites non tanto posterorum clamore excipi ubique solent. Mitto privata tantorum virorum ἀνιλαιοδορήματα, plena insuavis cujusdam, et penè dixissem

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multiplying quarrels! If it had been so of old, so small hides had not served to contain the volumes of Augustin, Epiphanius, Philastrius: there had not been fewer sects, than teachers, since the publishing of the Gospel.

But let us pass over the number, and come to the weight. Let the Malicious prattle what they will, with some of ours, the controversy is not about any solid limbs of Christian Faith, but only of the very skin: with some others, not about the skin, but the garment rather; not about the garment itself neither, but of the very hem. There are certain scholastical opinions, of a middle rank, mere Theological Corollaries, or perhaps some Outward Ceremonies, wherein we dissent: Principles of Christian Religion there are not.

And withal these controversies are but such, as that, when the heat, whether of zeal or anger, shall abate, and either part shall well understand each other, they will easily admit of a reconciliation.

Neither have these very Romanists lesser quarrels amongst themselves. They can more hide their enmities; not exercise them less. If they be more wise; they are not more accordant. Neither is there, I dare say, any head of Religion, wherein they do at once differ from us, and agree all with one another.

Finally, our differences are no greater, than were those of old, among the holy Fathers of the Church; whose quarrels, notwithstanding, are not so odiously blazoned by posterity. I let pass the *private scoldings* of the Antients, not without some unpleasing, I

indecoræ, acrimoniæ. Malo ponere vobis ante oculos, boni ominis causâ, publicas illas Patrum Ecclesiarumque ἀνθιρρήσεις, quæ in gratam deinceps concordiam desierunt. In Synodo Ephesinâ quantæ lites exortæ, inter Cyrillum Alexandrinum et Joannem Antiochenum! Utrique pastorum subjectæ Ecclesiæ non verentur anathematis sibi mutuò ἀντιβροντᾶν. Exinde in messem Joannis falcem suam parùm fœliciter immisit Theodoretus: in quem, Euoptio instigante, graviter invehitur Cyrillus. Apollinarismi incusat Cyrillum Theodoretus: Theodoretus Cyrillum Nestorianismi: exarsit subinde hic furor, Orbemque ferè Christianum traxit in partes; ita ut, postmodò, Chalcedonensem Synodum ingredi volenti Theodoreto, reclamârint Egyptii aliique Reverendi Episcopi, "Cyrillum ejicimus, si Theodoretum acceperimus: Canones istum ejiciant: hunc Deus aversatus est." Idemque demum Actione octavâ factitatum; Episcopis palam vociferantibus "Hæreticus est, Nestorianus est: Hæreticum mitte foras." Re tamen plenè cognitâ, compertoque denique ipsum et Symbolis Orthodoxis et Leonis Epistolis libenter subscripsisse, unanimiter acclamatum à Synodo, "Theodoretus dignus est Sede Ecclesiæ: Orthodoxum Ecclesia Pastorem recipiat."

Immortalitate dignum est illud, quod de sanctissimo Athanasio memoravit Gregorius Nazianzenus. Romani Orientalibus Sabellii errorem sequi visi sunt, negando tres Hypostases: Orientales Ro-

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had almost said misbeseeming, tartness. I would rather set before your eyes, for good luck sake, those *public altercations* of the Churches and Fathers, which afterward shut up in a blessed concord. What quarrels arose at the Council of Ephesus, between Cyril of Alexandria and John of Antioch! The Churches under both stuck not to *counter-thunder* anathemas one against another. Thereupon Theodoret thrust in his sickle into this harvest: against whom Cyrillus, by Evoptius' instigation, makes as strong opposition. Theodoret accuseth Cyril of Apolinarism: Cyril accuses Theodoret of Nestorianism: the flame of their rage brake out more and more, and almost drew the Christian World to parties; so that, afterwards, when Theodoret would have entered the Council of Chalcedon, the Egyptian and other Reverend Bishops cried out, "We must cast out Cyril, if we take in Theodoret: the very Canons cast him forth: God abhors him." The like was done afterwards in the eighth Action; the Bishops openly proclaiming, "He is a Heretic, a Nestorian: away with the Heretic." But when the matter was well scanned, and it was found that he willingly subscribed to the Orthodox Creeds and the Epistle of Leo, the whole Synod with one accord cried out, "Theodoret is well worthy of a See in the Church: let the Church receive her Orthodox Pastor."

It is worthy of immortality, that which Gregory Nazianzen recordeth of holy Athanasius. The Romans seemed to the Eastern Churches to follow the heresies of Sabellius, in denying of three

manis Arium sapere visi sunt, negando tres Personas: fervet lis: accedit magnus ille animarum dispensator; et, utrâque parte leniter benignèque accitâ, ita negotium transigit, ut, nominum usum concedens, rebus eos constringeret; lumenque profert, quo se mutuò contuerentur: nec mora: conscii suæ demum orthodoxias, ruunt illico in mutuos amplexus. Neque aliter profectò, uti piè crediderim, cederet nobis fratribus, si quis è cœlo dextras jungeret Athanasius.

O, si clausis semel belli intestini ac nefandi portis: Reformatarum Ecclesiarum Nutricii Principes, auctoritate suâ, Synodum indici juberent, quantum fieri potest, Generalem; in quâ, liberè modestèque, sententiam suam dicerent pars utraque litigantium, statuerenturque communes quidam termini, in quibus utraque tutò posset absque omni sui præjudicio acquiescere! Quàm facilè, fœliciterque, sopirentur hæ tam funestæ lites! Precemur nos hæc, mei Fratres; precemur devotissimè.

Animosque, interea, ad pacem unitatemque placidè flectamus. Sit inter nos, quod Augustino Hieronymus, pura germanitas. Neque sinamus nos, leviculis quibusque opinionum minutiis, distrahi ac divelli. Obliviscamur fuisse unquam in rerum naturâ, quantum ad sectæ quidem ullius denotationem, Lutherum, Philippum, Zuinglium, Calvinum, Arminium, aut si quod mortale no-

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Hypostases: the Eastern likewise seemed to the Romans, to favour too much of Arius, in denying three Persons: the quarrel grew hot: then came that great dispenser of souls; and, having meekly and mildly called forth both sides before him, he so handled the business, that, granting them the free use of their terms, he tied them close to the matter; and shewed them a light, whereby they might behold one another: upon this, without more adò, finding themselves both in the right, they fall to mutual embracements. Neither would it speed otherwise with us brethren, as I do verily believe, if some Athanasius from heaven would but join our hands together.

Oh, if once the gates of intestine and horrid wars were shut up: and the Religious Princes, which are the Nursing Fathers of the Reformed Churches, would command, by virtue of their authority, a Synod to the assembled, as General as it might; wherein both parts, freely and modestly, might lay forth their opinions, and such common terms might be agreed upon, as wherein both parts might freely rest without prejudice to either! How easily then, how happily, might these grievous stirs be quietly pacified! Let us pray for this, my Brethren; let us pray devoutly.

In the mean while, let us all sweetly incline our hearts to peace and unity. Let there be amongst us, as St. Augustin to Jerome, pure brotherhood. Neither let us suffer ourselves, upon every slight quirk of opinion, to be distracted or torn asunder. Let us forget that there were ever any such, in respect of the devotion of a sect, as Luther, Melancthon, Calvin, Zuinglius, Arminius, or if

men; quid enim nobis cum homine negotii est? Unum spiremus unum ardeamus, Jesum Christum.

Pleiades sumus Theologi, ut ingenuosè Gregorius: unà micemus omnes, etsi non sine aliquo loci intervallo. Malo Punico grana plurima sunt sub uno cortice; nôstis mysterium: nos Mala Punica jungamus tintinnabulis: sonori simus, sed et concordes. Opera, ministeria, dona nostra universa, uno Deo Patri, Filio, Spiritui Sancto; uni Capiti, Christo; uni Corpori, Ecclesiæ, corde uno æternùm voveamus: ut, uno tincti Baptismate, uno empti Pretio, unam Fidem professi, Unitatem Spiritûs retinentes in Vinculo Pacis, uno eodemque Cœlo tandem fœlicissimè perfruamur, per Jesum Christum Dominum nostrum: Cui, cum Patre, ac Spiritu, sit omnis honor et gloria, in sæcula sæculorum. Amen.

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any other mortal name; for what have we to do with man? Let us breathe nothing, let us affect nothing, but Jesus Christ.

We Divines are Pleiades, as Gregory saith wittily: let us therefore shine still together, though not without some difference of place. In a pomegranate are many grains under one rind: you know the mystery: let us join these pomegranates to our bells: let us be loud, but consorted. Let us devote for ever, with one heart, all our operations, ministries, gifts, to one God, the Father, Son, and Holy Ghost; to one Head, Christ; one Body, the Church: that, being washed with one Baptism, ransomed with one Price, professing one Faith, and holding the Unity of the Spirit in the Bond of Peace, we may at last happily enjoy one and the same Heaven, through Jesus Christ our Lord: To whom, with the Father, and the Holy Spirit, be ascribed all honour and glory, for evermore. Amen.

SERMON XI.

THE BEST BARGAIN:

A SERMON; PREACHED TO THE COURT AT THEOBALD'S, ON SUNDAY, SEPTEMBER 21, 1623.

TO THE RIGHT HONOURABLE

WILLIAM, EARL OF PEMBROKE,

LORD HIGH CHAMBERLAIN; CHANCELLOR OF THE UNIVERSITY OF OXFORD; ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

RIGHT HONOURABLE;

LET it please you to receive from the press, what you vouchsafed to require from my pen: unworthy, I confess, either of the public light, or the beams of your Honour's judicious eyes; yet such as, besides the motive of common importunity, I easily apprehended, might be not a little useful for the times; which, if ever, require quickening. Neither is it to no purpose, that the world should see in what stile we speak to the Court, not without acceptation. This, and whatever service I may be capable of, are justly devoted to your Lordship; whom all good hearts follow with true honour, as the great Patron of Learning, the sincere Friend of Religion, and rich Purchaser of Truth. The God of Heaven add to the number of such Peers, and to the measure of your Lordship's graces and happiness.

Your Honour's,

In all humble and faithful observance,

JOSEPH HALL.

PROVERBS xxiii. 23.

Buy the Truth, and sell it not.

THE subject of my Text, is a BARGAIN and SALE; a Bargain enjoined, a Sale forbidden: and the subject of both bargain and sale, is Truth; a Bargain able to make us all rich, a Sale able to make any of us miserable. *Buy the Truth, and sell it not.* A sentence of short sound, but large extent. The words are but seven sylla-

bles; an easy load for our memories: the matter is a world of work; a long task for our lives.

And first, let me call you to this Mart, which holds both now and ever. If ye love yourselves, be ye customers at this shop of heaven: *Buy the Truth.*

I. In every BARGAIN there is *merx* and *mercatura;* the Commodity, and the Match.

1. The COMMODITY to be bought is the Truth; the match made for this commodity, is Buying: *Buy the Truth.*

An ill Judge may put a good interrogatory: yet it was a question too good for the mouth of a Pilate, *What is Truth?* The Schools have wearied themselves in the solution. To what purpose should I read a Metaphysical Lecture to Courtiers?

Truth is as Time, one in all: yet, as Time, though but one, is distinguished into past, present, future, and every thing hath a time of its own; so is Truth variously distinguished, according to the subjects wherein it is. This is Anselm's, cited by Aquinas.

I would rather say, Truth is as Light; (*Send forth thy Truth, and thy Light,* saith the Psalmist;) which, though but one in all, yet there is one light of the sun, another of the moon, another of the stars, another of this lower air. There is an essential and causal truth in the Divine understanding, which the Schools call *Primo-primam.* This will not be sold, cannot be bought: God will not part with it, the world is not worth it. This truth is as the light in the body of the sun. There is an intrinsical or formal truth in things truly existing: for, Being and True are convertible; and St. Austin rightly defines, *Verum est illud, quod est.* All this created truth in things, is derived, exemplarily and causally, from that increated truth of God. This the Schools call *Secundo-primam;* and it is as the light of the sun-beams, cast upon the moon and stars. There is an extrinsecal or secondary truth of propositions, following upon and conformable to the truth of the things expressed: thus, *verum* is no other than *esse declarativum,* as Hilary. And this truth, being the thing itself subjectively, in words expressively, in the mind of man terminatively, presupposeth a double conformity or adequation; both of the understanding to the matter conceived, and of the words to the understanding; so as truth is, when we speak as we think, and think as it is. And this truth is as the light diffused from those heavenly bodies, to the region of this lower air.

This is the *truth* we are called to *buy.* But this derivative and relative truth, whether in the mind or in the mouth, hath much multiplicity, according to the matter either conceived or uttered. There is a theological truth; there is a natural; there is a moral; there is a civil: all these must be dear bought; but the best at the highest rate, which is Theological or Divine; whether in the principles, or necessary conclusions. The Principles of Divine Truth are *Scriptura Veritatis;* Dan. x. 21: *The Law of Truth;* Mal. ii. 6: *The Word of Truth;* 2 Cor. vi. 7. The necessary Conclusions are they, which, upon irrefragable inferences, are deduced

from those holy grounds. Shortly then, every parcel of Divine Truth, whether laid down in Scripture or drawn necessarily from Scripture, is this *mercimonium sacrum*, which we are bidden to Buy; *Buy the Truth.*

2. This is the Commodity: the MATCH is, *Buy;* that is, Beat the price, and pay it.

Buy it: of Whom? for What?

(1.) Of whom, but of the Owner, of the Maker? The Owner: it is *Veritas Domini, God's Truth;* Psalm cxvii. 2. His stile is the *Lord God of Truth*; Psalm xxxi. 5. The Maker: *The works of his hands are truth and judgments;* Psalm cxi. 7. And if any usurping spirit of error shall have made a free-booty of truth, and shall withhold it in unrighteousness, we must redeem it out of his hands with the highest ransom.

(2.) What is the Price? That is the main thing in buying; for buying is no other than *pactio pretii.* Elsewhere God proclaims; *Ho, every one that thirsteth, come, buy wine and milk without money, and without price;* Isaiah lv. 1: this is a donation, in form of sale: but, here must be a price in the hand: God will give mercy, and not sell it; he will sell truth, and not give it.

For what will he sell it?

First, for Labour. The Heathen Poet could say, his gods sold learning for sweat; the original word here used is קנה, *compara, get it* any way, either *labore* or *pretio;* yea, *labore* and *pretio.* This great foreman of God's shop tells us we cannot have it under, Prov. ii. 4, We must *seek for her as silver,* and *search for her as for hid treasures.* The vein of truth lies low: it must be digged and delved for, to the very centre. If truth could be bought with ease and pleasure, many a lazy Christian would bid fair for it; who now resolve rather upon want, than toil. The slothful worldling will rather take up a falsehood for truth, than beat his brain to discern truth from falsehood. An error of free-cost is better than a high-rated verity. Labour for truth is turned over for the task of Churchmen. No life savours to these phlegmatic spirits, but that of the lilies; *Neque laborant, neque nent; They neither labour, nor spin.* This dull resolution is unworthy of a Christian; yea, of a reasonable soul: and, if we should take up no other for the body, we should be fed with hunger, and clothed with nakedness; the earth should be our feather-bed, and the sky our canopy; we should abound with want, live savagely, and die miserably. It was the just canon of the Apostle, *He, that labours not, let him not eat.* Certainly, he can never eat of the heavenly Manna of Truth, that will not step forth to gather it. Hear this, ye Delicate Courtiers, that would hear a sermon, if ye could rise out of your beds; that would lend God an hour, if ye could spare it from your pleasures. The God of Heaven scorns to have his precious Truth so basely undervalued. If ye bid God less than Labour for Truth, I can give you no comfort, but that ye may go to hell with ease.

The markets of Truth, as of all other commodities, vary. It is the rule of casuits; *Justitia pretii non consistit in individuo:* "The

justice of price doth not pitch ever upon a point." Sometimes, the price of Truth hath risen; it would not be bought but for Danger: sometimes, not under Loss, not under Disgrace, not under Imprisonment, not under Exile: sometimes yet dearer, not under Pain: yea, sometimes it hath not gone for less than Blood. It did cost Elijah, danger; Micaiah, disgrace; Jeremiah, imprisonment; the Disciples, loss; John and Athanasius, exile; the holy Confessors, pain; the holy Martyrs, death. Even the highest of these is *pretium legitimum*, if God call for it, however nature may tax it as rigorous; yea, such as the frank hearts of faithful Christians have bidden, at the first word, for Truth: *What do ye, weeping, and breaking my heart; for I am ready, not to be bound only, but to die for the name of the Lord Jesus*, saith St. Paul; Acts, xxi. 13. *Skin for skin, yea all that a man hath will he give for his life*, saith Satan: but skin, and life, and all, must a man give for Truth, and not think it a hard pennyworth. *Neither count I my life dear unto me, that I may finish my course with joy;* saith the Chosen Vessel, to his Ephesians. O the heroical spirits of our blessed forefathers, that stuck not to give their dearest heart-blood for but some Corollaries of Sacred Truth; whose burning zeal to Truth consumed them before those fires of Martyrdom, and sent up their pure and glorious souls, like Manoah's angel, to heaven, in the flame! Blessed be God, blessed be his Anointed, under whose gracious sceptre we have enjoyed days as much more happy than theirs, as their hearts were more fervent than ours. We may now buy Truth at a better hand. Stake but our labour, we carry it with thanks. I fear there want not those, that would be glad to mar the market. It can be only known to heaven, what treacheries the malice of hell may be a brewing. Had but that powder once taken, nothing had been abated of the highest price of our predecessors: we had paid for every dram of truth, as many ounces of blood, as ever it cost the frankest Martyr. Should the Devil have been suffered to do his worst, we might not have grudged at this price of truth. *Non est delicata in Deum, et secura confessio; qui in me credit, debet suum sanguinem fundere;* saith Jerome: "Christian profession is no secure or delicate matter; he, that believes, must be no niggard of his blood."

But why thus dear? Not without good reason. Monopolies use to enhance the price. Ye can buy truth at no shop but one; *In cælo præparata est veritas tua;* Psalm lxxxix. 2: *Thy truth is prepared in heaven.* And it is a just rule of law, *Quisque in rebus suis est moderator et arbiter;* "Every man may rate his own." Neither is this only the sole commodity of God; but, besides, dear to the owner: *Dilexisti Veritatem, Thou hast loved the Truth*, saith the Psalmist. And it is a true rule in the cases of commerce, *Affectus æstimari potest*, "Our love may be valued in the price." Yea, O God, thy love to truth cannot be valued. It is thyself. Thou, that art Truth itself hast said so; *I am the Way, the Truth, and the Life.* We cannot therefore know how much thou lovest thy truth, because, as thyself is infinite, so is thy love to thyself. What should

we hunt for comparisons? If all the earth were gold, what were it, when even very heaven itself is trash to thee in respect of truth? No marvel if thou set it at a high rate. It is not more precious to thee, than beneficial to us. It frees us; John viii. 32: it renews us; James i. 18: it confirms us; Prov. xii. 19: it sanctifies us; John xvii. 17: it defends us; Psalm xci. 4: shortly, it doth all for us that God doth; for God works by his Almighty Word, and his *Word is Truth;* John xvii. 17. Therefore, *Buy the Truth.*

And, if Truth be thus precious, thus beneficial; how comes it to pass, that it is neglected, contemned? Some pass by it; and do not so much as cheapen it: others cheapen it; but bid nothing: others bid something; but under-foot: others bid well: but stake it not: others, lastly, stake down; but revoke it. The first, that pass by and cheapen it not, are careless unbelievers: the next, that cheapen it, and bid nothing, are formal Christians: the third, that bid something but not enough, are worldly semi-Christians: the fourth, that bid well and stake it not, are glorious hypocrites: the last, that stake down and revoke it, are damnable apostates. Take all these out of the society of men; and how many customers hath God, that care to buy the Truth? If truth were some rich chattel; it would be bought: if truth were some goodly lordship, or the reversion of some good office; it would be bought: if truth were some benefice, or spiritual promotion (Oh times!) it would be bought: yea, how dear are we content to pay for our filthy lusts! we will needs purchase them, too oft, with shame, beggary, disease, damnation: only the Saving Truth of God will not off hand. What is the reason of this?

First of all; it is but bare, simple, plain, honest, homely Truth, without welt, without guard. It will abide none but native colours. It scorneth to woo favour with farding, and licking, and counterfeisance. It hates either bought or borrowed beauty; and therefore, like some native face among the painted, looks coarse and rusty. There are two shops, that get away all the custom from Truth; the shop of Vanity, the shop of Error: the one sells knacks and gewgaws; the other, false wares, and adulterate: both of their commodities are so gilded, and gaudy, and glittering, that all fools throng thither, and complain to want elbow-room, and strive who shall be first served; whereas, the secret work of artless and unpolished truth can win no eye to view it, no tongue to ask so much, as, "What will it cost me?" *O ye sons of men, how long will ye love vanity, and seek after lies?*

Secondly; though Truth in itself be always excellent, yet the issue of it is not seldom distasteful; *Veritas odium: There is one Micaiah whom I hate; Am I become your enemy, because I tell you the truth?* And this is the cause that Friar Menot alleges, why truth in his time was so unwelcome to the Court. But if Truth be the Mother of Hatred, she is the Daughter of Time; and Truth hath learned this of Time, to devour her own brood; so that, in Time, Truth shall consume Hatred, and, at last, a galling Truth shall have more thanks, than a smoothing supparisitation. In the mean

time, *Veritas nihil erubescit præterquam abscondi:* "Truth blusheth at nothing but secrecy;" as Tertullian.

However then, fond or false hearts value the Truth, let us, that should be wise Christians, esteem it as the pearl hid in the field, which the man sold all that ever he had to purchase. Would it not set any heart on fire with a holy anger, to see what the enemies of truth bid and give for falsehood, for faction? Their liberty, their country, the life of their sovereign, the eternal state of their souls, hath not seemed too dear to cast away upon an ill bargain of misreligion; and shall not we bid so much as our zealous well-wishes, our effectual endeavours, our careful observances, for the undoubted Truth of our Maker and Redeemer? What shall I say to the miserable and stupid carelessness of these thriftless and godless times; wherein every thing is appraised, every thing is bought, save that which is most precious, most beneficial, Truth?

Ye Great Ones are made for precedents to the inferior world. Your example is able to bring either good or evil into fashion. For God's sake, for your souls' sake, whatever transactions ye make for the world, lay your plots for the blessed purchase of Truth. Oh, let not your fickle honours, your unsatisfying pleasures, your worthless profits, yea your momentary lives, seem dear to you, in comparison of Heavenly Truth. It is no shame, in other parts, for great Peers to be Merchants; *Mercatores tui erant Principes,* saith the angel concerning Babylon, Rev. xviii. 23. *Thy Merchants were the Princes of the earth.* And why should not ye Great Ones be the Merchants of Truth? Blessed be the God of Truth, ye are so. It is no proud word to say, that no Court under heaven hath so rich a stock of truth, as this of Great Britain: yet, let me tell you, the very Angels knew not so much, but they desired to know more; Eph. iii. 10. And if ye had already that vespertine knowledge of the Saints, which ye shall once have in heaven; yet know, that this Bargain stands not more in the Judgment, than in the Affections. Whatever our speculations may be, if our hearts be not set upon Truth, we may be brokers, we are not merchants; brokers for others, not merchants for ourselves. As our Saviour then, when he bids us sell all, forsake all, holds it done, when, in preparation of mind, we are ready to abdicate all for his Name, though we do it not; so doth God hold us to buy Truth, when we bestow our best thoughts, our dearest well-wishes upon it, though we have it already. Oh, stir up your languishing zeal, ye Noble Courtiers: rouse up your drooping love to Divine Truth: give your hearts to it; ye cannot but give all for it. And, if you do not find the sweet gain of this bargain, in this lower region of error and confusion, ye shall once find it in those eternal and empyreal habitations of truth, where the God of Truth shall make up the truth of his promises, with the everlasting truth of his glorious performances; where Mercy and Truth shall so meet, and embrace one another, that both of them shall embrace the faithful soul, for ever and ever.

II. This for the Bargain of Truth. The forbidden SALE followeth; *Sell it not.*

Commonly, what we buy, we may sell. Alexander, not the great, but the good, sold Mitres, Keys, Altars: the verse gives the reason; *Emerat ille priùs;* "He bought them." So St. Austin of Simon Magus; *Volebat emere Spiritum Sanctum, quia vendere volebat Spiritum Sanctum*; "He would buy the Holy Ghost, because he meant to sell it." Give me a man, that buys a Seat of Judicature; I dare not trust him for not selling of Justice: He, that sits in the chair of Simony, will not give Orders, will not stick to sell souls. Some things we may buy to sell; as Joseph did the Egyptian corn.* Some things we must sell, if we buy; as an Israelite's inheritance, Lev. xxv. But here we are charged to buy, what it is a sin to sell; *Buy the Truth, and sell it not.*

There is many a good thing ill sold. Esau sells his birthright, for pottage: Hanun and Shechem sell their country, for love: Dalilah sells her lover, for a bribe: the Patriarchs sell their brother, for twenty silver rings: Haman sells the Jews, for nought: the Gentiles sell the Jewish girls, for wine; Joel iii. 3: Israel sells the righteous for silver, and the poor for shoes; Amos ii. 6: their Judges sell sins or innocency, for rewards; Isaiah v. 23: Ahab sells himself to wickedness: Judas sells his Master: Demas sells the Truth. All these make an ill market. And, in all, it is a sure rule, the better the commodity is, the more pernicious is the sale.

The indefiniteness of the charge implies a generality. Buy it, at any price: at no price, sell it. It is the favour of God, that it may be bought for any rate: it is the justice of God, that upon any rate it should not be sold.

As buying and selling are opposites in relation; so that, for which we must not sell truth, is opposite to that, for which we may buy it. We must buy it with labour; therefore we may not sell it for ease: if need be, we must buy it with loss; therefore we may not sell it for gain: we must buy it with disgrace; we may not sell it for honour: we must buy it with exile or imprisonment; we may not sell it for liberty: we must buy it with pain; we may not sell it for pleasure: we must buy it with death; we may not sell it for life. Not for any, not for all of these, may we sell Truth. This were *damnosa mercatio*; as Chrysostom. In every Bargain and Sale there must be a proportion: now ease, gain, honour, liberty, pleasure, life, yea worlds of all these, are no way countervailable to Truth; *For, what shall it profit a man, to win the whole world, and lose his own soul?* Mat. xvi. 26. And he cannot sell Truth, but his soul is lost.

And if any thing in the world may seem a due price of Truth, it is Peace. O sweet and dear name of Peace, the good news of angels, the joy of good men! who can but affect thee, who can but magnify thee? The God of Heaven, before whom I stand, from whom I speak, knows how oft, how deeply, I have mourned for the divisions of his Church; how earnestly I have set my hand on work upon such poor thoughts of re-union, as my meanness could

reach: but, when all is done, I still found we may not offer to sell Truth for peace.

It is true, that there be some scholastical and immaterial truths, the infinite subdivisions whereof have rather troubled than informed Christendom, which, for the purchase of peace, might be kept in; and returned into such safe generalities, as minds not unreasonable might rest in: but sold out, they may not be. If some truths may be contracted into a narrower room, none may be contracted for: *Qui divinis innutriti sunt eloquiis*, as that Father said, "Those that are trained up in divine truths," may not change a syllable for a word.

Tene quod habes, "Hold that thou hast," is a good rule in all things; which, if in temporalities it were well observed, we should not have so many gallants squander away their inheritances to live, camelion-like, upon the air of favour. But, however this be too well observed in these earthly things by frugal hands, which take as if they were quick, hold as if they were dead; yet, in spiritual graces, it can never be observed enough. We get Truth, we buy it, as Jacob did his birthright, to keep, to enjoy, not to sell again. If therefore the world, if Satan, shall offer to grease us in the fist for Truth, let us answer him, as Simon Peter did Simon the Sorcerer, *Thy money perish with thee, because thou hast thought the Truth of God may be purchased with money.*

What shall we say then to those pedling petty-chapmen, which we meet withal in every market, that will be bartering away the Truth of God for trifles? Surely the form of our spiritual market is contrary to the civil: in our civil markets, there are more buyers than sellers; there would be but poor takings, if many did not buy of one: but in the spiritual, there are more sellers of truth than buyers.

Many a one sells that he never had, that he should have had, the Truth of God. Here, one chops away the Truth, for fear or ambition; there, another lets it go, for the old shoes of a Gibeonitish pretence of antiquity: here, one parts with it, for a painted, gilded hobby-horse of an outwardly pompous magnificence of the Church; there, another, for the baubles of childish superstition: one, for the fancy of hope; another, for the breath of a colloguing impostor. Amongst them all, *Diminutæ sunt veritates à filiis hominum;* Psalm xii. 1. *Truth is failed from the children of men:* yea, as Isaiah complained in his time, *Corruit in plateâ veritas;* Isaiah lix. 14: *Truth is fallen in the streets.* What a shame it is to see, that, in the clear and glorious sunshine of the Gospel, under the pious government of the true Defender of the Faith, there should not want some souls, that should truck for the Truth of God, as if it were some Cheapside, or some Smithfield commodity! *Commutaverunt Veritatem Dei; They have changed the Truth of God into a lie;* Rom. i. 25. and all their care is, that they may be deceived good cheap. Whose heart cannot bleed, to see so many well rigged and hopeful barks of our young gentry, laden with the

most precious merchandizes of nature and grace, haled in every day to these deceitful ports of error; the owners partly cheated, partly robbed of truth; despoiled of their rich freight; and, at last, turned overboard into a sea of desperation? *O foolish Galatians, who hath bewitched you, that ye should not obey, that ye should not hold fast the Truth?*

Where shall I lay the fault of this miscarriage? Methinks I could ask the Disciples' question, *Nunquid ego, Domine, Is it we, Lord?* Are there of us, that preach ourselves, and not Christ? Are there, that preach Christ, and live him not? *Woe to the world, because of offences! It must needs be, that offences should come; but woe to the man by whom the offence cometh!* God forbid, that we should be so bad, that the Seven Hills should not justify us. But, whatever we be, the Truth is still and ever itself; neither the better for our innocence, nor worse for our guilt. If men be faulty, what hath Truth offended? Except the Sacred Word of the Ever Living God can misguide you, we have set you right. We are but dust and ashes; yet, O God, give us, thine humble vassals, leave, in an awful confidence, so far to contest with thee, the Lord of Heaven and Earth, as to say, *If we be deceived, thou hast deceived us.* It is thou, that hast spoken by us to thy people. *Let God be true, and every man a liar. Whither should we go from thee? Thou hast the words of eternal life.*

Dear Christians, our forefathers transmitted to us the entire inheritance of the glorious Gospel of Jesus Christ, repurchased by the blood of their martyrdom: Oh, let not our ill husbandry impair it. Let not posterity once say, they might have been happy, but for the unthriftiness of us, their progenitors. Let it not be said, that the coldness of us, the teachers and professors of Truth, hath dealt with religion as Rehoboam did with his shields, which he found of gold, but left of brass.

If Truth had no friends, we should plead for it: but now, that we have before our eyes so powerful an Ὑπερασπιστής, "Defender" of Christian Faith, that with his very pen hath so laid error upon the back, that all the world cannot raise it; what a shame were it, to be wanting to him, to Truth, to ourselves?

But, perhaps, now I know some of your thoughts. You would buy Truth, ye think, you would hold it, if ye could be sure to know it. There are many slips amongst the true coin. Either of the mothers pleaded the living child to be hers, with equal protestations, oaths, tears. True, yet a Solomon's sword can divide truth from falsehood: and there is a test, and fire, that can discern true metals from adulterate. In spite of all counterfeiting, there are certain infallible marks, to know truth from error. Take but a few of many: whether in the Originals, in the Natures, in the Ends of both.

In the first: truth is divine, error is human: what is grounded upon the divine word must needs be irrefragably true; that, which upon human traditions, either must or may be erroneous.

In the second: truth is one, conformed ever to itself; ἀλήθεια

συνεληθεύει, as one said: *Omne verum omni vero consoniat*, "All truth accords with every truth;" as Gerson. And, as it is pure, so peaceable: error is full of dissonance, of cruelty. No particulars of ours dissent from the written verity of God. We teach no man to equivocate. Our practice is not bloody with treasons and massacres.

In the third: truth, as it came from God, so is referred to him; neither hath any other end than the glory of the God of Truth: error hath ever some self-respects; either αἰσχροκερδίαν, or κενοδοξίαν, *filthy lucre*, or *vain-glory*; profit, or pride. We do not prank up nature. We aim not, either to fill the coffers, or feed the ambition of men. Let your wisdoms apply and infer.

And now, if ye can, shut your eyes, that you should not see the Truth; and, if ye care not for your souls, when ye see it, sell it. Let no false tongue persuade you there is no danger in this sale. How charitably soever we think of poor blinded souls, that live in the forced and invincible darkness of error, certainly Apostacy is deadly. However those speed, that are robbed of Truth, you cannot sell Truth; and be saved. Have mercy therefore on your own souls, for their sakes; for the sake of him, that bought them, with the dear ransom of his precious blood: and, as God hath blessed you with the invaluable treasure of Truth, so hoard it up in your hearts, and manage it in your lives. Oh, let us be *gens justa custodiens veritatem*; Isaiah xxvi. 2: *a just nation keeping fast the Truth*: so, while ye keep the Truth, the Truth shall keep you, both in Life, in Death, in Judgment; in life, unto death; in death and judgment, unto the consummation of that endless and incomprehensible glory, which the God of Truth hath prepared for them that overcome.

To the happy possession whereof, he, that hath ordained, in his good time as mercifully bring us; and that, for the sake of the Son of his Love, Jesus Christ the Righteous; To whom with thee, O Father, and thy Blessed Spirit, One Infinite God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XII.

THE GLORY OF THE LATTER HOUSE:

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY RESTORED AND REEDIFIED CHAPEL, OF THE RIGHT HONOURABLE, THE EARL OF EXETER, IN HIS HOUSE OF ST. JOHN'S, ON ST. STEPHEN'S DAY, 1623.

TO THE RIGHT HONOURABLE, MY SINGULAR GOOD LADY,

THE LADY ELIZABETH,

COUNTESS OF EXETER.

RIGHT HONOURABLE:

THIS poor Sermon, both preached and penned at your motion, that is to me your command, now presents itself to your hands; and craveth a place, though unworthy, in your cabinet, yea, in your heart. That holy zeal, which desired it, will also improve it. The God, whom your Ladyship hath thus honoured, in the care and cost of his house, will not fail to honour you in yours.

For me, your Honour may justly challenge me on both sides: both by the Druryes, in the right of the first patronage; and by the Cecils, in the right of my succeeding devotions. In either, and both, that little I have, or am, is sincerely at your Ladyship's service, as whom you have merited to be,

Your Honour's,
In all true observance and duty,

JOSEPH HALL.

HAGGAI ii. 9.

The glory of the latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.

As we have houses of our own, so God hath his: yea, as great men have more houses than one, so hath the great God of Heaven much more; more; both in succession, as here, the latter house, and the first; and in variety. He hath a house of flesh; *Ye are the Temples of the Living God:* a house of stone; *Solomon shall build me a house:* a house immaterial, in the heavens; 2 Cor. v. 1

Wherefore then hath God a house? Wherefore have we ours, but to dwell in? But doth not he himself tell David, and so doth Stephen the Protomartyr (upon whose days we are fallen) tell the Jews, that *He dwells not in Temples made with hands?* True, he dwells not in his house, as we in ours, by way of comprehension: he dwells in it, by testification of presence. So do we dwell in our houses, that our houses contain us; that we are only within them, and they without us: so doth he dwell in his, that yet he is elsewhere, yea, every where; that his house is within him. Shortly, God dwells where he witnesses his gracious presence: that, because he doth, both in the empyreal Heaven amongst his angels and saints, and in his Church upon earth; therefore his dwelling is both in the Highest Heaven in perfect glory, and on Earth in the hearts and assembly of his children.

As of the former, our Saviour saith, *In domo Patris mei, In my Father's house are many mansions:* so also may we say of the latter, There is much variety and choice in it: there was the Church of the Jews, the Church of the Gentiles: there is a material, and a spiritual house: in the one, Solomon's, Zerubbabel's, such piles as this; in the other, so much multiplicity, as there are nations, yea, congregations that profess the Name of Christ. One of these was a figure of the other; the material, under the Law, of the spiritual, under the Gospel.

Ye see now the first house, and the latter; the subject of our text and discourse. The latter, commended to us, Comparatively, Positively: COMPARATIVELY with the former; *major gloria:* POSITIVELY, in itself; *in this place will I give peace:* both, set out by the stile of the PROMISER and AVOWER; *saith the Lord of Hosts.* All which challenge your Christian attention.

I. COMPARATIVELY. As the first house, which was material, was a figure of the second, which is spiritual; so the glory of that material, was a figure of the glory of this spiritual. Now, because all the life, and glory, of the spiritual stands in Christ the Messiah, the Prophet looks through the type of the material, at him which shall beautify, yea glorify the spiritual, of whose exhibition the Prophet speaks; *Adhuc modicum, Yet a little while, and I will shake the Heavens.* This *modicum* was but some five hundred and odd years: much to men, but a *modicum* to the Ancient of Days, with whom a thousand years are but one day. It is in and by him, that this latter house, under the Gospel, shall in glory surpass that first, under the Law.

The prophets had spoken gloriously of the Temple that should be; and now, lest, when the people should see the homely and cottage-like re-edification of Zerubbabel, they should be disheartened and offended, the Prophet desires to draw their eyes from the stone and timber, to the spiritual inside of the Evangelical Church; shewing the glory of this latter house, to exceed the former.

Some gross interpreters have looked with Jewish eyes upon the outward fabric, which was threefold; Solomon's, Zerubbabel's,

Herod's: Solomon's, sumptuous and magnificent; Zerubbabel's, mean and homely; Herod's, rich and majestical, *immodico sumptu, incredibili splendore*, as one says. Solomon's was before defaced. Now, because Zerubbabel was so far from making his word good, that the people wept, when they saw the difference, (which Calvin well observes, was not without a special providence of the all-wise God; else the Jews would so have fixed their eyes upon the outward splendor, that they would never have looked for the spiritual and inward Grace of the House of God:) therefore they have taken it of Herod's temple; the walls and lining whereof were indeed, answerable to this prophecy, more glorious. But this conceit, as it is too carnal, so is it quite dissonant from the context; both in regard of the precedents, and subsequents: of the precedents; for, how did *The Desire of all Nations* come to that pile of Herod's? of the subsequents; for, what peace was under the Herodian Temple? first, the builder of it was the chief oppressor of the Jewish liberty; and then, secondly, it gave occasion to the perpetual misery of that people. Pilate would expilate the treasures of it for *aquæ ductæ*; which, denied, cost the Jews much blood. Under Claudius, twenty thousand slain in a feast of unleavened bread. Jonathas, the priest, slain by thieves, suborned by Felix, in the very Temple; and, ever after, it was the harbour and spoil of villains. What hills of carcases! What streams of blood were in it at the last vastation! enough to amaze any reader: so as in that seventy-nine years wherein it stood (longer it did not,) it was no better than a stage of Tragedies, a shambles of cruelty. Of that therefore God could not say, *Dabo pacem:* it was *Templum adulterinum*, as one calls it justly, and had neither command nor promise. It was the Spiritual Temple, the Evangelical Church, whose glory shall be greater than the Jewish, which shall be blessed with *The Desire of the Nations*, with the assurance of peace. But why then doth the Holy Ghost speak of gold and silver, the costly materials of an outward structure? Even these very metals are figurative. Not that God cares so much for them, but because we do; because our eyes use to be dazzled with this best parcel of earth: therefore, when he would describe a glorious Church, he borrows the resemblance of gold, silver, precious stones; Isaiah lx: and even by these doth he set forth his New and Heavenly Jerusalem; Rev. xxi.

Wherein then is the glory of God's Evangelical House greater, than of the Legal? Yea, wherein is it not greater? Whether ye look to the Efficient, the Matter, the Duration, the Extent, the Service.

The Efficient: that was built by man, though directed by God: in this, God himself is the Architect; not only giving the model, but the frame. The Matter: whether of structure, or ornament: the structure of the one was of stone and wood; of the other, is of *living stones:* the ornament of the one was gold and silver; of the other, divine graces of faith, charity, hope, sanctity, truth, piety, and all other virtues, to which, gold itself were but trash. The

Duration of the one, even that longest-lived Temple of Solomon, though called בית עולם, *domus sæculi*, was but four hundred and thirty years; of the other, beyond time to eternity. The Extent of the one, to be measured by a few poles; yea, though ye take in the courts and all, by a few acres: of the other, universal; so far as the King of Heaven hath any land. The Service in the one, performed by a few men, mortal, sinful; the blood of beasts shed upon the altar: in the other, performed by our Eternal High Priest, after that higher order of Melchisedec; offering up his own most precious blood for our redemption. In that, Christ Jesus was obscurely figured; in this, really exhibited, born, living, dying, rising, ascending, preached, believed, lived. Every way therefore, both in Efficient, Matter, Duration, Extent, Service, *Major gloria.*

Let no man tell me now of that just wonder of the world, the Jewish Temple; white marble without, lined with gold within, brazen pillars, golden vessels, costly vails; a high priesthood set forth with precious stones, rich robes, exquisite perfumes, curious music, and whatever that ancient goodly institution had rare and admirable: I say, the clay of the Gospel, is more worth than the marble of the Law; Evangelical brass, more worth than Legal gold; the rags of the Evangelical priesthood, more excellent than the robes of the Levitical. In short; the best of the Law, is not comparable to the basest of the Gospel.

John Baptist was the Janus of both Testaments. He was to the Churches, as Noah was to the Worlds: he saw both the first and the latter. It is a great word, that our Saviour saith of him; That amongst those, which were born, or rather, as ours read it better, begotten of women, there did not a greater than he arise: but it is a greater word, that he speaks of the children of the New Testament; That the least in the Kingdom of Heaven is greater than he. I stand not upon examining the comparison; whether it be *ratione sanctitatis*, or *officii*. It makes either way for my purpose. Therefore was John so great, because he was the last of the Law, and the first of the Gospel: and the old rule is, *minimum maximi majus est maximo minimi.* Therefore is the least in the Kingdom of Grace greater than he, because he is all, what John was half; wholly under that *Evangelium Regni*, which is able to advance him to a greater perfection, than that harbinger of Christ.

What a favour then is it, Right Honourable and Beloved, that God hath reserved us to these better days of his Gospel; wherein the helps of salvation are more clear, obvious, effectual; wherein, as the glory of the latter house exceeded the former, so the means of that incomprehensible glory of the house not made with hands, eternal in the heavens, lie more open unto us! What should we do, but both *uti* and *frui*, gladly "use," and sweetly "enjoy" this unspeakable blessing, which God hath kept in store for us, and walk worthy of so incomparable a mercy? The old Jews lived in the dawning of the day; wherein they had but a glimmering of that sun, which would rise: we live after the high noon of that happy

day. If we walk not answerable to so great a light, what can we look for, but utter darkness?

Ye shall now give me leave, Right Honourable, to carry these words, in a meet analogy, to the present occasion. The Temples under the Law were both a figure and a pattern of the Churches under the Gospel. Within this roof, under which we now stand here, was both the former, and the latter house: and, even in these walls, doth God make his words good, That the glory of this latter house shall be greater than of the former. The first foundation of it was, no doubt, both pious and rich. I shall not need to fetch the pedigrees of it from St. John Baptist in Jerusalem; nor to discourse of either the devotion or wealth of that religiously-military Order, for whom these stones were first laid*. Imagine the altar never so gay; the imagery never so curious; the vestments never so rich; the pillars, walls, windows, pavement, never so exquisite: yet I dare boldly say, this present glory of this house, in this comely whiteness and well-contrived coarctation, is greater than the former. What care I? nay, what doth God care, for the work of a lapidary, or painter, or mason? One zealous Prayer, one orthodox Sermon, is a more glorious furniture, than all the precious rarities of mechanic excellencies. I do most willingly (as what good heart doth not?) honour the virtuous actions and godly intentions of our worthy forefathers; which, no doubt, it hath pleased God in mercy to accept and crown; but, withal, it must be yielded, that they lived under the tyrannous injury and usurpation of those Pharisees, who kept the keys of knowledge at their own girdles, and would neither draw for them, nor suffer them to draw for themselves. Blessed be God for better conditions! The well of life lies open to us: neither are we only allowed, but invited, to those heavenly liquors; *Inebriamini O Charissimi; Drink, yea, drink abundantly, O Beloved;* Cant. v. 1. This happy liberty of the saving Gospel of Jesus Christ, daily and sincerely preached to us, Noble and Beloved Christians, is worthy to be more worth unto us, than all the treasures, ornaments, privileges, of this transitory world: and this, since, through the inestimable goodness of God, ye do and may find in this latter house, well hath God verified this word in your eyes and ears, *The glory of the latter House shall be greater than of the former.*

II. Hitherto the Comparative praise of the latter house: the POSITIVE follows, in the promise of a gracious effect; *In this place will I give peace:* wherein I know not, whether the Blessing doth more grace the place, or the Place the blessing: both grace each other, and both bless God's people; *In this place will I give peace.*

If ye look at the Blessing itself, it is incomparable: *Peace;* that, whereby the Hebrews had wont to express all welfare in their salutations and well-wishes. The Apostolical benediction dichotomizes all good things into Grace and Peace: wherein, at the nar-

* Consecrated by Heraclius, Patriarch of Jerusalem.

rowest, by Grace, all spiritual favours were signified; temporal, by Peace. The Sweet Singer of Israel could not wish better to God's Church, than *Peace be within her walls:* and, behold, this is it, which God will give; *Dabo pacem.* Yea, our eyes should stoop too low, if they should fix here. The sweet Choristers of Heaven, when they sung that divine carol, to the honour of the first Christmas, next to *Gloria in excelsis Deo,* said, *In terris, Pax.* Yet higher: the great Saviour of the World, when he would leave the most precious legacy to his dear ones on earth, that they were capable of, he says, *My Peace I give you.* And what he there gives, he here promises; *Dabo pacem; I will give it.*

But, where? whence? *In this place.* Not any where; not every where: but in his own house; in his latter house; his Evangelical House: as if this blessing were confined to his holy walls, he saith, *In this place will I give peace.* This flower is not for every soil: it grows not wild, but is only to be found in the Garden of Sion... It is very pregnant, which the Psalmist hath, Psalm cxxviii. 5, and cxxxiv. 3; *The Lord, that made Heaven and Earth, bless thee out of Sion.* He doth not say, "The Lord, that made the earth, bless thee out of heaven;" nor, "The Lord, that made heaven, bless thee out of heaven;" but, *bless thee out of Sion:* as if he would teach us, that all blessings come, as immediately and primarily from heaven, so mediately and secondarily from Sion, where this Temple stood. Some philosophers have held the moon to be the receptacle of all the influences of the heavenly bodies, and the conveyances of them to this inferior world; so as all the virtue of the upper orbs and stars are derived by her, to this elementary sphere. Such doth both David, and Haggai, repute the house of God; whither, as to Joseph's storehouse, doth God convey the blessings of peace, that they may be thence transmitted to the sons of men.

How, and why then doth God give peace in this his house? Because here, as Bernard well, *Deus et audit, et auditur,* "God hears, and is heard here:" *audit orantes, erudit audientes;* "he hears his suppliants, and teacheth his hearers."

As this place hath two uses, it is both *Oratorium* and *Auditorium;* so, in respect of both, doth it bless us with peace: our mouth procures it in the one, our ear in the other; God works in our hearts by both.

In the first, God says, as our Saviour cites it, *Domus mea Domus orationis; My House shall be called the House of prayer.* And what blessing is it, even the best, of Peace, that our prayers cannot infeoff us in? Solomon, when he would consecrate the Church he had built, solemnly sues to God, that he would invest it with this privilege of an universal-gracious audience: and, numbering the occasions of distressed suppliants, makes it ever the foot of his request; *Then hearken to the prayer, that thy servant shall make towards this place: Hear thou in heaven, thy dwelling place; and, when thou hearest, have mercy.* If ever therefore we would have peace outward, inward, private, public, secular, spiritual; if we

would have peace in our estate, peace in our land, peace in our Church, peace in our souls; pray for it. And if ever we will pray for it, pray here, in God's house; *for in this place will I give peace.* In vain shall we look for it elsewhere, if we ask it not here. It is true, we are bidden every where to lift up pure hands to God; but they cannot be pure, that are profane; and they cannot be but profane, that contemn the holy ordinances of God. He said well, *In templo vis orare? in te ora: for, know you not, that your bodies are the Temples of the Living God?* but, let me as truly return it; *In te vis orare? in Templo ora,* "Wouldest thou pray with effect at home? pray at Church;" else thy devotion is but the sacrifice of fools: for He hath said it, who hath good reason to appoint the circumstances of his own beneficence, *In this place will I give peace.* Will ye then see the reason, why there is so much empty cask in the cellar of God? Therefore are men void of grace, because they are void of devotion. They seek not God, where he may be found; and, therefore, it is just with God, not to be found of them, where they pretend to seek him: for, *In hoc loco, In this place will I give peace.* Gerson distinguishes well, in his Sermon *De Angelis,* that there is *Duplex Cœlum,* "A double Heaven," *Gloriæ et Ecclesiæ;* of "Glory" above, of the "Church" below. The Church is the heaven on earth; where God is seen, heard, spoken unto: where are his saints, whose assemblies are here: where are his angels; *Let the woman have power on her head, because of the Angels;* 1 Cor. xi. 10. As the Jews then, whilst the Church of God was National, were wont, according to command, to look towards the Temple, if they could not come to it, in their devotions: so, now that the Church is Catholic, or Universal, and every of our Churches is equally God's House, κυριακή; we shall gladly, with Peter and John, go up to this Temple to pray. How can we look for a better encouragement, than God gives us here; *In this place will I give peace?*

In the latter, as it is *Auditorium;* so, *I create the fruit of the lips to be peace,* saith God. Naturally, we are all, even those that applaud themselves in the best opinion of their harmless and fair disposition, enemies to God: enemies, both actively and passively. Actively, θεοστυγεῖς, *God-haters;* Rom. i. 30. Passively, *Filii iræ, The sons of displeasure.* We fell out in Adam, through our own wilful apostacy and disobedience; and we still stand out, in the maintenance of our inward corruption. There is no way to peace, but by reconciliation: there is no way to reconciliation, but by the Gospel of Jesus Christ, which is *Evangelium Pacis:* there is no proper element for the Gospel of God, but the House of God; *Locus iste, In this place will I give peace.*

It is not, I know, for every heart to apprehend, either the want of this peace, or the misery of this want.

This is one of those happinesses, which is most bragged of, where it is least had. The sensual Securitan pleases himself in the conceit of his own peace. All is well at home: he quarrels not with himself; for he denies himself nothing: God quarrels not with him:

here are no checks of a chiding conscience; no frowns of an angry judge; nothing but *Pulchritudo Pacis*, as the Prophet speaks. Alas, my Beloved, call not this peace: call it stupidity. Even hell itself is not a kingdom divided in itself. There is no blessing, which is not also counterfeited. *Pacem veram dabo*, is the stile of the Prophets; Jer. xiv. 13. This were a needless epithet, if there were not a false peace. Such is this of carnal hearts. That word of eternal truth must stand; *There is no peace, saith my God, to the wicked.* Have you seen a sore suddenly filled up with unsound flesh, and fairly skinned over, without all offence to the eye; which, ere long, will break out again, and bewray a secret and so much-more-hardly-cured corruption? such is a wicked man's peace. Have you seen a slave sit quietly in the galley; not struggling with his chain; not repining at his oar? *Necessitas, fortiter; consuetudo, facilè:* "Necessity hath taught him to bear it strongly; custom, easily." Have you heard a dying man profess, that he felt no pain? such is a wicked man's peace, of which he shall once say, though now all seem smooth and plausible; *In pace amaritudo mea amarissima; In peace I had great bitterness;* Isaiah xxxviii. 17.

Neither is the want of this peace less perceived, than the misery of this want. Men see no difference in the face of heaven, whatsoever they do: their blasphemies and prayers find the same entertainment: therefore, the careless man resolves, "I shall have peace, though I follow the ways of mine own heart." Oh the miserable sottishness of wilful sinners! Sin lies, like a sleeping Bandog, at the door of their heart: they look upon him, as if he would never wake; or, as if, though he should, yet he were so clogged and chained and muzzled, that there can be no danger of his hurt. Let God but rouse him up a little, he shall bay them to despair: he shall fly upon them, and pull out their throats. Then shall their troubled heart project terrible things; and they shall feel what it is, to live in the anger of a God. They shall see the Almighty putting himself into the fearful forms of vengeance. *Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire; and the rocks are thrown down before him;* Nahum i. 6.

And if his very love have drawn blood of his dear ones; *Terrores Domini militant contra me,* saith holy Job; *The terrors of the Lord are set in array against me;* Job vi. 4: and he, that bore the chastisements of our peace, the Son of his Love, could say *My God, my God, why hast thou forsaken me?* Oh, what shall be the judgments of his wrath? If this be the rod of children, Oh, what shall be the scorpions for his enemies? They shall see that gulph of fire, ready to receive them into everlasting burnings. They shall see the devils, their incessant tormentors, ready to seize upon their guilty souls. Then, Oh then, shall they know, too late, what a happiness it is, that God here promises, *Dabo pacem.*

Would we then avoid the unspeakable horror of this woeful condition? Would we find the bed of our sickness and death, com-

forted with the sweet testimony of a heavenly peace betwixt God and our souls? see whence we must fetch it; *In this place will I give peace.* If ever we have it, we must have it from the blessed ordinances of God, his Word and Sacraments, which this place can afford us. In vain shall ye seek for this, Dear Christians, in a licentious tavern, in a rich counting-house, in chambers of dalliance, in full tables, in pompous courts; no, not in thrones of earthly majesty. Alas, many of these are the make-bates betwixt heaven and us. Most of them can mar, none of them can make our peace. It is only the despised Ministry of the Gospel; the Word of Reconciliation, as it is called, 2 Cor. v. 19; which sounds in God's House, that can do it. As ye love your souls therefore, as you would find peace at the last, and would look with a comfortable assurance in the face of death and judgment; as ye would see a gracious Mercy-Seat, in the dreadful Tribunal of God, at the day of our last appearance: frequent the house of God; attend reverently and conscionably upon the sacred institutions of God; yield yourselves over to be wrought upon by the powerful Gospel of Jesus Christ. Oh, be not you wanting unto God; he will not be wanting unto you: but will make good this promise of his unfailable grace, *In this place will I give peace.*

III. It is a great word, that is here spoken; *Dabo pacem:* and therefore it is undertaken by an omnipotent AGENT; *I will give peace.* If all the angels of heaven should have said so, we should soon have replied, as Korah and his company did to Moses and Aaron, *Ye take too much upon you;* Num. xvi. 3. This work is not for any finite power. The stile of peace, is *The Peace of God:* the stile of God, the Mediator betwixt God and man, is, *The Prince of Peace.* He is the true Solomon: the other was but typical. It is he only, that, when the disciples were tossed with contrary winds and threatening billows, could command the winds and waves to a calm. It is he only, that, when his Church is tossed with the winds and waves of raging and impetuous enmity, can give outward peace. It is he only, that, when the distressed soul is tossed with the winds and waves of strong temptation, of weak diffidence, can give inward peace. Justly, therefore, doth he challenge this act as his own; *I will give peace.*

We use to say, "It is best treating of peace, with a sword in our hand." Those, who have the advantage of the war, may command peace: underlings must stoop to such conditions, as the victor will yield. To shew us, therefore, how easily he can give peace, God stiles himself the God of Hosts: a title, wherein he takes no small delight; referring, not to the being of the creature, but to their marshalling; not to their natural estate, but their military: neither would God be looked at in it, as a Creator, but as a General. In but two of the prophets, Isaiah and Jeremiah, no less than a hundred and thirty times hath he this stile given him. Every thing, as it hath an existence from the Maker, so an order from the Governor; and that order is no other than warlike;

wherein it doth *militare Deo*, "serve under the colours of the Almighty."

All creatures are both mustered, and trained, and placed in garrison; and brought forth into the field, in the service of their Creator. They are all *exercitus pugnatorum*.

If ye look into Heaven, there is a company of heavenly soldiers; Luke ii. 13. Neither was there only in the construction of idolaters *universa militia cœli*, to which they burnt incense: but Moses himself; *Thus the Heaven and Earth were finished, and all the Host of them;* Gen. ii. 1.

If ye look to the Earth, not men only, whom reason hath fitted for such designs, but even the brute, yea, the basest and indociblest of the brute creatures are ranged into arrays: even the very Locusts, though they have no leader, yet *Egrediuntur per turmas, They go forth by bands;* Prov. xxx. 27. And, if ye look into Egypt, where for the time was *Sedes belli*, you shall find a band of Frogs, that were appointed to march into the very bed chamber, the bed, the ovens, the dishes of Pharaoh; you shall find a host of Lice, of Flies, of Caterpillers, sent against those Egyptian Tyrants. Elsewhere, ye shall find troops of Palmerworms, of Locusts, of Cankerworms, of Caterpillers, to set upon Israel; Joel i. 4. Shortly, where he means to preserve, the fiery Chariots and Horsemen of heaven shall compass Dothan: where he means to destroy, the most despicable of his creatures shall be armed, to the ruin of the proudest. Doth Goliath stalk forth to the defiance of the God of Israel? a pebble out of the brook shall strew him on the ground. Doth a Herod hear his flatterers gladly say, *Nec vox hominem sonat?* stay but a while, God sets his vermin upon him; all the king's guard cannot master those Lice. He hath Hornets for the Hivites and Canaanites; Exod. xxiii. 28: Mice for the Philistines; 1 Sam. vi: Rats for the Covetous Prelate: a Fly for Pope Adrian: a world of creatures for either defensive or offensive services.

Quare fremuerunt Gentes? Why do the Heathen rage, and the people imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take counsel together against the Lord, and against his Anointed: presumptuous dust and ashes, that dare rise up against the God of Hosts! If a silly ant out of a mole-hill should march forth, and proffer to wrestle a fall with a giant, there were some proportion in this challenge: there is none of a finite power to an infinite. Should all the powers of hell band themselves with those on earth, *Quis restitit? Who hath resisted his will?* What power have they of being, of motion; but from him, whom they oppose? How easily can he blow upon their enterprises! How easily can he command these to the dust, those to their chains! Be confounded therefore, O Vain Men, whose breath is in your nostrils, (and that not your own neither,) when ye think of the Power and Majesty of the God of Hosts.

And why are we dismayed with the rumours or fears of the

strongest oppositions? *Gebal, and Ammon, and Amelek, the Philistines, with them that dwell at Tyre? Ashur also is joined to the* incestuous *children of Lot: ὀλιγόπιστε, O thou of little faith, why* fearest thou? *The Lord of Hosts is with us, the God of Jacob is our refuge;* Psalm xlvi. 7, 11. Come, all ye bands of wickedness, and conspire against the Sceptre of the Kingdom (that is, the Gospel) of Jesus Christ. He hath his Armageddon. He hath a feast for the fowls of the air, and the beasts of the field, whom he hath invited to the flesh of captains, and the flesh of kings; Rev. xix. 18. *I will not be afraid of ten thousands of people, that have set themselves against me round about. Dominus suscepit; The Lord hath sustained me;* and he is the Lord of Hosts.

Yea, why are we appalled, when we see the measures of the sons of Anak; the spiritual wickednesses in heavenly places? If we look at their numbers; they are Legions: if to their strength; they are Principalities and Powers: if to their nature; they are Spirits that rule in the air. We are men, flesh and blood, single, weak, sinful. Whatever we are, *our God is in heaven, and doth whatsoever he will.* He is the Lord of Hosts. Though cowards in ourselves, yet in him we are *more than conquerors.* He who is more than all power, than all truth, hath said it; The gates of hell shall not prevail against his Church. *Thanks be to God, which giveth us victory, through our Lord Jesus Christ.*

Lastly, he is the Lord of Hosts: his undertakings are infallible. Hath he said, that the glory of the Evangelical Church shall exceed the Legal? Hath he said, that, *In this place he will give peace?* How can the Church fail of glory, or the soul of peace? His word can be no more defective, than himself impotent. Trust God with his own causes; trust him with thyself: do that he bids; expect what he promises: haunt this House of his; wait on his ordinances. The Lord of Hosts shall give thee that peace, which passeth all understanding; and with peace, Glory, in that upper House of his, *not made with hands, eternal in the heavens.*

To the possession whereof, that God, who hath ordained us, in his good time mercifully bring us.

And now, O Lord God of Hosts, make good thy promises to this House of thine. Whensoever any Suppliant shall in this place offer up his prayers unto thee, hear thou in heaven, thy dwelling-place; and when thou hearest, have mercy. What Word soever of thine shall sound out of this place, let it be the savour of life unto life to every hearer. What Sacrament soever of thine in this place shall be administered, let it be effectual to the salvation of every receiver.

Thou, that art the God of Glory and Peace, give peace and glory to thy servants, for thy mercy's sake, for thy Son's sake, even the Son of thy Love, Jesus Christ the Just. To whom, with Thee, and the Holy Ghost, One Infinite God, be given all praise, honour, and thanksgiving, now and for ever.

TO THE WORSHIPFUL AND REVEREND,

MR. DR. HALL,

DEAN OF WORCESTER, MY WORTHY AND MUCH RESPECTED FRIEND, ALL HAPPINESS, WITH MY LOVE IN CHRIST JESUS.

REVEREND SIR;

THIS Sermon, I know, is at the press before you expected: but I thought, as this glorious Chapel occasioned it, so it might minister occasion of perpetual remembrance of the Chapel, by remaining its first Monument. And, although both these were confined to the private, the Chapel for the Family of my Right Honourable Lord the Earl of Exeter, who hath given the material thereof sufficient lustre; and the Copy of the Sermon to the Cabinet of my truly Noble and Virtuous Lady, his Countess: yet both these are much and oft required to the public; the Sermon, to be an instruction, and so it is; the Chapel, to be an example, and so it may be: the Sermon, to teach all, to be all glorious in their souls; the Chapel, to teach some, who build houses for their own habitation, to set up another for God's Religion. The Sermon was craved at the hands of my Honourable Lady, that it might come to the press; who, of her own pious disposition, gave forth the copy, and for her noble esteem of yourself, and of the worth of your Sermon, was willing and desirous to give it way to the printer. And this I thought good to impart unto you, and to the courteous reader, that you may be satisfied of the means how, and the cause why, it comes in public. And so praying for you, and desiring your prayers for me, I remain,

Your truly loving Friend,

H. BAGULEY.

SERMON XIII.

THE ENEMIES OF THE CROSS OF CHRIST.

A SERMON PREACHED AT HAMPTON-COURT TO KING JAMES, IN ORDINARY ATTENDANCE, IN SEPT. 1624.

PHILIPPIANS iii. 18, 19.

For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ. Whose end is destruction.

My Text you see is but a parenthesis: yet necessary and essential; though not to the sentence foregoing, yet to Christian warning and instruction. It is enclosed, like some good garden, for singular use: a garden, wherein there are both flowers and weeds; flowers of Apostolical virtue; and weeds of Philippian wickedness. For I know not whether these words bewray more worth in the true Apostle, than unworthiness in the false. This censure of his doth no less grace himself, than it brandeth them: so we have met with some pictures, which, if you look one way, show us a comely face; if another way, an owl, or an ape, or some deformed visage.

Look first at THE APOSTLE'S GRACIOUS CARRIAGE IN THE MANAGING OF THIS SHARP REPROOF; and ye, whom it concerns, imitate it: and then turn your eyes to the view of THE DAMNABLE COURSES OF THESE PHILIPPIAN SEDUCERS; and learn to abhor their ways, and fear their hell.

I. The FIDELITY OF THE APOSTLE is commended by his WARNING; by the FREQUENCE; by the PASSION of it: his warning, *I have told you;* the frequence, *I have told you often;* the passion, *I now tell you weeping.*

1. To begin with the WARNING. As wisdom hath eyes to note evils, so faithfulness hath a tongue to notify them. We are by our profession the Seers of God, in respect of our eyes; and we are the Prophets of God, in respect of our tongues: it must be our care, to make use of both titles. We are blind guides, if we see not: we are dumb dogs, if we give not warning of what we see: as good no eyes, as no tongue.

There was, in the north part of Jerusalem, the *Tower of the Furnaces;* Neh. iii. 11: wherein, it seems, there was continual fire kept, for the way-mark of travellers. That flame was both vocal and real; admonishing the passenger of his errors, and guiding him in his course: such we either are or should be: like to John Bap-

tist, who was *a burning and a shining light*; Burning for his own zeal, Shining for the direction of others; direction, as in example of life, so in precepts of doctrine. We should not be like dials on a wall, or watches in our pockets, to teach the eye; but like clocks and larums, to ring in the ear. Aaron must wear bells, as well as pomegranates: yea, louder than so, the Prophet's voice must be a trumpet, whose sound may be heard far off; Hos. viii. 1.

God will never thank us for keeping his counsel; he will thank us for divulging it: and that St. Paul knew well enough, when, in his Farewell to the Elders of Ephesus, he appealed to their consciences, that he had *kept back nothing that was profitable unto them, but had declared unto them all the counsels of God*; Acts xx. 20, 27. Our Saviour therefore bids us not, to run into corners, and whisper his messages; but to get us unto the house-top, and to make the highest roof and battlements our pulpit.

Woe, therefore, to those Sigalion-like statues, who, taking up a room in God's Church, sit there with their fingers upon their mouths; making a trade of either wilful or lazy silence; smothering in their breasts the sins and dangers of God's people!

It is a witty and good observation of Gregory, that the Prophet prays, *Set a door before my lips*; a door, not a wall: he would not have his tongue mured up for all occasions; but so locked, that it may be seasonably let loose and free, when the convenience or necessity of his own soul or others' require it. The neglect or restraint of which liberty shall lie heavy upon many a soul. Surely, the blood of all those souls, that have miscarried through their unfaithful silence, cries loud to heaven against them, and shall one day be required at their hands.

If I shall see a blind man walking towards some deep pit or deadly precipice, if I do not warn him of it and prevent his fall, I am not much less guilty of his death, than if I had thrust him down. It is a clear and familiar case, that of Ezekiel xxxiii. 7, 8. *Son of man, I have set thee for a watchman to the house of Israel: therefore thou shalt hear the word at my mouth, and warn them of it. When I say to the wicked, O wicked man, thou shalt surely die; If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.* A sleeping centinel is the loss of a whole city. The forfeiture of his own life, is the least piece of the mischief he is guilty of. O therefore ye, that are the watchmen of the Lord, rouse up yourselves: and, as you desire to avoid so many vengeances as there are souls lost by your drowsiness and taciturnity, bestir your tongues, in giving warning to God's people of their spiritual dangers, as our Apostle doth here; *I have told you, and now tell you again.*

2. Thus much for the Warning; now the FREQUENCE follows; *I have told you often.*

Not once, not seldom, had the Apostle told his Philippians of these inordinate walkers, but often. St. Paul feared not the slander of a tautology: rather, like a constant workman, he beats still upon the same anvil. There can never be too much warning of

that, whereof there can never be enough heed. Nice ears are all for variety of doctrines; as palates, of meats. *Quousque eadem?* "What still the same over and over?" is the note of both. How scornfully do these gluttons look at the often entrance of the same standing dishes! St. Paul hates to feed this wanton humour; and tells them this single diet is safe for them, and to himself not grievous: and therefore, not fearing their surfeit of so wholesome a service, he still sets before them the same mess; *I have told you often, and now tell you again.*

We tell over the same numbers in the counting of our coin; and are not weary of it: in our recreations, we spend the night after the day at the same game; and complain not of satiety: why should we, who profess ourselves spiritual, so soon nauseate at the iteration of good counsels?

Perhaps if we would seek Athens in our city, we should not lose our labour. There is an itch of the ear, which St. Paul foresaw would prove the disease of the latter times, that now is grown epidemical: an itch after news, even in God's Chair; new doctrines, new dresses.

And surely it must needs be confessed, that, of latter years, there was much fault in this kind. Too many pulpits were full of curious affectation of new quirks of wit, new crotchets of conceit, strange mixtures of opinions: insomuch as the old and plain forms were grown stale and despicable. Let me tell you, I still feared this itch would end in a smart. Certainly there cannot be a more certain argument of a decayed and sickly stomach, than the loathing of wholesome and solid food, and longing after fine *quelques choses* of new and artificial composition.

For us; away with this vain affectation in the matters of God. Surely, if ought under heaven go down better with us than the savoury viands of Christ and him crucified; of faith and repentance, and those plainly dressed, without all the lards and sauces of human devices; to say no worse, our souls are sick, and we feel it not.

O ye foolish Israelites, with whom too much frequence made the food of angels contemptible! If onions and garlic had grown as rifely in the Wilderness, and manna had rained down no where but in Egypt, how would ye have hated those rude and strong salads, and have run mad for those celestial delicates. The taste of manna was as of *wafers made with honey;* Exod. xvi. 31. Now what can be sweeter than honey? Yet says the Wise-man, the *full despiseth a honeycomb.* I doubt there are too many thus full; full of the world, full of wicked nature, of sinful corruptions; and then, no marvel if they despise this food of angels.

But, for us, my Brethren, Oh let us not be weary of our happiness; let not these dainties of heaven lose their worth for their store: every day, let us go forth of our tents and gather; and, while we are nourished, let us not be cloyed with good: else, God knows a remedy: he knows how to make the Word precious to us; precious in the want, because it was not precious to us in the valuation. He, that hath told us, how precious peace is by the sense of a woeful

war, can soon shew us, how precious his word was by a spiritual famine; which God, for his mercy's sake, avert from us!

I might here have done with the Frequence: but let me add this one consideration more; That often inculcation of warning necessarily implies a danger. There is much danger, in a contagious conversation: evil is of a spreading nature: sin, as leaven, yea old leaven, sours the whole lump where it lies; yea, it is a very plague, that infects the air round about it. If (as the entrances of sin are bashful) it begin with one angel, it infects legions: let it begin with one woman, it infects all the mass of mankind: one person infects a family; one family, a whole street; one street, a whole city; one city, a whole country; one country, a whole world: yea, it runs like powder in a train, and flies out suddenly on all sides.

Look about you, and see, whether you need any other witnesses, than your own eyes. Do ye not see daily, how Drunkenness doth in this participate of the nature of that liquor which causeth it, that it is not easily contained within its own bounds? The vice, as well as the humour, is diffusive of itself. How rarely have you ever seen a solitary drunkard! no; the very title, which is mis-given to this sin, is "Good Fellowship." Mark, if Oaths, where lewd men are met, do not fly about like squibs on a wheel, whereof one gives fire to another; and all do, as it were, counter-thunder to heaven: one bold swearer makes many, and the land mourns with the number. Look at the very Israelitish Stews: *They assemble by troops into the harlots' houses;* Jer. v. 7. And, for Heresies and Erroneous Opinions in Religion, the Apostle tells us it is a gangrene; 2 Tim. ii. 17. whose taint is both sudden and deadly: let it be but in the finger, if the joint be not cut off, or there be not an instant prevention, the whole arm is taken, and straight the heart. It is a pregnant comparison of the Father, That the infection of heresy is like the biting of a mad dog: you know the dog, when he is taken with this furious distemper, affects to bite every living thing in his way; and whatever he bites, he infects; and whomsoever he infects (without a present remedy) he kills, not without a spice of his own distemper. I would we had not too lamentable experience of this mischief every day: wherein we see one tainted with Popery; another, with Socianism; another, with Antinomianism; another, with Familism; and all these run a madding after their own fancies, and affect nothing so much, as to draw others into the society of their errors and damnation.

Take heed to yourselves for God's sake, ye, that stand surest in the confidence of your settled judgment, grounded knowledge, honest morality. The pestilent influences of wicked society are not more mortal, than insensible. In vain shall ye plead the goodness of your heart, if ye be careless of the wickedness of your heels and elbows. St. Paul thought it a sentence worthy to borrow from a Heathen Poet, and to feoff it in the Canon; *Evil conversation corrupts good manners.* As therefore Moses said in the case of Korah and his company, so let me say in the case of others' wickedness, whether it be in matter of judgment or practice; *Depart, I*

pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins; Num. xvi. 26.

It is worth your observing, that, in that great rebellion and dreadful judgment, the sons of Korah died not *. They had surely a dear interest in their father; yet their natural interest in a father could not feoff them in their father's sin: though they loved him in nature; yet they would not cleave to him in his rebellion: they forsook both his sin and his tents, and therefore are exempted from his judgment. If we love ourselves, let us follow them, in shunning any participation with the dearest of sinners, that we may also escape the partnership of their vengeance.

3. This for the Frequence, the PASSION follows, *I tell you weeping.*

And why weepest thou, O Blessed Apostle? What is it, that could wring tears from those eyes? Even the same, that fetched them from thy Saviour, more than once: the same, that fetched them from his type David; from the powerful prophet Elisha, 2 Kings viii. 11; in a word, from all eyes, that ever so much as pretended to holiness, grief for sin, and compassion of sinners.

Let others celebrate St. Peter's tears; I am for St. Paul's: both were precious; but these yet more: those were the tears of penitence; these, of charity: those, of a sinner; these, of an Apostle: those, for his own sins; these, for other men's.

How well doth it become him, who could be content to be Anathema for his brethren of the circumcision, to melt into tears for their spiritual uncircumcision! O blessed tears, the juice of a charitable sorrow, of a holy zeal, a gracious compassion!

Let no man say, that tears argue weakness: even the firmest marble weeps in a resolution of air: He, that shrinks not at the Bear, Lion, Goliath, Saul, ten thousand of the people that should beset him round about, yet can say, *Rivers of waters run down mine eyes, because they keep not thy law;* Psalm cxix. 136.

What speak I of this, when the Omnipotent Son of God weeps over Jerusalem, and makes his tears the preface of his blood?

Nay rather, these tears argue strength of piety, and heavenly affections. To weep for fear, is childish; that is unbeseeming a man: and to weep for anger, is womanish and weak: to weep for mere grief, is human; for sin, Christian; but for true zeal and compassion, is saint-like and divine: every one of these drops is a pearl. Behold the precious liquor, which is reserved, as the dearest relique of heaven, in the bottles of the Almighty; every dram whereof is valued at an eternal weight of glory: even a cup of cold water shall once be rewarded; and, behold, every drop of this warm water is

* In the only printed copy of this Sermon, which is in the Posthumous Collection of the Bishop's pieces, called "The Shaking of the Olive-Tree," reference is here made to 2 Chron. xxvi. 11; which has no relation to the subject. A comparison, however, of Exod. vi. 21. with 1 Chron. ix. 19. proves the truth of the Author's remark. EDITOR.

more worth, than many cups of cold. Weep thus awhile, and laugh for ever: sow thus in tears, and be sure to reap in joy.

But woe is me! what shall I say to those men, that make themselves merry with nothing so much as sin; their own, or others; whether their act, or their memory? I remember, of old, the fool, that made the all-sport in the play, was called the Vice: and, surely, it is no otherwise still. Vice is it, that makes the mirth in this common theatre of the world. Were it not for quaffing, ribaldry, dalliance, scurrile profaneness, these men would be dull; and, as we say, dead on the nest. These things are the joy of their life; yea, these are all the life of their joy. O God, that Christians and Devils should meet in the same consort! that we should laugh at that, for which our Saviour wept and bled! that we should smile at that upon earth, whereat God frowns in heaven; and make that our delight, wherewith the Holy Spirit of God is grieved! Woe be to them, that thus laugh; for they shall weep, and wail, and gnash!

St. Paul weeps to tell of men's sins. Tears do well in the pulpit. As it is in the buckets of some pumps, that water must first be poured down into them, ere they can fetch up water in abundance; so must our tears be let down, to fetch up more from our hearers. The Chair of God can never be better fitted, than with a weeping Auditory. I remember holy Augustin, speaking of his own Sermons, saith, That when he saw the people did shew contentment and delight in their countenances, and seemed to give applauses to his preaching, he was not satisfied with his own pains; but when he saw them break forth into tears, then he rejoiced, as thinking his labours had sorted to their due effect.

I have heard some preachers, that have affected a pleasantness of discourse in their Sermons; and never think they have done well, but when they see their hearers smile at their expressions: but here, *I have said of laughter, thou art mad; and of mirth, what doest thou?* Surely jigs at a Funeral, and laughter at a Sermon, are things prodigiously unseasonable. It will be long, my Beloved, ere a merry preacher shall bring you to heaven. True repentance, which is our only way thither, is a sad and serious matter. It is through the valley of Baca, that we must pass to the mount of God.

The man, with the writer's inkhorn in Ezekiel, marks none in the forehead, but mourners. Oh, then, mourn for the abominations of Jerusalem, ye, that love the peace of it; and would be loth to see the ruin and desolation of it, and your own in it: weep with them that weep; yea, weep with them that should weep, as our Apostle doth here. That, which is said of the Israelites, that they drew water in Mizpeh, and poured it out before the Lord; 1 Sam. vii. 6. is, by some interpreters, taken of the plentiful water of their tears: which is so much the more likely, because it is joined with fasting and public humiliation. Oh, that we could put our eyes to this use, in these sad times, into which we are fallen! how soon would the heavens clear up, and bless us with the comfort of our long wished for peace!

Worldly and carnal men, as they have hard hearts, so they have dry eyes; dry, as a pumice-stone, uncapable of tears: but the tender hearts of God's children are ever lightly attended with weeping eyes; neither can they want tears, whilst even other men abound with sins, though themselves were free.

And, if good men spend their tears upon wicked wretches, how much more ought those wicked ones to bestow tears upon themselves! It is their danger and misery, that God's children are affected withal, whilst themselves are insensible of both. Woe is me! could their eyes be but opened, that they might see their own woeful condition, they could not love themselves so ill, as not to bewail it: could they see the frowns of an angry God bent upon them, could they see the flames of hell ready to receive them, they could not but dissolve into tears of blood. Oh, pity your own souls, at last, ye Obdured Sinners. Be ye feelingly apprehensive of your fearful danger, the eminent danger of an eternal damnation; and weep, day and night, before that God, whom ye have provoked: wash away your sins with the streams of penitence. The fire of hell can have no power, where it finds these sovereign waters: *Blessed are they that weep now, for they shall laugh*; Luke vi. 21.

We have not yet done with St. Paul's tears. See, I beseech you, who were the objects of this sorrow of his: the false teachers of the Philippians, the rivals and adversaries of the Apostle's ministry: whether the Simonians, that is, the Disciples of Simon Magus, as some have thought; or rather the Judaizing Christians, whom before he calls *Dogs*, and *the Concision*; men, that were not more for Christ, than for Moses; men, not more false in opinion, than foul in conversation; reprobate persons; spiteful enemies to him and the Gospel: yet even these are the men, whom St. Paul bedews with his many tears. So far should God's charitable children be from desiring or rejoicing in the destruction of those, who profess hostility against them, though even lewd and ungodly persons, as that they should make this the matter of their just sorrow and mourning. St. Paul had a deeper insight into the state of these men, than we can have into any of those goodliest men, who fall into our notice and enmity; for he saw them, as it were, in hell already: he looked upon them as vessels of wrath; for he adds, *whose end is perdition*; yet he entertains the thoughts of their sinful miscarriages with tears. Every man can mourn for the danger, or loss, or fall of a good man, of a friend; but, to be thus deeply affected with either the sins or judgments of wicked persons, is incident to none but a tender and charitable heart. God's children are of the diet of their Heavenly Father, who *would have all men to be saved, and to come to the knowledge of the truth*; 1 Tim. ii. 4. *Have I any pleasure at all that the wicked shall die, saith the Lord God; and not that he should return from his ways and live?* Ezek. xviii. 23. And to be sure, he binds it with an oath; *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel*; Ezek. xxxiii. 11. Those

that sport in the sins and rejoice in the perdition of their brethren, let them see of what spirit they are.

But I have dwelt longer than I meant in the Apostle's Fidelity in his Warning, and the Frequence, and Passion of it.

II. Turn your eyes now, I beseech you, to a loathsome object, THE WICKEDNESS OF THESE FALSE TEACHERS of the Philippians; described by their NUMBER, MOTION, QUALITY, ISSUE: Their Number, *many*; their Motion, *walk*; their Quality, *enemies to the cross of Christ*; their Issue, *destruction*.

1. We begin with their NUMBER.

Mark, I beseech you, the inference. The charge of the Apostle, in the words immediately preceding, is, that the Philippians should mark those who walked holily, as they had the Apostles for examples; and now he adds, *For many walk inordinately.*

See then from hence, that the rarity of conscionable men should make them more observed, more valued: if there be but one Lot in Sodom, he is more worth than all the souls of that populous and fruitful Pentapolis: if there be but some sprinkling of wheat in a chaff heap, we winnow it out, and think it worth our labour to do so: some grains, or if but scruples, of precious metals are sifted out of the rubbish of the ore and dust.

It is excellent, that our Apostle hath in this Epistle, the 2d chap. verse 15. *That ye may be blameless in the midst of a froward and perverse generation, among whom ye shine as lights in the world.* Mark, if there be but light held forth in a dark night, how do the birds come flying about it! How do the eyes of men, though afar off, fix upon it! when as all the space betwixt us and it, which is all wrapped up in darkness, is unregarded: such are, and such should be good men, amongst a world of wicked ones; so much more eminent and esteemed, by how much the fewer they are.

Paucity is wont to carry contempt with it: *See*, say the Philistines, when they saw Jonathan and his armour-bearer come towards them, *how the Israelites creep out of their holes:* and proud Benhadad, when he heard of some few of Israel coming forth against him, can say, *Take them alive, whether they come for peace, or whether for war, take them alive;* 1 Kings xx. 18. What is a handful of gainsayers, upon any occasion? We are apt to think, that the stream should bear down all before it: *Do any of the Rulers believe in him?* that is argument enough. But it must not be so with Christians: here, one is worthy to be more than a thousand: if he be a man that orders his conversation aright, that goes upon the sure grounds of infallible truth, though there be none other in the world besides him that follows after righteousness, that man is worthy of our mark, of our imitation. if there be but one Noah in an age, *all flesh having corrupted their ways*, it is better to follow him into the ark, than to perish with all the world of unbelievers.

Here are these *Many* opposed to *Us*, Paul and Timothy. It is not for us, to stand upon the fear of an imputation of singularity: we may not do as the most, but as the best. It was a desperate resolution of Rabbodus, the barbarous and ignorant Duke of Frisons,

that he would go to hell because he heard the most went that way. Our Saviour's argument is quite contrary; *Enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;* Matt. vii. 13. And St. Paul's argument here to the same purpose; *Many walk inordinately, therefore be ye followers of us.*

We have an old saying, That cases that rarely happen are neglected of lawgivers. The news of a few enemies is entertained with scorn: many are dreadful; and call upon our best thoughts, for their preventation or resistance.

The world is apt to make an ill use of multitude: on the one side, arguing the better part by the greater; on the other side, arguing mischief tolerable because it is abetted by many. The former of these is the paralogism of fond Romanists; the other, of time-serving Politicians. There cannot be a worse, nor more dangerous sophistry, than in both these.

If the first should hold, Paganism would carry it from Christianity; for it is, at least, by just computation, five to one: folly from wisdom; for, surely, for every wise man, the world hath many fools: outward calling should carry it from election; *for many are called, few are chosen:* Hell from Heaven; *for strait is the gate, and narrow is the way, that leadeth unto life. Thou shalt not follow a multitude to do evil,* saith God: but, if any have a mind to do so, and shall please himself with company in sinning, let him consider what abatement of torment it will once be to him, to be condemned with many. Woe is me! that shall rather aggravate his misery: the rich glutton in hell would have his brethren sent to, that his torment might not be increased with the accession of theirs.

If the latter should take place, that, which heightens evils, should plead for their immunity: so none but weak mischiefs should receive opposition: strong thieves should live; only some poor petty-larçons and pilferers should come to execution: nothing should make room for justice, but imbecility of offence. Away with this base pusillanimity. Rather, contrarily, by how much more head wickedness hath gotten, so much more need it had to be topped. A true herculean justice in governors and states is for giants and monsters. A right Sampson is for a whole host of Philistines. The mountains must be touched till they smoke; yea, till they be levelled. Set your faces, ye that are men in authority, against a whole faction of vice; and, if ye find many opposites, the greater is the exercise of your fortitude, and the greater shall be the glory of your victory. It was St. Paul's encouragement, that which would have disheartened some other, *a large door and effectual is opened to me, and there are many adversaries;* 1 Cor. xvi. 9. And if these devils can say, *My name is Legion, for we are many;* let your powerful commands cast them out, and send them, with the swine into the deep, and thence into their chains.

2. These Many sit not still, but *walk:* they are still in MOTION; motion, whether natural or voluntary.

Natural: so walking is living; τὸ βιωτεῖν. Thus we walk, even

while we sit, or lie still. Every minute is a new pace. Neither can any thing stop our passage: whether we do something or nothing, we move on, by insensible steps, toward our long home: we can no more stand still, than the heavens, than time. Oh, that we could be ever looking to the house of our age; and so walk on, in this vale of tears, that we may once rest for ever!

Voluntary: so the wicked ones walk, like their setter the Devil, *who came from compassing the Earth;* Job i. 7. Wickedness is seldom other than active. It is with evil as with the contagion of pestilence; those, that are tainted, long to infect others. False teachers make no spare of their travails by sea or land to make a proselyte. Could sin or heresy be conjured into a circle, there were the less danger: now, they are so much more mischievous, as they are more erratical. How happy should it be, since they will needs be walking, that, by the holy vigilancy of power and authority, they may be sent to walk their own rounds in the regions of darkness!

Yet, further: *walking* implies an ordinary trade of life. It is not a step, or one pace, that can make a walk; but a proceeding on, with many shiftings of our feet. It is no judging of a man, by some one action. Alas, the best man that is may perhaps step aside, by the importunity of a temptation; and be miscarried into some odious act. Can you have more pregnant instances, than David, the man after God's own heart; and Peter, the prime disciple of our Saviour? But this was not the *walk* of either: it was but a side-step; their *walk* was in the ways of God's commandment, holy and gracious. No; look what the course of men's lives are, what their usual practice; and, according to that, judge of them. If they be ordinary swearers, profane scoffers, drunkards, debauched persons, their *walk* is in an ill way to a most fearful end: pity them: labour to reclaim them; and to stop them, that they fall not into the precipice of hell. But, if their course of life be generally holy and conscionable, it is not a particular miscarriage, that can be a just ground of the censure of an inordinate walking, which our Apostle passes here upon these mis-living Philippians; *Many walk.*

3. This for their Motion: their QUALITY follows; *Enemies to the Cross of Christ.*

What an unusual expression is this! Who can but hate every thing that concurs to the death of a friend; whether agents or instruments? And what was the Cross, but the engine of the death of him, whom if we love not best, we love not at all? Surely, we love thee not, O Saviour, if we can look with any other than angry eyes, at Judas, Pilate, the Cross, Nails, Spear, or whatever else was any way accessary to thy murder. They were thine enemies, that raised thee to the Cross: how can they be other than thy friends, that are enemies to that thy most cruel and indign crucifixion? When we consider these things, in themselves, as wood and metal, we know they are harmless; but if, from what they are in themselves, we look at them with respect to men, to thee, we soon find why to hate, why to love them. We hate them, as they

were employed by men against thee; we love them, as they were improved by thee for man: as the instruments of men's malice and cruelty against thee, we hate them; we love them, as they were made by thee the instruments of our redemption. Thy Cross was thy death: it is thy death that gives us life; so as, therefore, we cannot be at once enemies of the Cross, and friends of thee Crucified.

As Christ himself, so the Cross of Christ hath many false friends; and even those are no other than *enemies*. Unjust favours are no less injurious than derogations. He, that should deify a Saint, should wrong him as much, as he, that should devilize him. Our Romanists exceed this way, in their devotions to the Cross; both in over-multiplying and in over-magnifying of it. Had the wood of the Cross grown, from the day that it was first set in the earth till now, and borne Crosses; that, which Simon of Cyrene once bore, could not have filled so many carts, so many ships, as that, which is now in several parts of Christendom given out and adored for the True Cross of Christ. Yet the bulk is nothing to the virtue ascribed to it: the very wood, which is a shame to speak, is by them sainted and deified. Who knows not that stale hymn and unreasonable rhyme of

Ara crucis, lampas lucis, sola salus hominum:
Nobis pronum fac patronum, quem tulisti dominum.

Wherein the very tree is made a mediator to him, whom it bore; as very a Saviour as he that died upon it. And who knows not, that, by these bigots, an active virtue is attributed, not only to the very wood of the Cross, but to the airy and transient form and representation of it? A virtue of sanctifying the creature, of expelling devils, of healing diseases: conceits, grossly superstitious, which the Church of England ever abhorred, never either practised or countenanced; whose cross was only commemorative and commonitive, never pretended to be any way efficacious, and therefore as far different from the Romish cross, as the fatal tree of Christ from that of Judas. Away then with this gross and sinful foppery of our Romanists; which proves them not the friends, but the flatterers of the Cross: flatterers, up to the very pitch of idolatry. And can there be a worse enemy than a flatterer? Fie on this fawning and crouching hostility to the Cross of Christ. Such friendship to the altar is a defiance to the sacrifice.

For these Philippian Pseudapostles, two ways were they *Enemies to the Cross of Christ*; in their Doctrines, in their Practice. In Doctrine: while they joined circumcision and other legalities with the Cross of Christ; so, by a pretended partnership, detracting from the virtue and power of Christ's death: thus they were enemies to Christ's Cross as his. In Practice: following a loose and voluptuous course; pampering themselves, and shifting off persecution for the Gospel; thus they were enemies to the Cross of Christ, as theirs.

Truth hath ever one face. There are still two sorts of enemies to the Cross; the Erroneous, the Licentious: the erroneous in judgment, that will be inter-commoning with Christ in the virtue and efficacy of his passion; the licentious in life, that despise and annihilate it.

In the first, how palpable enemies are they to the Cross of Christ, that hold Christ's satisfaction upon the Cross imperfect without ours! Thus the Romish Doctors profess to do. Their Cardinal passes a flat *non expiat* upon it, boldly: *Temporalem pœnam totam, nisi propriâ satisfactione cooperante, non expiat.* lib. iv. de Pœnit. c. 14. §. *Neque vero.* "Our penal works," saith Suarez, "are properly a payment for the punishment of our sin." And which of the Tridentine Faction says otherwise? What foul hypocrisy is this, to creep and crouch to the very image of the Cross; and, in the mean time, to frustrate the virtue of it! Away with these hollow and hostile compliments. How happy were it for them, if the Cross of Christ might have less of their knees, and more of their hearts; without which, all their adorations are but mockery! Certainly, the partnership of Legal observations was never more enemy to Christ's Cross, than that of human satisfactions. For us; God forbid, that we should rejoice in any thing, but in the Cross of Christ, with St. Paul. Our profession roundly is, The Cross is our full redemption: let them that show more say so much; else, for all their ducking and cringing, they shall never quit themselves of this just charge, that they are *the Enemies of the Cross of Christ.*

The Licentious, secondly, are *Enemies to the Cross of Christ*; and those of two sorts; whether Carnal-Revolters, or Loose-Livers.

The first; in shifting off persecution, by conforming themselves to the present world. They will do any thing, rather than suffer; caring more for a whole skin, than a sound soul: mere slaves of the season, whose poesy is that of Optatus; *Omnia pro tempore, nihil pro veritate*; "All for the time, nothing for the truth." Either ditty will serve; *Hosanna*, or *Crucifige*. Such was that infamous Ecebotius: such was Spira: such those, in the primitive times, that, with Marcellinus, would cast grains of incense into the idol's fire, to shun the fire of a tyrant's fury: such as will bow their knees to a breaden God, for fear of an inquisitor's fly; and kiss the toe of a living idol, rather than hazard a suspicion. The world is full of such shufflers. Do ye ask how we know? I do not send you to the Spanish trade, or Italian travels, or Spa-waters. The tentative Edict of Constantius descried many false hearts: and the late relaxation of penal laws for religion discovered many a turncoat. God keep our great men upright! If they should swerve, it is to be feared the truth would find but a few friends. Blessed be God, the times profess to patronize true religion. If the wind should turn, how many, with that noted time-server, would be ready to say, *Cantemus Domino*, &c. *Let us sing unto the Lord a new song.* There is no Church lightly without his weathercock. For us, my Beloved,

we know not what we are reserved for. Let us sit down, and count what it may cost us: and, as those, who would carry some great weight upon a wager, will be every day heaving at it to inure themselves to the burden, before they come to their utmost trial; so let us do to the Cross of Christ: let us be every day lifting at it in our thoughts, that, when the time comes, we may comfortably go away with it. It was a good purpose of Peter, *though I should die with thee I will not deny thee:* but it was a better grounded resolution of St. Paul, *I am ready not to be bound only, but also to die for the Name of the Lord Jesus;* Acts xxi. 13. Let us, in an humble confidence of God's mercy in upholding us, fix upon the same holy determination; *not counting our life dear unto us, so as we may finish our course with joy.* Thus we shall not be more friends to the Cross of Christ, than the Cross will be to us: for, *if we suffer with him, we shall also reign with him.*

Besides carnal revolters, Loose Livers pour shame upon the Cross. Christ's Cross is our redemption; redemption is from sin and death: while therefore we do wilfully sin, we do, what in us lies, frustrate the Cross, and make a mock of our redemption. Every true Christian is, with St. Paul, *crucified together with Christ;* Gal. ii. 20. His sins are fastened upon that tree of shame and curse with his Saviour. The misliving Christian, therefore, crucifies Christ again. Each of his willing sins is a plain despite to his Redeemer. The false tongue of a professor gives in evidence against the Son of God: the hypocrite condemns Christ, and washes his hands: the proud man strips him, and robes him with purple; the distrustful plats thorns for the head of his Saviour: the drunkard gives him vinegar and gall to drink: the oppressor drives nails into his hands and feet: the blasphemer wounds him to the heart. Woe is me! what a heavy case are these men in! We cannot but think those, that offered this bodily violence to the Son of God, were highly impious. "Oh," thou sayest, "I would not have been one of them, that should have done such a fact, for all the world:" but, O Man, know thou, that if thou be a wilful sinner against God in these kinds, thou art worse than they. He, that prayed for his first crucifiers, curseth his second: they crucified him in his weakness; these, in his glory: they fetched him from the garden to his Cross; these pull him out of Heaven.

4. Surely, they cannot be more enemies to the Cross of Christ, than Christ is to them; who by him *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;* 2 Thess. i. 9. as it also follows in my Text, *whose* END *is destruction.*

A woeful condition, beyond all thoughts; like unto that hell wherein it is accomplished, whereof there is no bottom. Had the Apostle said only, *whose end is death,* the doom had been heavy: but that is the common point whereat all creatures touch, in their last passage, either way; and is indeed the easiest piece of this vengeance. It were well for wilful sinners, if they might die; or, if

they might but die. Even earthly distresses send men to sue for death: how much more the infernal! There are those, that have smiled in death; never any, but gnashed in torments.

That distinction is very remarkable, which our Saviour makes betwixt killing and destroying; Matt. x. 28: *killing the body, destroying body and soul; ἀποκτείνειν*, and *ἀπολέσαι*. Men may kill: God only can destroy. There are gradations, even in the last act of execution, expressed in the Greek, which our language doth not so fully distinguish; *ἀναίρειν* is *to kill; φονεύειν* implies *violence in killing: ἀποκτείνειν, cruelty in that violence;* but *ἀπολέσαι, an absoluteness and eternity of torment.* Killing is nothing to destroying: the body is but mere rubbish to the soul: and therefore, to put these together, killing the body is nothing to destruction of the soul.

Alas, here is every circumstance, that may add horror and misery to a condition: Suddenness of Seizure; Degree of Extremity; Impossibility of Release.

Suddenness: *They shall soon be cut down as the grass*, saith David; Psalm xxxvii. 2: yea, yet sooner than so; *as the fire licks up the straw;* Isaiah v. 24: and more suddenly yet; *as the whirlwind passeth, so is the wicked no more;* Prov. x. 25: shortly, *they are brought to desolation in a moment;* Psalm lxxiii. 19.

As for the Degree of Extremity, it is far beyond all expressions, all conceptions of the creature. The wrath of God is, as himself, infinite. As the glory of his Saints is such, as St. Paul that saw it tells us, that it transcends all conceit, and cannot come out of the mouth, cannot enter into the heart; so the vengeance prepared for his enemies is equally incomprehensible. The rack, the wheel, the gibbet, the fire are fearful things; but these fall within our thoughts. Woe unto that soul, that must suffer what it is not capable to conceive! Even what we men can devise and do apprehend, is terrible: those very torments, that men prepare for men, are such as we shrink at the mention of; tearing, flaying, broaching, broiling, &c. What shall those be, which an angry God hath prepared for his enemies?

But, though the torment were extreme for the time, yet if at last it might have an End, there were some possibility of comfort. Alas, we shrug at the thought of burning, though in a quick fire: but to think of man's being a whole hour in the flame, we abhor to imagine; but, to be a whole day in that state, how horrible doth it seem! Oh, then, what shall we say to those *everlasting burnings?* To be, not days, or months, or years; but thousands of millions of years, and millions of millions after that, and after that for all eternity, still in the height of these unconceivable tortures, without intermission, without relaxation?

Oh, the gross atheism of carnal men, that do not believe these dreadful vengeances! Oh, the desperate security of those men, who profess to believe them; and yet dare run into those sins, which may and will plunge them into this damnation!

Is sin sweet? yea, but is it so sweet, as hell-fire is grievous? Is it profitable? but can it countervail the loss of the beatifical vision of God?

O mad sinners, that, for a little momentary contentment, cast themselves into everlasting perdition! Let the drink be never so delicate and well-spiced, yet, if we hear there is poison in it, we hold off. Let gold be offered us; yet, if we hear it is red hot, we draw back our hands, and touch it not. Oh, then, why will we be so desperately foolish, as when a little poor unsatisfying pleasure is offered us, though sauced with a woeful damnation for ever and ever, we should dare to entertain it at so dear a rate?

Have mercy upon your own souls, my Dear Brethren; and, when the motions of evil are made to you, check them, with the danger of this fearful damnation. From which, the God of all Mercies graciously deliver us all; for the sake of the Dear Son of his Love, Jesus Christ the Righteous: To whom, &c.

SERMON XIV.

THE TRUE PEACE-MAKER:

LAID FORTH IN A SERMON BEFORE HIS MAJESTY, AT THEOBALD'S, SEPTEMBER 19, 1624.

ISAIAH xxxii. 17.

Opus Justitiæ Pax. The work of Justice (or *Righteousness*) *shall be Peace.*

My Text, you hear, is of Justice and Peace: two royal graces; and such as flow from sovereign majesty. There is a double Justice; divine and human: there is a double Peace; outward in the state, inward in the soul. Accordingly, there is a double sense of my Text; a spiritual, a civil sense: the spiritual concerning Theological Justice, and inward peace; the civil concerning Human Justice, and outward peace. The spiritual thus: the Messiah shall cause the fruit of his perfect justice to be our inward peace with God and ourselves: the civil thus; the Magistrate shall cause the work of civil justice, in his administration, to be outward peace with one another. In both or either, as Musculus well, there is an allusion in the Hebrew word to a field: the soil is the heart of the state, the seed is justice, the fruit peace: that which was waste ground is now a Carmel, a fruitful field; and the fruit of this field of Justice is Peace.

I. As there is good reason, we will begin with the SPIRITUAL JUSTICE AND PEACE.

The great King of Heaven will disforest that piece of the world, which he calls his Church; and put it to tillage: it shall be sown with righteousness, and shall yield a sweet crop of peace. In this only, not in the barren heaths of the profane world, shall true peace grow.

At first, God and man were good friends. How should there be other than good terms betwixt Heaven and Paradise? God made man just; and just man, while he was so, could not choose but love the just God that made him. Sin set them at odds. In one act and instant, did man lose both his justice and peace. Now the world is changed. Now the stile of God is *Fortis ultor, God the avenger;* Jer. li. 56: and the stile of Men, *Filii iræ, Sons of wrath;* Eph. ii. 3. There is no possible peace to be made betwixt God and man, but by the Perfect Justice of him, that was both God and man. I would there were a peace in the Church about this

Justice: it is pity and shame there is not. But there must be heresies.

As there are two parts of Divinity, the Law and the Gospe; so each of these have their justice. There is a justice of the Law, and an Evangelical justice.

The Justice of the Law, when a mere moral man is justified, out of his own powers, by the works of the Law. Very Papists will give so much way to St. Paul, so much affront to Pelagius, as to renounce this; freely anathematizing that man, who, by the strength of human nature, or the doctrine of the Law, shall challenge justification: unless perhaps some Andradius have privilege to teach, that this *ethica justitia*, "moral righteousness," was enough to justify and save the old philosophers.

The Evangelical Justice is not without the intervention of a Saviour: to which claim is laid in two kinds, either as imputative or as inherent: the inherent wrought in us; the imputed wrought for us.

How easy were it to lead you through a thicket of distinctions into a large field of controversy, concerning the nature, means, manner of our justification? No head in all Divinity yields either more, or more important problems. Insomuch as Cardinal Demonte, Vice-President for the time of the Council of Trent, in an Oration made by him in the eleventh session, professes, that when they meant to dispatch their Decree concerning Justification in fifteen days, it cost them seven months to finish, without one day's intermission; and, when all is done, they have left the world, which was before, as Pighius ingenuously, intricated by the thorny questions of Schoolmen, rather more unsatisfied and perplexed than they found it.

It is the main care of our lives and deaths, what shall give us peace and acceptation before the Dreadful Tribunal of God: what, but righteousness? what righteousness, or whose? Ours, or Christ's? Ours, in the inherent graces wrought in us, in the holy works wrought by us? or Christ's, in his most perfect obedience, and meritorious satisfaction wrought for us, applied to us? The Tridentine Faction is for the former: we are for the latter. God is as direct on our side, as his word can make him; every where blazoning the defects of our own righteousness, the imperfections of our best graces, the deadly nature of our least sins, the radical sinfulness of our habitual concupiscence, the pollution of our best works; every where extolling the perfect obedience of our Redeemer, the gracious application of that obedience, the sweet comfort of that application, the assurance and unfailableness of that comfort, and, lastly, our happy rest in that assurance. I instance not. Open the book: see where your eyes can look, beside these. *Satis apertè*, saith their Cassander. The Scripture is clear ours: so is all Antiquity, if they believe that learned arbiter: so are their more ingenuous Doctors of the last age: so would they all be, if they had grace to know God, themselves, grace, sin, heaven, hell; God perfectly just, themselves miserably weak,

grace sensibly imperfect, sin unmeasurably sinful; lastly, if they knew that heaven is for none but the pure, that hell is for the presumptuous. O Saviour, no man is just through thee, but he that is sanctified by thee. What is our inherent justice, but sanctity? That we aspire towards; we attain not to. Woe were us if we were not more just in thee, than sanctified in ourselves. We are sanctified, in part; according to the weakness of our receit: we are justified, thoroughly; according to the perfection of thine acceptation: Were we fully sanctified here, we should be more than men: were we not thoroughly justified, we should be no more than sinners before thee: while we stand before thee as sinners, we can have no peace. Let others trust in the chariot and horses of their own strength; we will remember the name of the Lord our God: *The work of thy Justice shall be our Peace.*

Peace is a sweet word. Every body would be glad of it, especially *Peace at the last*, as the Psalmist speaks. How have the politicly-religious held out twigs, for the drowning soul to catch at! Due satisfactions, undue supererogations, patronages of saints, bargains of indulgences, woolward pilgrimages; and, at last, after whips and hair-cloths, leave the dying soul to a fear of Hell, doubt of Heaven, assurance of Purgatory flames! How truly may it now say to these Doctors, as Job to his friends, *Miserable comforters are ye all!* Hearken, O ye Dear Christians, to a better voice, that sounds from heaven; *Come to me, all ye that labour, and are heavy laden, and I will give you rest;* Matth. xi. 28.

Is there any of you, whose unquiet breast boils continually with the conscience of any foul sin? whose heart is daily tyred upon by the vulture of his secret guiltiness? whose bosom is gnawed, beforehand, with that hellish worm, which can no more give over than die? It boots not to ask thee, if thou wouldst have peace. Peace? Rather than life; *Oh, Wherewithal shall I come before the Lord, and bow myself before the Most High God? Shall I come before him with burnt offerings? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?* Micah vi. 6, 7. Hear, thou Distracted Heart. What talkest thou of giving to the owner? The world is his: thou art not thine own. Yea, were these things thine, and not his; yet know, it is not giving, but taking, that must procure thy peace. An Infinite Justice is offended; an Infinite Justice hath satisfied; an Infinite Mercy hath applied it. Take thou hold, by the hand of faith, on that infinite mercy and justice of thy Saviour: the work of his Justice shall be thy Peace.

Fly about whither thou wilt, O thou Weary Dove, through all the wide regions of the heaven and waters, thou shalt no where find rest for the soles of thy feet, but in this ark of Christ's perfect righteousness. In vain shalt thou seek it in schools of morality, in learned libraries, in spacious fields and forests, in pleasant gardens, in sullen retiredness, in witty conversation, in wanton theatres, in drunken cellars, in tables of gluttony, in beds of lust, chests of

Mammon, whiffs and draughts of intoxication, songs of ribaldry, sports of recreation. No, no; the more thou seekest it in most of these, the farther it flies from thee, the farther thou art from finding it; and, if these things may give some poor truce to thy thoughts, it shall soon end in a more direful war. *There is no peace*, saith my God, *to the wicked.*

Stray whither thou wilt, O thou Wounded Heart, through the lands and woods; alas, the shaft sticks still in thee; or, if that be shaken out, the head. None but the sovereign Dittany of thy Saviour's Righteousness can drive it out; and, till it be out, thou canst have no peace. In plain terms; wouldest thou have peace? None but Christ can give it thee. He will give it to none but the penitent; none but the faithful. Oh, spend thyself into the sighs and tears of true repentance; and then raise thy humbled soul to a lively confidence in thine all-sufficient Redeemer. Set thy Lord Jesus betwixt God and thy sins. God cannot see thy debt, but through thine acquittance. By his stripes, we are healed: by his wounds, we are staunched: by his death, we are quickened: by his righteousness, we are discharged. The work of his Righteousness is our Peace. O safe and blessed condition of believers! Let sin, Satan, world, death, hell, do their worst; *Who shall lay any thing to the charge of God's elect? It is God that justifieth, who shall condemn? It is Christ that died, yea rather that is risen again, who is also at the right hand of God, and maketh intercession for us.* Our Enemy is now our Father; our Judge is our Saviour; the Offended, our Surety; that precious Blood, our Ransom; that perfect Righteousness, our everlasting Peace.

II. Thus much of our Spiritual Justice, and Peace. The CIVIL follows:

I know these two are wide terms: Justice comprises all virtue, as peace all blessings. For that is just in all kinds, which hath a meet adequation to the rule: all virtue therefore, conforming us to the Law of God, which is the rule of perfection, challengeth justly to itself a stile of justice.

1. Narrower bounds will serve our turn. We speak of justice, first as a single virtue. Habits are distinguished by their acts; acts, by their objects. The object of all moral virtue, is Good; as of all intellectual, is True. The object of this virtue of justice, is the good of men in relation to each other. Other virtues order a man in regard to himself; justice, in regard to another. This good being either common or private; common of all, private of some; the acts and virtue of justice must be suitable: either, as man stands in a habitude to the whole body, or as he stands to special limbs of the body. The former of these is that, which philosophers and casuists call a LEGAL AND UNIVERSAL JUSTICE; the latter is that PARTICULAR JUSTICE, which we use to distinguish by DISTRIBUTION and COMMUTATION: the one consisting in matter of commerce; the other, in reward or punishment: both of them according to a meet, though different, equality: an arithmetical equality in Commutation; a geometrical, in Distribution: the former, regarding the

value or worth of the things; the latter, regarding the proportionable difference of the person. The work of all these three Justices, is Peace.

(1.) The LEGAL JUSTICE is the apparent mother and nurse of Public Peace: when governors and subjects are careful to give each other their own; when both conspire to command and obey for the common good; when men frame their lives to the wholesome laws of their sovereigns, not more out of fear than conscience; when respect to the community carries men from partial reflection upon themselves: as, contrarily, distractions and private ends are the bane of any state. When the head and members unite their thoughts and endeavours in the centre of the common good; the head to devise and command, the eyes to see, the ear to hear, the palate to taste, the heart to move, the bellows of the lungs to blow, the liver to sanguify, the stomach to digest, the guts to export, the hands to execute, the tongue to talk for the good of this natural commonwealth of the body; all goes well and happily: but, if any of these parts will be gathering to themselves, and obstructions grow within, and mutinous distempers arise in the humours, ruin is threatened to the whole. If either the superiors miscommand, or the inferiors disobey, it is an affront to peace. I need not tell you, that good laws are the walls of the city, the sinews of the politic-body, the rule of our life, the life of our state; without which, men would turn brute, yea, monstrous; the world were a chaos, yea, a hell. It is wisdom, that makes laws: it is justice, that keeps them. Oh let this justice still bless us with a perpetual peace. As those, that do not think the world made for us, but ourselves made for the world, let us drive at an universal good. Let there be ever that sweet correspondence betwixt sovereignty and subjection, that the one may be happy in the other; both, in peace.

(2.) The DISTRIBUTIVE JUSTICE is not less fruitful of Peace: when rewards of honours and gracious respects are suited to the well-deserving; when malefactors smart according to their crimes. This justice hath stocks for the vagrant; whips, for harlots; brands, for petty larzons; ropes, for felons; weights, for the contumaciously silent; stakes, for blasphemous heretics; gibbets, for murderers; the hurdle and the knife and the pole, for traitors: and, upon all these engines of justice, hangs the garland of peace. It was not for nothing, that Maximillian the first, passing by the gallows, saluted it with *Salve, Justitia.* Ye never see Justice painted without a sword: when that sword glitters with use, it is well with the public: woe be to the nation, where it rusts! There can be no more acceptable sacrifice, than the blood of the flagitious. Immediately after Garnet's execution, Father David at Ypre, in a public Sermon, declared the miracles shown thereat: amongst the rest, that a spring of oil brake forth suddenly in the place, where that saint was martyred. Instead of a lie, let it be a parable: The blood of traitors shed by the sword of Justice, is a well of oil to fatten and refresh the Commonwealth.

I know well, how mercy befits the mouths of God's Minister. The soft tongue of a Divine is no meet whetstone for the edge of severity; but, withal, I dare say, that justice is a noble work of mercy. Neither need we wish to be more charitable, than the God of Mercy, that says, Thine eye shall not spare the murderer; Num. xxxv. 31: the tempter to idolatry; Deut. xiii. 6. The very sons of Levi were appointed to win an everlasting blessing, by consecrating their hands to God in Israelitish blood. The unjust favour and plausibility of Romish Doctors towards capital offenders, hath made their Sanctuaries, even literally, a den of thieves, a harbour of villany. It is memorable of Louis of France, styled the Saint, that he reversed a pardon wrought from him to a malefactor, upon reading that verse in the Psalm, *Beati qui faciunt justitiam in omni tempore; Blessed are they that do justice at all times;* Psalm cvi. 3. No marvel, if one of those four things, which Isabel of Spain was wont to say she loved to see, were, "A Thief upon the Ladder." Even through his halter might she see the prospect of peace. Woe be to them, that, either for gain or private interest, engage themselves in the suit of favour to maliciously bloody hands; that, by the dam of their bribes, labour to stop the due course of punitive justice! These, these are the enemies of peace. These stain the land with that crimson dye, that cannot be washed out but by many woeful lavers of revenge. Far, far be it from any of you, Generous Christians, to endeavour, either to corrupt or interrupt the ways of judgment; or, for a private benefit, to cross the public peace. Woe be to those partial Judges, that justify the wicked, and condemn the innocent; the girdle of whose equity sags down on that side, where the purse hangs! Lastly, woe to those unworthy ones, that raise themselves by frauds, bribes, simony, sacrilege! Therefore are these enemies to the state, because to peace; and therefore enemies to peace because violaters of justice; *And the work of justice is Peace.*

(3.) That COMMUTATIVE JUSTICE works Peace, needs no other proof, than that all the real brabbles and suits amongst men, arise from either true or pretended injustice of contracts. Let me lead you, in a Term morning, to the spacious Hall of Justice. What is the cause of all that concourse? that hive-like murmur? that noise at the Bar? but injurious bargains, fraudulent conveyances, false titles, disappointment of trusts, wrongful detentions of money, goods, lands, cozenages, oppressions, extortions? Could the honesty and private justice of men prevent these enormities, silence and solitude would dwell in that wide Palace of Justice: neither would there be more pleas then cobwebs under that vast roof. Every way, therefore, it is clear, that *the work of Justice is Peace:* insomuch as the Guardians of Peace are called Justicers.

This for the Commonwealth. If it please you to cast your eyes upon her sister, the Church, you shall find that the outward Peace thereof also must arise from Justice.

Alas; thence is our hopelessness: never may they prosper that

love not, that wish not peace within those sacred walls; but what possibility of peace, in the peremptory repulses of justice? What possibility of justice, in the long usurped tyranny of the successor of Romulus? Could we hope to see justice once shine from those Seven Hills, we would make account of peace; but oh, the miserable injustice of that imperious See! injustice of CLAIM; injustice of PRACTICE.

(1.) Of CLAIM; over Kings, Church, Scriptures, Conscience.

Over Kings. There is St. Paul's superexalted ὑπεραιρόμενος. His usual title is *Orbis Dominus;* "Lord of the World:" *Dominus universorum,* in the mouths and pens of his flatterers. And, lest princes should seem exempted, he is *Rex Regum,* as Paulus IV. says of himself. He is *super Imperatores et Reges;* "Over Emperors and Kings;" saith their Antonius, Triumphus Capistranus, and who not? How much? you know the calculation of the magnitude of the two great lights. How, over them? as the master over the servant: they are the words of their Pope Nicholas. The imperial throne is *unde nisi à nobis;* "whence but from us;" saith Pope Adrian. What should I tell you of his bridle, stirrup, toe, cup, canopy? Let the book of Holy Ceremonies say the rest. These things are stale. The world hath long seen and blushed.

Over the Church. There is challenged a proper headship, from whom all influences of life, sense, motion come: as their Bozius. Why said I, Over? He is Under the Church: for he is the foundadation of the Church, saith Bellarmin: over, as the head; under, as the foundation. What can Christ be more? Thence, where are General Councils, but under him? as the stream of Jesuits. Who, but he, is *Regula Fidei?* as their Andradius. He alone hath infallibility and indefectibility, whether in *Decretis Fidei,* or in *Præceptis Morum;* "in Decrees of Faith or Precepts of Manners:" as Bellarmin. He hath power to make new creeds, and to obtrude them to the Church: the denial whereof was one of those Articles, which Leo the tenth condemned in Luther.

Over Scriptures. There is claimed a power to authorize them; for such: a power to interpret them, *sententialiter et obligatoriè;* being such: a power to dispense with them, *ex causâ;* though such.

Over the Consciences of men: in dispensing with their oaths; in allowance of their sins. It is one head of their Canon Law, *A Juramento Fidelitatis absolvit;* "He absolves from the Oath of Allegiance;" Decret. p. 2. Caus. 15. qu. 6. And in every oath is understood a reservation and exception of the Pope's power, say his parasites. I am ashamed to tell, and you would blush to hear, the dispensation reported to be granted by Sixtus IV. to the family of the Cardinal of S. Lucie; and by Alexander VI. to Peter Mendoza, Cardinal of Valentia.

(2.) And, as there is horrible injustice in these Claims, so is there no less in PRACTICE. Take a taste of all. What can be more unjust, than to cast out of the lap of the Church, those, that oppose their novelties; to condemn them to the stake, to hell, for heretics? What more unjust, than to falsify the writings of ancient or

modern authors, by secret expurgations, by wilful mis-editions? What more unjust, than the withholding the remedy of General Councils, and transacting all the affairs of the Church by a packed Conclave? What more unjust, than the suppression of the Scriptures, and mutilation of the Sacrament to the Laity? What more unjust, than allowance of equivocation; than upholding a faction, by willing falsehood of rumours; than plotting the subversion of king and state, by unnatural conspiracies? Well may we call heaven and earth to record, against the injustice of these claims, of these practices. What then? Is it to hope for peace, notwithstanding the continuance of all these? So the work of Injustice shall be peace: and an unjust and unsound peace must it needs be that arises from injustice. Is it to hope they will abandon these things for peace? Oh, that the Church of God might once be so happy! that there were but any life in that possibility! In the mean time, let God and his holy angels witness betwixt us, that on their part the peace faileth; we are guiltless. What have we done? What have we attempted? What have we innovated? Only we have stood upon a just and modest negative, and have unjustly suffered. Oh, that all the innocent blood we have shed could wash their hands from injustice, from enmity to peace!

3. That from them we may return to ourselves; for the public, we enjoy a happy peace. Blessed be God for Justice. And if, in this common harmony of Peace, there be found some private jars of discord, whence is it, but from our own injustice? The world is of another mind; whose wont is to censure him that punishes the fault, not him that makes it. Severity, not guiltiness, in common opinion, breaks the peace.

Let the question be, who is the great make-bait of the world?

Begin with the * Family. Who troubles the house? not unruly, headstrong, debauched children, that are ready to throw the house out of the windows; but the austere father, that reproves, that corrects them: would he wink at their disorders, all would be quiet. Not careless, slothful, false, lime-fingered servants; but the strict master, that observes, and rates, and chastises them: would he hold his hands and tongue, there would be peace. Not the peevish and turbulent wife, who, forgetting the rib, usurps upon the head; but the resolute husband, that hates to lose his authority in his love; remembering, that though the rib be near the heart, yet the head is above the shoulders: would he fall from the terms of his honour, there would be peace.

In the Country: not the oppressing gentleman, that tyrannizes over his cottagers, encroaches upon his neighbour's inheritance, encloses commons, depopulates villages, screws his tenants to death; but the poor souls, that, when they are crushed, yield the juice of tears, exhibit bills of complaint, throw open the new thorns,

* The like discourse to this ye shall find in Conrad. Schlusselburgius, in his Preface to his xiiith Book, Catal. Hæret.

maintain the old mounds: would these men be content to be quietly racked and spoiled, there would be peace.

In the City: not the impure sodomitish brothels that sell themselves to work wickedness; nor the abominable panders; not the juggling cheater; not the counterfeit vagrant: but the marshal, that draws these to correction: not the deceitful merchant, that sophisticates his commodities, enhanceth prices, sells every inch of (what he cannot warrant) time; not the unconscionable and fraudulent artisan: but the promoter and the bench.

In the Commonwealth: not the cruel robber by sea or land, that lies in the way, like a spider in a window, for a booty, for blood; not the bold night-walker, that keeps savage hours, fit for the guilty intentions of his burglaries; but the watch, that takes him: not the rank adulterer, that neighs after his neighbour's wife, and thirsts after only stolen waters; but the sworn men, that present him: not the traitorous coiner, that in every stamp reads his own conviction, while he still renews that face against which he offends; but the sheriff that attaches him: not the unreformed drunkard, that makes a god of his liquor, a beast of himself, and raves and swaggers in his cups; but the constable, that punishes him: would these officers connive at all these villainies, there would be peace.

In the Church: not the chaffering patron, or perjured chaplain; not the seducing heretic, or seditious schismatic; not the scandalous levite; not the careless questman; not the corrupt official: but the clamorous preacher, or the rigorous high-commission.

In the World: lastly, not the ambitious encroachers upon others' dominions; not violaters of leagues; not usurpers of mis-gotten titles and dignities; not suborners, or abettors of conspiracies, and traitors: but the unkind patients, that will not *recipere ferrum*. I wis the great potentates of the world might see a ready way to peace.

Thus in Family, Country, City, Commonwealth, Church, World, the greatest part seek a licentious peace in a disordered lawlessness: condemning true justice of cruelty; stripping her of the honour of peace; branding her with the censure of troublesome.

Foolish men speak foolish things. O noble and incomparable blessing of Peace, how injuriously art thou ascribed to unjust neglect! O divine virtue of Justice, how deservedly have the Ancients given thee wings, and sent thee up to heaven in a detestation of these earthly indignities; whence thou comest not down at all, unless it please that Essential and Infinite Justice to communicate thee to some choice favourites!

It is but a just word, that this Island hath been long approved the darling of heaven. We have enjoyed peace, to the admiration, to the envy, of neighbourhood. Would we continue it? would we traduce it to ours? Justice must do it for us.

Both justice and peace are from the throne. Peace is the King's peace; and justly descends from sovereignty by commission. Let me have leave to say, with the princely Prophet, (a word that was

too good for the frequent text of a Pope,) *Diligite justitiam qui judicatis terram.* Still, O God, *give thy judgment to the king, and thy justice to the king's son.*

And, if any shall offer wrong to the Lord's Anointed, in his person, in his seed, the work of that injustice shall be war; yea, *Bellum Domini, The Lord's War;* 1 Sam. xxv. 28. Then let him, who is both the Lord of Hosts, and the God of Peace, rise up mightily for his Anointed, the true king of peace: that he, who hath graciously said all this while, *Da pacem, Domine,* "Give peace in our time, O Lord;" may superscribe at the last his just trophies, with, *Blessed be the Lord, which teacheth my hands to war, and my fingers to fight.*

III. Ye have heard of the Spiritual Justice and Peace: ye have heard of the Civil: may it please you, to mix both of them together. My text alone doeth it; if you do but, with our most accurate Translation, read *Righteousness* for *Justice.* So shall you see the spiritual disposition of Righteousness produce the civil effect of Peace. What is righteousness, but the sincere uprightness of the heart to God in all our ways? He is perfect with God, that would be so.

What need I tell you, that this is the way to true inward peace, *nil conscire;* "Not to be guilty of ill," A clear heart will be a quiet one. There is no feast to a good conscience: this is meat, music, welcome.

It seems harder, that true spiritual honesty should procure even outward peace. Hear wise Solomon: *By the blessing of the upright, the city is exalted;* Prov. xi. 11: *When a man's ways please the Lord, he maketh even his enemies to be at peace with him;* Prov. xvi. 7: *Righteousness exalteth a nation, but sin is a reproach to any people;* Prov. xiv. 24. It follows then, as a just corollary, That the honestest and conscionablest man is the best subject. He may perhaps be plain, perhaps poor, perhaps weak; but the state is more beholden to his integrity, than to the ablest purse, than to the strongest arm: whereas the graceless and vicious person, let him be never so plausible a talker, never so careful an officer, never so valiant a leader, never so officious a courtier, never so deep in subsidies, never so forward in actions, is no other than an enemy to the state, which he professes to adore.

Let no philosopher tell me of, *Malus vir bonus civis;* "An ill man a good subject." I say, from better authority, that a lewd man can no more be a good subject, than an ill subject can be a good man. Hear this, then, wheresoever ye are, ye secret Oppressors, ye profane Scoffers, ye foul mouthed Swearers, ye close Adulterers, ye kind Drunkards, and whoever come within this black list of wickedness: how can ye be loyal, while you lodge traitors in your bosoms? protest what ye will; your sins break the peace, and conspire against the sacred crown and dignity of your Sovereign. What care we, that you draw your sword, and vow your blood, and drink your healths to your Governors, when, in

the mean while, you provoke God to anger, and set quarrels betwixt your Country and Heaven.

That I may wind up this clew; it were folly to commend to you, the worth of peace. We know that the excellency of Princes is expressed by "Serenity." What good hath the earth, which God doth not couch under the name of peace? Blessed be God, and his Anointed, we have long and comfortably tasted the sweetness of this blessing. The Lilies and Lions of our Solomon have been justly worded with *Beati pacifici.*

Would we have this happiness perpetuated to us; to posterity? Oh, let prince and people meet in the ambition to be *Gens justa, A righteous nation:* righteous every way.

First, let God have his own; his own days, his own services, his fear, his love, his all. Let religion lead all our projects, not follow them. Let our lives be led in a conscionable obedience to all the laws of our Maker. Far be all blasphemies, curses, and obscenities from our tongues; all outrages and violences from our hands; all presumptuous and rebellious thoughts from our hearts. Let our hearts, and hands, tongues, lives, bodies and souls, be sincerely devoted to him.

Then, for men: Let us give Cæsar his own: tribute, fear, subjection, loyalty; and, if he need, our lives. Let the Nobility have honour, obeisance, observation. Let the Clergy have their dues, and our reverence. Let the Commons have truth, love, fidelity in all their transactions. Let there be *Trutinæ justæ, pondera justa, Just balances, just weights;* Lev. xix. 36. Let there be no grinding of faces, no trampling on the poor (Amos v. 11.), no swallowing of widows' houses, no force, no fraud, no perjury, no perfidiousness.

Finally, for ourselves: Let every man possess his vessel in holiness and honour; framing himself to all Christian and Heavenly temper, in all wisdom, sobriety, chastity, meekness, constancy, moderation, patience, and sweet contentation.

So shall the work of our Righteousness be Peace of Heart, Peace of State; private and public peace; peace with ourselves, peace with the world, peace with God; temporal peace here, eternal peace and glory above: unto the fruition whereof, he, who hath ordained us, mercifully bring us, for the sake of him, who is the Prince of Peace, Jesus Christ the Righteous.

SERMON XV

WICKEDNESS MAKING A FRUITFUL LAND BARREN.

A SERMON PREACHED TO HIS MAJESTY, AT THE COURT OF WHITEHALL, AUGUST 8.

PSALM cvii. 34.

[*He turneth*] *a fruitful land into barrenness, for the wickedness of them that dwell therein.*

YE have here in my text, as in much of the world, a woeful change; wrought by a powerful author, and upon a just merit: the change of *a fruitful land into barrenness*; the author, God, the almighty arbiter of the world, *He turneth*; the merit, *the wickedness of the inhabitants*.

These three then must be the measure of my tongue and your ears; the CHANGE, the AUTHOR, the MERIT.

I. In the CHANGE you shall see the ACT and the SUBJECT.

1. For the ACT: All these earthly things have their turns: the whole world is the proper region of mutability.

I know not whether I should exempt heaven itself. Even there, I find a change, of Motion, of Face, of Quality.

Motion: whether by consistence, or retrogradation; *Sun, stand thou still in Gibeon; and thou, moon, in the valley of Ajalon*; Jos. x. 12: there was a change, in not moving: and, for retrogradation, *The shadow went back ten degrees in the dial of Ahaz*; Isaiah xxxviii. 8.

A change of Face: *The sun was darkened*; Luke xxiii. 45; when the Sun of Righteousness was eclipsed, and shall be so again ere he break forth in full glory: *Then shall the sun be darkened, and the moon shall lose her light; the stars shall fall from heaven, and the powers of heaven shall be shaken*; Matth. xxiv. 29.

A change of Quality: what need I fear to ascribe that to this glorious frame, when the Spirit of God can tell us, *They shall wax old as a garment; as a vesture thou shalt change them, and they shall be changed?*

In the mean time, our eyes can tell us, that the second of these greater lights, the Moon, is the very emblem of mutability; never looking upon us twice with the same face: there is no month passeth over us, wherein she is not both new and old; to the mak-

ing up of a just and common riddle, that not exceeding the age of twenty-eight days, she is yet no less old than the world; ever filling and waning, and, like the true image of all mutability, never so blotted as in her greatest brightness.

Yea, what need we doubt to ascribe some change to these material heavens, when, if we look to the inside of them, we shall find, that there hath been the greatest change in the very Angels? and, for their present condition, that though the essence of the glorious spirits there be immutable from within, having nothing in them that may work their dissolution or change, yet that we cannot say they are immutable from without; since, if that power which gave them being should withdraw his hand, they could not be.

It is the perfection of God only, to be absolutely inalterable; and, as to work freely, so to be necessarily: so as our subtle Bradwardine maintains, that *ens necessarium* is the first attribute of God, that can fall under our notion. And, even of this most Glorious, Infinite, and only Perfect and Absolute Being, we may safely, though in all awful reverence say, with Gregory, *Mutat sententiam, non mutat consilium*; "He changeth his threatened doom, but never his decree." But, how high are we flown, ere we are aware! Methinks I hear the angel speak to me, as to Esdras, *Thy heart hath gone too far in this world; and thinkest thou to comprehend the ways of the Most High?*

Cast we our eyes rather down to the lower orbs of elementary mixture: here is nothing to be seen, but in a perpetual gyre of mutation. The elements, that are partners in quality, interchange with each other in substance. The mixed bodies can no more stand still, than the heaven, whereby they are governed: for, as the sun never holds one minute in one place, never day walks the same round, no more do these inferior bodies continue one moment in the same estate, but ever altering; either growing up to their ἀκμή, the "vertical point" of their being, or declining towards their corruption: insomuch as physicians observe, that, every seven years, this body of ours is quite another from itself; and in a continual renewing of supplies, or degrees of decays.

And, if you look upon the greater bodies, the sea and the earth, ye shall see, that the sea is ever ebbing and flowing, and will want waves, ere it want motion: the earth, which of all visible things hath the style of constancy, *terra quæ nunquam movebitur*, yet sometimes feels the motion of trepidation in her vast body; *The earth shook and trembled, and the foundations of the hills moved, and were shaken;* Psalm xviii. 7; and always, in the surface of it, feels the motion of sensible mutation: the domestics whereof, as all vegetative and some sensitive creatures; and the lords thereof, rational creatures; are ever as moving as the earth is still: ever breeding, born, growing, declining, dying. And, if ye match these two together, ye shall see how the sea and the earth win of each other: it is full tide now, where there was a goodly crop; and where the ox grazed, there the whale swims. How have we seen stee-

ples to stand in those liquid cemeteries, instead of masts; and, again the plough to go, where the ship lately sailed!

And, as it is thus in the frame of Nature, so of Policy too. Those great and famous Monarchies of the world, whatever precious metal their *head, shoulders, waist,* have been of; yet their *feet* have been of *clay,* and are gone into dust. Civility, arts, sovereignty, have, in an imitation of the sun's course, gone from East to West; and will no where be fixed, till they be overtaken with the last revolution.

In vain therefore shall we look for constancy upon earth. Look how possible it is, for a man that stands, fortune-like, upon a round rolling stone in a smooth floor, to be steady in his posture; so possible it is, for us to be settled in an unchangeable condition, while we are upon this sphere of variableness. Can we think, that the world shall move, and we stand still? Were the sun the centre of motion, and the earth whirled about in this vast circumference, could we make account of rest? and, if, in our own particular, we could either stay our foot or shift it at pleasure, notwithstanding that insensible rapture, as the ant may creep the contrary way to the violent circumvolution of the wheel; yet we must necessarily be swayed with that universal swing of mutability, wherewith all creatures are carried forcibly about. The most lasting kingdoms, therefore, have had their periods; and, of the most settled government, God's hand-writing upon the wall goes so far as to say, *Mene, mene; Thy days are numbered.*

Oh the fickleness of this earthly glory and prosperity! Oh the glassy splendor of all human greatness; cracked with a touch, with a fall broken! who would set his heart upon these unstable felicities? Do ye not smile at the child, which, when he hath raised a large bubble out of his walnut-shell, joys in that airy globe, and wonders at the goodly colours he sees in it? which, while he is shewing his own face and his play-fellows' in that slight reflection, vanishes away, and leaves nothing but a little frothy spittle behind it? so ridiculous are we, while we doat upon these fugitive contentments. The Captive Prince in the Story noted well, when he looked back upon the chariot of his proud victor, that still one spoke of the wheel went down as another rose.

Think of the world as it is, O ye Great Ones: it turns round; and so do all things in it. Great Saladin caused it to be proclaimed, That he had nothing left him but his winding-sheet. The famous General, that thrice rescued Rome, came to *Date obolum Belisario*; "One single halfpenny to Belisarius." Take your turns, then, for these earthly pre-eminences; but look at them still as perishing: and, if you aim at rest, look for it above all these whirling orbs of the visible heavens. Say of that empyreal heaven, as God said of the Holy of Holies, which was the figure of it, *Hic requies mea in æternum; Here shall be my rest for ever.* "There," as Bernard well, "is the true day that never sets;" yea, there is the perpetual high-noon of that day, which admits no shadow. Oh, then, over-

look all these sublunary vanities: *Set your affections on things above, not on things on the earth; seek those things which are above, where Christ sitteth at the right hand of God.* There only shall you find true rest, and constant glory.

2. This for the Act of the Turning: the TERMS or SUBJECT of it follows; *A fruitful land into barrenness.*

Philosophy hath wont to teach us, that every change is to the contrary: here it is so, plainly; *fruitful* into *barren*, yea into the abstract, *barrenness* itself.

Small alterations are not noted. The growing of the grass, the daily declining into age, though not without a kind of change, are insensible: but for Aaron's dry rod to be budded, blossomed, almoned in a night; for the vigorous and curled prisoner to become grey-headed by morning; for the flourishing Pentapolis to be turned suddenly into sulphurous heaps and salt-pits; these things fill the eye, not without an astonishment of the heart. The best beauty decays by leisure; but for a fleshy idol at the Court to become suddenly a leprous Mirjam, is a plain judgment.

Thus, when the fair face of the earth shall be turned from a youthful and flourishing greenness into a parched and withered deformity; the leaves, which are the hairs, fall off, and give way to a loathsome baldness; the towered cities, which are the chaplets and dresses of that head, are torn down, and turned to rubbish; the fountains and rivers, which are the crystalline humours of those eyes, are dried up; the surface, which is the skin of that great body, is chopped and chinked with drought, and burnt up with heat; those sweet waters of heaven, and those balmy drops of fatness wherewith it was wont to be besprinkled, are restrained, and have given place to unwholesome sereness, and killing vapours; shortly, that pampered plenty, wherewith it was glutted, is turned into a pinching want: this change is not more sensible, than woeful.

It is a great judgment this of barrenness. The curse of the disappointing fig tree was but this; *Never fruit grow on thee:* as, contrarily, the creature was blessed in no other terms, than *Crescite et multiplicamini; Increase and multiply.* A barren womb was Michal's plague, for her scoffing at devotion. It was held by Abimelech no small judgment, that God inflicted on him, in closing up *all the wombs of the house of Abimelech;* Gen. xx. 18: and therefore it is said, *Abraham prayed, and God healed Abimelech, and his wife, and his maid-servants;* verse 17. And surely, as the Jews held this as the reproach among women, though ours have not the same opinion, nor the same reason, Luke i. 25; insomuch as *canta, sterilis,* had been a strange word, Isaiah liv. 1. were it not for that which followeth, *The desolate shall have more children than the married:* so, this is *opprobrium terræ,* "the reproach of our common mother," *an unbearing womb, and dry breasts;* Hos. ix. 14.

What follows hence, but miserable famine, leanness of body, languishing of strength, hollowness of eyes, dryness of bones, blackness of skin, wringing of maws, gnawing and clinging of guts?

And, in the end, the *pale horse* of *death* follows the *black horse* of *famine*; Rev. vi. 8: and *Those, that are slain by the sword, are better than they, that are slain with hunger*; Lam. iv. 9.

Yet, let me tell you, by the way, the earthly and external barrenness is nothing to the inward and spiritual: where the heart is barren of grace, where the life is barren of good works, the man is not *near to cursing*, but is under it. Ye know who said, *Give me children, or else I die*; Gen. xxx. 1. It was an over-passionate word of a good woman: many a one lives, and that with less grief and care, and more ease, without them: she might have lived happy, though unfruitful. But sure, a barren soul is both miserable and deadly. God says of it, as the Lord of the Soil said of the fruitless figtree, *Exscindatur*; *Cut it up, why keepeth it the ground barren?* If then we find ourselves in this condition, let us do, as Solomon says the fashion is of the barren womb, cry *Give, Give*; and never leave importunate craving, till we find the twins of grace striving in the womb of our souls.

But yet, if a dry Arabian desert yield not a spire of grass; or the whitish sands of Egypt (where Nile toucheth not) yield nothing but their Suhit and Gazul, fit for the furnace not the mouth; or, if some ill natured waste yield nothing but heath and furze; we never wonder at it; these do but their kind: but, for a fruitful land to be turned to barrenness, is an uncouth thing: the very excellency of it aggravates the shame.

And, surely, God would not do it, if it were not wonderous: he fetches light, not out of glimmering, but out of darkness: he fetches not indifferent, but good, out of evil. We, weak agents, (such all natural, and other voluntary are,) descend by degrees from an extreme, by the stairs of a mean, and (that ofttimes) sensible mutation: God, who is most free and infinite, is not tied to our terms: he can, in an instant, turn fair into foul; fruitful into barren; light into darkness; something, yea all things, into nothing.

Present fruitfulness, therefore, is no security against future barrenness. It is the folly of nature, to think itself, upon too slight grounds, sure of what it hath. *Non movebor*, David confesses, was his note once; but he soon changed it, and so shall we. Thou art rich in good works, as the churl was in provision; and sayest, *Soul, take thine ease*: let thy hand be out of use a little through a lazy security, thou hast forfeited all by disuse; and mayest expect to hear, *Stulte, hâc nocte*. Thou art rich in profession of grace: was any man more officious than Demas? Yet he soon fell to embrace the present world, with a neglect of the future.

Think not now, that I am falling in with our late Excutifidians, to teach, that a true, solid, radicated saving faith may be totally, finally lost: no; I hate the motion: it is presumption, that I tax; not well grounded assurance: presumption of outward profession and privileges; not assurance of the inward truth of grace.

Presume not, O Vain Man, of what thou wert, or what thou hast. Devils were Angels: Jerusalem was the Holy City: Rome,

was for her faith famous through all the world; Rom. i. 8. *Woe to Ariel, to Ariel, the city where David dwelt;* Isaiah xxix. 1. Our own once good estate may aggravate our misery, can never secure our happiness. *Son of man, what shall become of the vine, of all plants?* saith the Prophet. The more noble it is, the worse it speeds, if fruitless. Oh, let us not *be high minded, but fear.*

England was once, yea lately was, perhaps is still, the most flourishing Church under heaven; that I may take up the Prophet's words, *The glory of Churches, the beauty of excellency;* Isaiah xiii. 19: what it may be, what it will be, if we fall still into distractions and various sects, God knows, and it is not hard for men to foresee. Surely, if we grow into that anarchical fashion of Independent Congregations, which I see, and lament to see, affected by too many, not without woeful success; we are gone, we are lost, in a most miserable confusion: we shall be, as when God overthrew Sodom and Gomorrah; and it shall be with us, as the Prophet speaks of proud and glorious Babylon, *The shepherds shall not make their fold here; wild beasts of the desert shall lie here, and our houses shall be full of doleful creatures; and owls shall dwell, and satyrs shall dance there; and the wild beasts of the island shall cry in our desolate palaces;* Isaiah xiii. 20, 21. I take no pleasure, God knows, to ominate ill to my dear nation, and dear mother the Church of England; for whose welfare and happiness I could contemn my own life: but I speak it in a true sorrow of heart to perceive our danger, and in a zealous precaution to prevent it. O God, in whose hands the hearts of princes and all the sons of men are, *to turn them as the rivers of waters,* put it into the heart of our King and Parliament, to take speedy order for the suppression of this wild variety of sects and lawless Independencies, ere it be too late.

II. Thus much for the Subject and Terms of this change: the AGENT follows; *He turneth.*

Never was there any sterility, whereof there may not be a cause given. Either the season is unkindly parching with drought, or drenching with wet, or nipping with frost, or blasting with pernicious airs, or rotting with mildews: or some mis-accident of the place; inundations of waters, incursions and spoil of enemies, sudden mortalities of the inhabitants: or some natural fault in the soil; or misdemeanour of the owners; idleness, ill-husbandry, in mistiming, neglect of meet helps, unculture, ill choice of seed: but, whatever be the second cause, we are sure who is the first; *He turneth. Is there any evil in the city, and he hath not done it?*

Alas, what are all secondary causes, but as so many lifeless puppets? There is a Divine Hand unseen, that stirs the wires, and puts upon them all their motion: so, as our Saviour said of Pilate, we may say of all the activest instruments both of earth and hell, *Thou couldest have no power over me, unless it were given thee from above.* Is Joseph sold to the merchants, by the villany of his envious brethren? *The Lord sent me before you;* Gen. xlv. 5. Do the Chaldeans and Sabeans feloniously drive away the herds of

Job? doth the Devil by a tempestuous gust bluster down the house, and rob him of his children? *The Lord hath taken;* Job i. 21. Is a man slain by chance-medley, the ax-head slipping from the helve? *Dominus tradidit.* So, whether they be acts of nature, of will, of casualty; whether done by natural agents, by voluntary, by casual, by supernatural; *Digitus Dei est hic; He turneth.* What can all other causes either do or be, without Him, who is the original of all entity and causality?

There is much wisdom and justice, in distinguishing causes, and giving each their own; whereof, while some have failed, they have run into injurious and frantic extremes: while, on the one side, wild and ignorant heretics have ascribed all to God's agency, without acknowledging secondary causes; on the other, atheous fools ascribe all to the second and immediate causes, not looking up to the hand of an overruling and all-contriving Providence. We must walk warily betwixt both: yielding the necessary operation of subordinate means, employed by the divine wisdom; and adoring that infinite wisdom and power, which both produces and employs those subordinate means to his own holy purposes.

Tell me then, art thou crossed in thy designs and expectation? Blame not distempers of times, disappointment of undertakings, intervention of cross accidents. This is, as some shifting alchymist that casts all the fault of his mis-success upon his glass or his furnace: but kiss that invisible hand of power, which disposeth of all these sublunary events; if against thy will, yet according to his own. Even nature itself will teach us, to reduce all second causes to the first. *Behold,* saith the Lord, *I will hear the heavens; they shall hear the earth; the earth shall hear the corn, wine, oil; and they shall hear Israel;* Hos. ii. 21, 22. Lo here is a necessary scale, whereof no staff can be missing. How should Israel live without corn, wine, oil? How should the corn, wine, oil, be had without the yieldance of the earth? How should the earth yield these, without the influence of heaven? How can heaven yield these influences, without the command of the Maker?

When I meet, therefore, with a querulous Husbandman, he tells me of a churlish soil; of a wet seed-time; of a green winter; of an unkindly spring; of a lukewarm summer; of a blustering autumn: but I tell him of a displeased God; who will be sure to contrive and fetch about all seasons and elements, to his own most wise drifts and purposes.

Thou art a Merchant: what tellest thou me of cross winds; of Michaelmas flaws; of ill weathers; of the wafting of the archangel's wings, when thou passest by the Grecian promontory; of tedious becalmings; of piratical hazards; of falsehood in trades, breaking of customers, craft and undermining of interlopers? All these are set on by heaven, to impoverish thee.

Thou art a Courtier, and hast laid a plot to rise: if obsequious servility to the great, if those gifts in the bosom which our blunt ancestors would have termed bribes, if plausible suppalpations, if restless importunities will hoise thee, thou wilt mount: but some-

thing there is, that clogs thy heel, or blocks thy way: either some secret detractor hath forelaid thee by a whispering misintimation; or some misconstruction of thy well-meant offices hath drawn thee into unjust suspicion; or the envy of some powerful corrival trumps in thy way, and holds thee off from thine already swallowed honour. There is a hand above, that manageth all this. What are we, but the keys of this great instrument of the world, which he touches at pleasure; drepressing some, while others rise, and others again stand still?

Yea, let me make higher instances of you Men of State, that sway the great affairs of kingdoms; and, by your wise and awful arbitrements, decree, under Sovereignty, of either war or peace; and either take up or slacken the reins of commerce: so framing the many wheels of this vast engine, that all may move happily together. You may rack your brains, and enlarge your foreign intelligences, and cast in the symboles of your prudent contributions to the common welfare; but know withal, *Frustrà nisi Dominus:* let your projects be never so fair, your treaties never so wise and cautious, your enterprises never so hopeful, if he do but blow upon them, they are vanished. *The race is not to the swift, nor the battle to the strong, nor yet bread to the wise;* Eccl. ix. 11.

What should we do then, but, first, look up to that Almighty Hand, that swayeth all these sublunary, yea and celestial affairs? It is the weak fashion of foolish children, to ascribe all their kindnesses or discontents to the next cause. If good befal them, it is the Tailor, to whom they are beholden for their coat; the Confectionary, for their sweet-meats: not their Parents, who pay for all these. Again, if the knife be taken away from them the Servant is blamed; and beaten with their feeble, but angry hand: not the Mother, that commanded it. Yea it is the brutish fashion of unreasonable creatures, to run after and bite the stone; not regarding the hand that threw it. We Christians should have more wit: and, since we know that Nature itself is no other than God's ordinance of second causes, and Chance is but an ignorance of the true causes, and our freest wills are overruled by the First Mover; oh let us improve our reason and Christianity so much, as to acknowledge the secret, but most certain hand of an Omnipotent Agent in all the occurrents of the world: for, certainly, there cannot be a greater injury to the great King of Heaven and Earth, than to suffer second causes to run away with the honour of the first, whether in good or evil.

Secondly; what should we do, but kiss the rod, and him that smites with it; patiently receiving all chastisements from the hand of a powerful, wise, just God? Had we to do with an agent less than an Omnipotent, we might perhaps think of him as one said of the Egyptian Magicians, They could hurt, but they could not heal; they could do evil, but not good: or we might fear something might betide us against, beside, without, his will: finite agents cannot go beyond their own sphere: were the power of great princes as large as their wills,

none of their designs should be ineffectual. Or, had we to do with a powerful agent that were not also infinitely wise, we might think he might be overreached in his plot. But now, that infinite power and wisdom are the very essence of God, let us, whatever doth or may befall us, take up that holy resolution of good Eli, *It is the Lord, let him do what seemeth him good;* 1 Sam. iii. 18.

But, in the mean time, let not those wicked wretches, by whose unjust hand the just God thinks good to scourge his own, comfort themselves, with the hope of an impunity, because they are unwittingly used in his executions: no; they are no whit the more innocent, because God beats his own with their malice: neither shall they be less avenged, because they have heedlessly done God's will, while they despitefully do their own. Ashur is the *rod* of God's wrath: when God hath sufficiently whipt and drawn blood of his Israel by him, he casts him into the fire: the fire of that wrath, which Ashur feels from God, is a thousand times hotter, than the fire of that wrath, which Israel feels from Ashur. Shortly, God will have his due honour, both in afflicting his own, and in plaguing those that afflicted them: his agency is equal in both; *He turneth a fruitful land into barrenness.*

III. Hitherto the Agent: now follows the MERITING CAUSE of this Change; *The wickedness of them that dwell therein.*

God is an absolute Lord; *Domini est terra.* He is not accountable for any reason of his change. Whether of barrenness or plenty, there needs no other ground to be given, but, *Quia voluit.* And even so it is in this stirring piece of earth, which we carry about us. Why this womb or those loins are sterile, that fruitful; yea, why this or that soul is so; he needs not give any reason, but his will.

Yet, so far doth he condescend to us, as to impart to us an account of the ground of his proceedings. *Man suffereth for his sin,* saith the Prophet; and the earth suffereth here, for the wickedness of the inhabitants. Evermore God hath some motive for the inflicting of evil. As it is in the main point of a man's eternal estate, man's salvation is *ex mero beneplacito, The gift of God is eternal life;* but his damnation is never without a cause in man, *The soul that sinneth shall die:* so it is in this case of lesser good or evil; when God speaks of *turning wildernesses into ponds of water,* in the following words ye hear no cause assigned but mere mercy; but, when he speaks of *turning fruitful lands into barrenness,* now it is for the wickedness of in-dwellers. This is a most sure rule therefore; All judgments are inflicted for sin: Chastisements are out of love, but punishment out of justice. Yea, so doth God order his judgments commonly, that in the punishment we may read the sin; and in the sin we may foresee the punishment: and can confidently define, where punishment is, there hath been sin; and where sin is, there will be punishment.

I have heard and seen some ignorant impatients, when they have found themselves to smart with God's scourge, cast a sullen frown back upon him, with *Cur me cædis?* or with the male-contented

mother of the striving twins, *Why am I thus?* Alas, what mere, what miserable strangers are these men at home? There is nothing in the world, that they do more mis-know, than themselves: had they ever but looked in, if but at the door, yea at the window, yea at the key-hole of their own hearts or lives, they could not choose but cry out with holy Job, *I have sinned, what shall I do to thee, O thou Preserver of Men?* They would accuse, arraign, and condemn themselves; and would rather bethink, which of those many thousand sins, which they have multiplied against heaven, they are called to reckoning for; and would have no word in their mouth, but *mea culpa, mea culpa.*

Now, as where punishment is there was sin; so, where sin is there will be, there must be punishment. *If thou dost ill*, saith God to Cain, *sin lies at the door*; Gen. iv. 7. *Sin*, that is, *punishment* for sin: they are so inseparable, that one word implies both: for the doing ill is the sin, that is within doors; but the suffering ill is the punishment, and that lies like a fierce mastiff at the door, and is ready to fly in our throat when we look forth: and, if it do not then seize upon us, yet it dogs us at the heels; and will be sure to fasten upon us, at our greatest disadvantage: *Tum gravior, cum tarda venit, &c.* Joseph's brethren had done heinously ill: what becomes of their sin? it makes no noise; but, follows them slily and silently in the wilderness: it follows them home to their father's house: it follows them into Egypt. All this while, there is no news of it; but, when it found them cooped up three days in Pharaoh's ward, now it bays at them, and flies in their faces: *We are verily guilty concerning our brother, in that we saw the anguish of his soul, &c.* Gen. xlii. 21.

What should I instance in that, whereof not Scripture, not books, but the whole world is full; the inevitable sequences of sin and punishment? Neither can it be otherwise: *Shall not the Judge of all the Earth do right?* saith Abraham; Gen. xviii. 25. *Right*, is to give every one his due: wages is due to work; now *the wages of sin is death:* so then, it stands upon no less ground, than very necessary and essential justice of God, that, where wickedness hath led the way, there punishment must follow.

There is more need to apply than to prove so clear a truth. How then, I beseech you, Honourable and Beloved, stands the case with us? Where is the man, that dare flatter us so much, as to say there is not store of wickedness found in our hands? Woe is me! we are in the eyes of all the world, no less eminent in God's favours, than our own sinfulness. It is past our power, to either conceal, or deny, or excuse our abominable iniquities. Certainly, if we change not, we are sure God will not. What can we then expect from that just hand of the Almighty, but that he should turn our fruitful land into barrenness, for the wickedness of us that dwell in it? I may not be so saucy, to presage by what course he will do it. That Almighty Arbiter of the World hath a thousand ways to his own ends: but it is not an improbable note of the author of our *Fasciculus Temporum*, that there is *Trifarius cursus rerum;*

abundantiæ, indigentiæ, temperantiæ; "A threefold course of things; of abundance, want, temperance." From abundance or excess, arise animosity and delicacy; from these, arise discord and quarrels; and from these, want: from want, we begin to learn wit; and compose ourselves to temperance: that thrifty course raises abundance: *In circuitu ambulant impii,* as he speaks. Now what shall we say? of the abundance and delicacy, we have surfeited already too long: we are now in the quarrelsome part, that arises from our pampered animosity; and what can follow next, but our miserable indigence and distress? we may please ourselves in the secure condition of our happy union, in the strength of our wooden walls, and our natural bulwarks; but I remember what I have read of a noble and wise captain, who, when he was vehemently moved to take upon him the defence of a strong city, which was enforced to him by the safe site, strong fortifications, plentiful ammunition, and inexpugnable walls of it; "Yea," saith he, "but tell me I pray you, have you any covering betwixt it and heaven? have you any defence against the vengeance of that God, whom your sins have provoked? If those sins of yours shall draw down God's curses upon your heads, to what purpose shall it be to endeavour to keep your enemy out of your gates?" The story applies itself. In vain shall we think to secure ourselves and our state from earth, if we irritate heaven.

There is no sin, that is dumb: there is none, that whispers: every one is vocal, loud, clamorous to solicit heaven for vengeance; but some are more shrill and importunate than others. God hath been pleased to distinguish their noise.

Oppression is one, that he hears above the rest: that hath two tongues; both loud ones, both prevalent; the cry of the Oppressed, and the cry of the Oppression. *The Lord will enter into judgment with the ancients of his people, and the princes thereof.* Wherefore? *The spoil of the poor is in their houses. What mean you, that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts?* Isaiah iii. 14, 15.

Contempt of God's ministers is another: and that's a paying sin, wheresoever it is; Jer. xxv. 4. Even Moses himself, that was *mitissimus super terram,* yet, when he comes to speak of affronts offered to Levi, can say, *Smite through the loins of them that rise against him, and of them that hate him, that they rise not again;* Deut. xxxiii. 11.

What should I particularize? *The Lord hath a controversy with the land,* saith the prophet Hosea: *by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood; Therefore shall the land mourn;* Hos. iv. 2, 3. Doth he not speak of our times, think you?

But, above all these, there is a sin, which, wheresoever it is, drowns the noise of all the rest, and that is Sacrilege; which certainly, in what hand, in what nation soever it is found, hurries down an inevitable judgment. It was a fearful word, that of the Psalmist, *Make their nobles like Oreb and Zeeb, yea, all their princes like Zeba*

and Zalmunna, who said, Let us take to ourselves the houses of God in possession: O my God, make them like a wheel; Psalm lxxxiii. 11, 12. Indeed, how can it be otherwise? *Will a man rob God,* says the Prophet, *Ye are cursed with a curse, for ye have robbed me;* Mal. iii. 9. What should I tell you the stories of Balthasar, of Heliodorus, of Crassus, of Julian, of the Templars, of Wolsey, and of his Master Henry VIII.? Shortly, shew me the man, the family, the nation, that ever prospered after sacrilege. I am sure I have a great author to the contrary, no less than one of the nine worthies, Charles the Great: *Novimus,* saith he, *multa regna et reges eorum propterea cecidisse, quia Ecclesias spoliárunt, resque earum alienárunt, et militibus loco stipendii dederunt:* "We have known," saith he, "great kingdoms and the kings of them therefore to have miscarried, because they spoiled Churches, and alienated their possessions, and gave them to their soldiers for their pay." If any man have a mind to feoff a curse upon himself and his posterity, let him defile his fingers with the holy things of God. Oh, let this portion be to the enemies of my Lord the King and our dear Country: but upon him, and his friends, and his peers and people, that abhor this wickedness, let there be blessings from God, even upon them and their seed for ever and ever!

Finally then, since there is no wickedness which doth not mainly contribute to the pulling down of God's vengeance upon us and our land, let us, in the fear of God, join all our forces together against all the reigning sins of the times: let us never think we can spend ourselves better, than in striving against the stream of our pressing iniquities. Wherefore hath God put the sword into the hands of you Great Men, but that you should use it to the effectual cutting down of all wickedness and vice? Wherefore hath God put the two-edged sword of the Spirit into the mouths of us his Ministers, but that we should lay about us zealously, in season, and out of season; to the hewing down of the over-grown abominations of this sinful age? Yea, how doth it concern every one of you, who hear me this day, if you would be but wise men and good patriots, to put your hand to the work, and to bend your utmost endeavours to the beating down of your own sins; and carefully to ransack all the blind corners of your hearts, to find out the cursed Achan in your own bosoms? Oh, that each man would thus undertake to reform one! How sure should we be that the God of Heaven would divert his fearful judgments; and graciously continue the blessing of peace, plenty, prosperity; and, together with them, of a happy government, and the freedom of the blessed Gospel to us and our posterity after us! Which God vouchsafe unto us, for his mercy's sake, and for the sake of the Son of his Love, Jesus Christ, the Just, &c. To whom, &c.

SERMON XVI.

PUBLIC THANKSGIVING FOR THE WONDERFUL MITIGATION OF THE LATE MORTALITY.

PREACHED BEFORE HIS MAJESTY, UPON HIS GRACIOUS COMMAND, AT HIS COURT OF WHITEHALL, JANUARY 29, 1625, AND UPON THE SAME COMMAND PUBLISHED.

PSALM lxviii. 19, 20.

Blessed be the Lord, who loadeth us daily with benefits, even the God of our Salvation. Selah. He that is our God is the God of Salvation; and unto God the Lord belong the issues from death.

YEA, blessed be the Lord, who hath added this unto the load of his other mercies to his unworthy servant, that the same tongue, which was called, not long since, to chatter out our Public Mournings, in the Solemn Fast of this place, is now employed in a Song of Praise; and the same hand, which was here lifted up for Supplication, is now lift up in Thanksgiving. Ye, that then accompanied me with your tears and sighs, accompany me now, I beseech you, in this happy change of note and time, with your joyful smiles, and acclamations to the God that hath wrought it.

It is not more natural for the sun, when it looks upon a moist and well-fermented earth, to cause vapours to ascend thence, than it is for greatness and goodness, when they both meet together upon an honest heart, to draw up holy desires of gratulation. The worth of the agent doth it not alone, without a fit disposition in the subject. Let the sun cast his strongest beams upon a flint, a pumice; he fetches out no stream: even so the greatness and goodness of the Almighty, beating upon a dry and hard heart, prevails nothing. Here all three are happily met: in God, infinite greatness, infinite goodness; such greatness, that he is attended with thousand thousands of angels, a guard fit for the King of Heaven; such goodness, that he *receives gifts even for the rebellious:* in David, a gracious heart, that, in a sweet sense of the great goodness of his God, breathes out this Divine Epiphonema, *Blessed be the Lord, who loadeth us daily with benefits, even the God of our Salvation, &c.*

Wherein, methinks, the sweet Singer of Israel seems to raise his note to the emulation of the Choir of Heaven, in the melody of their Hallelujahs: yea, let me say, now that he sings above in that

Blessed Concert of glorious spirits, his ditty cannot be better than this, that he sung here upon earth; and wherein we are about to bear our parts at this time. Prepare, I beseech you, both your ears for David's song, and your hearts and tongues for your own.

And first, in this angelical strain your thoughts cannot but observe, without me, the Descant, and the Ground. The DESCANT OF GRATULATION; *Blessed be the Lord:* wherein is both Applause, and Excitation; an Applause given to God's goodness, and an Excitation of others to give that applause. The GROUND is a threefold respect: of what God is in himself, *God and Lord;* of what God is and doth to us, *which loadeth us daily with benefits:* of what he is both in himself and to us, *The God of our Salvation;* which last, like to some rich stone, is set off with a dark foil; *To God the Lord belong the issues from death.* So, in the first, for his own sake; in the second, for our sakes; in the third, for his own and ours; as God, as Lord, as a Benefactor, as a Saviour and Deliverer, *Blessed be the Lord.*

I. THE DESCANT OF GRATULATION. It is not hard to observe that David's Hallelujahs are more than his Hosannas; his thanks, more than his suits. Ofttimes doth he praise God, when he begs nothing: seldom ever doth he beg that favour, for which he doth not raise up his soul to an anticipation of thanks. Neither is this any other than the universal under-song of all his heavenly ditties, *Blessed be the Lord. Praised,* as our former Translation hath it, is too low. Honour is more than praise: blessing is more than honour. Neither is it for nothing, that from this word ברך, "to bless," is derived ברך "the knee," which is bowed in blessing; and the cryer before Joseph proclaimed אברך, calling for the honour of the knee from all beholders; Gen. xli. 43. Every slight, trivial acknowledgment of worth is a praise: blessing is in a higher strain of gratitude, that carries the whole sway of the heart with it, in a kind of divine rapture. Praise is in matter of compliment; blessing, of devotion.

The Apostle's rule is, that, *the less is blessed of the greater;* Abraham, of the King of Salem: the Prophet's charge is, that *the greater should be blessed of the less;* yea, the greatest of the least, God of man. This agrees well. Blessing is an act, that will bear reciprocation: God blesseth man, and man blesseth God: God blesseth man imperatively; man blesseth God optatively: God blesseth man in the acts of mercy; man blesseth God in the notions, in the expressions of thanks: God blesseth man, when he makes him good and happy; man blesseth God, when he confesseth how good, how gracious, how glorious he is; so as the blessing is wholly taken up in agnition, in celebration: in the one, we acknowledge the bounty of God to us; in the other, we magnify him vocally, really, for that bounty.

Oh, see then what high account God makes of the affections and actions of his poor, silly, earth-creeping creatures; that he gives us in them power to bless himself, and takes it as an honour to

be blessed of us. David wonders, that God should so vouchsafe to bless man: how much more must we needs wonder at the mercy of God, that will vouchsafe to be blessed by man, a worm, an atom, a nothing. Yet, both St. James tells us, that *with the tongue we bless God;* and the Psalmist calls for it here, as a service of dear acceptation, *Blessed be the Lord.* Even we men live not, cameleon-like, with the air of thanks; nor feed e'er the fatter with praises: how much less our Maker? O God, we know well, that whatsoever men or angels do or do not, thou canst not but be infinitely Blessed in Thyself. Before ever any creature was, thou didst equally enjoy thy Blessed Self from all eternity: what can this worthless, loose film of flesh either add to or detract from thine Infiniteness? Yet, thou, *that humblest thyself to behold the things that are done in heaven and earth,* humblest thyself also to accept the weak breath of our praises, that are sent up to thee from earth to heaven. How should this encourage the vows, the endeavours of our hearty thankfulness, to see them graciously taken! Would men take up with good words, with good desires, and quit our bonds for thanks, who would be a debtor? With the God of Mercy this cheap payment is current. If he then will honour us so far as to be blessed of us; oh let us honour him so far as to bless him. *Quare verbis parcam? gratuita sunt:* "Why do we spare thanks, that cost us nothing?" as that wise Heathen. *O give unto the Lord, ye mighty, give unto the Lord the praises due to his Name: offer to God the sacrifice of thanksgiving:* and still let the foot of our song be, *Blessed be the Lord.*

II. This for the Descant of Gratulation: the GROUND follows.

1. His Own Sake hath reason to be first. God will be blessed both as Jah, and Adonai: the one, the style of his Essence; the other, of his Sovereignty.

(1.) Even the most accursed Deist would confess, that, as a pure, simple, infinite, absolute being, GOD is to be blessed: for, if Being be Good, and these two be convertible, nature must needs teach him, that an Absolute and Infinite Being must needs be Absolutely and Infinitely Good.

But what do I blur the glory of this day with mention of those monsters, whose idol is nature, whose religion is secondary atheism, whose true region is the lowest hell? Those damned Ethnicks cannot, will not conceive of God as he is; because they impiously sever his Essence from his inward Relations.

We Christians can never be so heavenly affected to God as we ought, till we can rise to this pitch of piety, to bless God for what he is in himself, without the external beneficial relations to the creature: else our respects reflect too much homeward, and we do but look through God at ourselves.

(2.) Neither is it for us, only to bless him as an Absolute God, but as a SOVEREIGN LORD too, whose Power hath no more limit than his Essence: the great Moderator of Heaven and Earth; giving laws to his creature; overruling all things; marshalling all

events; crushing his enemies; maintaining his Church; adored by angels; trembled at by devils.

Behold here a Lord worthy to be blessed. We honour, as we ought, your conspicuous greatness, O ye eminent Potentates of the Earth: but, alas! what is this to the great Lord of Heaven? when we look up thither, we must crave leave to pity the breath of your nostrils, the rust of your coronets, the dust of your graves, the sting of your felicities, and, if ye take not good heed, the blots of your memories.

As ye hold all in fee from this Great Lord, so let it be no disparagement to you, to do your lowliest homage to his footstool; homage, I mean, in Action: give me the real benediction: I am sure that is the best. They bless God, that praise him: they bless him more, and praise him best, that obey him. There are, that crouch to you Great Ones, who yet hate you: oh, let us take heed of offering these hollow observations to the Searcher of Hearts, if we love not our own confusion. They, that proclaimed Christ at Jerusalem, had not only *Hosanna* in their mouths, but palms in their hands too: so must we have. Let me say then, If the hand bless not the Lord, the tongue is a hypocrite. Away with the waste compliments of our vain formalities: let our loud actions drown the language of our words, in blessing the Name of the Lord.

2. Neither must we bless God as a Sovereign Lord only, but, which is yet a more feeling relation, as a MUNIFICENT BENEFACTOR, *who loadeth us daily with benefits.* Such is man's self-love, that no inward worth can so attract his praises, as outward beneficence. While thou makest much of thyself, every one shall speak well of thee: how much more, while thou makest much of them! Here God hath met with us also.

Not to perplex you with scanning the variety of senses wherewith I have observed this Psalm, above all other of David's, to abound; see here, I beseech you, a fourfold gradation of Divine Bounty.

First, here are *Benefits.* The word is not expressed in the Original, but necessarily implied in the sense: for there are but three loads whereof man is capable from God; Favours, Precepts, Punishments: the other two are out of the road of Gratulation. When we might therefore have expected Judgments, behold *Benefits.*

And those, secondly, not sparingly handfulled out to us, but dealt to us by the whole load; *loadeth with benefits.*

Whom, thirdly, doth he load, but *us*? Not worthy and well-deserving subjects, but *us* סוררים *Rebels.*

And, lastly, this he doth, not at one dole and no more, as even churls' rare feasts use to be plentiful; but יום יום, *successively,* unweariedly, perpetually.

One favour were too much; here are *Benefits*: a sprinkling were too much; here is a *load*: once were too oft, here is *daily* largition. Cast your eyes therefore a little upon this threefold exaggeration of Beneficence: the measure, *a load of benefits;* the subject, unworthy *us;* the time, *daily. Who daily loadeth us with benefits.*

Where shall we begin to survey this vast load of Mercies? Were it no more, but that he hath given us a world to live in, a life to enjoy, air to breathe in, earth to tread on, fire to warm us, water to cool and cleanse us, clothes to cover us, food to nourish us, sleep to refresh us, houses to shelter us, variety of creatures to serve and delight us; here were a just load. But now, if we yet add to these civility of breeding, dearness of friends, competency of estate, degrees of honour, honesty or dignity of vocation, favour of princes, success in employments, domestic comforts, outward peace, good reputation, preservation from dangers, rescue from evils; the load is well mended. If yet ye shall come closer, and add due proportion of body, integrity of parts, perfection of senses, strength of nature, mediocrity of health, sufficiency of appetite, vigour of digestion, wholesome temper of seasons, freedom from cares; this course must needs heighten it yet more. If still ye shall add to these the order and power and exercise of our inward faculties; enriched with wisdom, art, learning, experience; expressed by a not-unhandsome elocution: and shall now lay all these together, that concern Estate, Body, Mind; how can the axle-tree of the soul but crack under the load of these favours? But, if, from what God hath done for us as Men, we look to what he hath done for us as Christians; that he hath embraced us with an everlasting love, that he hath moulded us anew, enlivened us by his Spirit, fed us by his Word and Sacraments, clothed us with his merits, bought us with his blood, becoming vile to make us glorious, a curse to invest us with blessedness, in a word, that he hath given Himself to us, his Son for us; *Oh, the height, and depth, and breadth* of the rich mercies of our God! Oh, the boundless, topless, bottomless load of divine benefits, whose immensity reaches from the centre of this earth to the unlimited extent of the very empyreal heaven! *Oh, that men would praise the Lord for his goodness, and declare the wonders that he doth for the children of men.*

These mercies are great in themselves: our Unworthiness doth greaten them more. To do good to the well-deserving were but retribution. He *loadeth us*, who are no less rebellious to him, than he is beneficial to us. Our strait and shallow bounty picks out the worthiest and most capable subject: the greatest gift, that ever God gave, he gives us while we are enemies. It was our Saviour's charge to his disciples, *Interrogate quis dignus; Ask who is worthy*: that is, as Jerome interprets it, of the honour to receive such guests. Should God stand upon those terms with us, what should become of us? See, and wonder, and be ashamed, O ye Christian Hearers. God loads us; and we load him: God loads us with benefits; we load him with our sins. *Behold, I am pressed under you*, saith God, *as a cart is pressed that is full of sheaves*; Amos ii. 13. He should go away laden with our thanks, with the presents of our duty; and we shamefully clog him with our continual provocations. Can there be here any danger of self-sacrificing with Sejanus, and not rather the just danger of our shame and confusion in ourselves? How can we but hate this unkind and unjust unanswerableness?

Yet hereinf shall we make an advantage of our foulest sins, that they give so much more lustre to the glorious mercies of our God, who overcomes our evil with good, and loads even *us*.

The over-long interruption of favours loseth their thanks; and the best benefits languish in too much disuse. Our God takes order for that, by a perpetuation of beneficence: he *loadeth us daily*. Every day, every minute renews his favours upon us: *Semper largitor, semper donator;* as Jerome. To speak strictly, there is no time present: nothing is present, but an instant; and that can no more be called Time, than a prick can be called a line: yet how swift soever the wings of time are, they cannot cut one instant, but they must carry with them a successive renovation of God's gracious kindness to us.

This sun of his doth not rise once in an age, or once in a year, but, every minute since it was created, riseth to some parts of the earth, and every day to us. Neither doth he once hurl down upon our heads some violent drops in a storm, but he plies us with the sweet showers of the former and the latter rain: wherein the mercy of God condescends to our impotency, who are ready to perish under uncomfortable intermissions. *Non mihi sufficit*, saith that Father; "It is not enough that he hath given me once, if he give me not always." To-day's ague makes us forget yesterday's health. Former meals do not relieve our present hunger. This cottage of ours ruins straight, if it be not new daubed every day; new repaired: the liberal care of our God therefore tiles over one benefit with another, that it may not rain through.

And if he be so unwearied in his favours, why are we weary of our thanks? Our bonds are renewed every day to our God; why not our payments? Not once in a year, or moon, or week, but every day once, without fail, were the Legal sacrifices reiterated; and that, of all those creatures which were necessary for sustentation; a lamb, flower, wine, oil; that is, meat, bread, drink, sauce: why? but that, in all these, we should still daily re-acknowledge our new obligations to the Giver? Yea, *ex plenitudine et lacrymis*, as it is in the Original; Exod. xxii. 29: *of our plenty and tears;* that is, as Cajetan, of a dear or cheap year must we return: more or less may not miss our thanks. We need daily; we beg daily, *Give us this day;* we receive daily: why do we not daily retribute to our God; and act, as some read it, *Blessed be the Lord daily, who loadeth us with his benefits?*

3. It is time now to turn your eyes to that mixed respect, that reacheth both to God and Us. Ye have seen him a Benefactor, see him a SAVIOUR and DELIVERER; *The God of our Salvation.*

The Vulgate's *salutaria*, following the Septuagint, differs from our *Salvation* but as the means from the end. With the Hebrews *Salvation* is a wide word, comprising all the favours of God, that may tend to preservation; and therefore the Psalmist elsewhere extends this act both to man and beast: and, as if he would comment upon himself, expounds σῶσον *save*, by εὐόδωσον *prosper;* Psalm cxviii. 25. It is so dear a title of God, that the Prophet

cannot have enough of it: the interposition of a *Selah* cannot bar the redoubling of it in my Text.

Every deliverance, every preservation fathers itself upon God: yet, as the soul is the most precious thing in the world, and life is the most precious thing that belongs to the soul, and eternal life is the best of lives, and the danger and loss of this life is the fearfullest and most horrible; chiefly is this greatest Salvation here meant, wherein God intends most to bless and be blessed.

Of this Salvation is he the God by preordination, by purchase, by gift: by Preordination; in that he hath decreed it to us from eternity; προώρισε; Rom. viii. 30: by Purchase; in that he hath bought it for us, and us to it, by the price of his blood; ἠγοράσθητε; 1 Cor. vi. 20: by Gift; in that he hath feoft us in it; χάρισμα Θεοῦ; *The gift of God is eternal Life;* Rom. vi. 23. Since therefore he decreed it, he bought it, he bestows it, justly is he *The God of our Salvation.*

Who can, who dares arrogate to himself any partnership in this great work? What power can dispose of the soul's final condition, but the same that made it? Who can give eternity, but he that only hath it? What but an infinite merit can purchase an infinite glory? Cursed be that spirit, that will offer to share with his Maker. Down with your crowns, O ye Glorious Elders, at the foot of him that sits on the throne, with a *Non nobis, Domine; Not unto us, O Lord, not unto us, but to thy Name give the praise.* Away with the proud encroachment of the merits of the best saints; of papal largesses. Only *our God is the God of our Salvation.*

How happy are we the while! All actions are according to the force of the agent: weak causes produce feeble effects; contingent, casual; necessary, certain. Our Salvation therefore, being the work of an infinitely-powerful cause, cannot be disappointed. Lo the beauty of Solomon's אלקים; Prov. xxx. 31. *Who hath resisted his will?* When we look to our own fleshy hands, here is nothing but discouragement; when we look to our spiritual enemies, here is nothing but terror: but, when we cast up our eyes to the Mighty God, here is nothing but confidence, nothing but comfort.

Comfort ye, comfort ye therefore, O ye Feeble Souls; and send your bold defiances to the Prince of Darkness. Heaven is high and hard to reach, Hell is steep and slippery, our Flesh is earthy and impotent, Satan strong and rancorous, Sin subtle, the World alluring; all these: yet, *God is the God of our Salvation.*

Let those infernal Lions roar and ramp upon us; let the gates of Hell do their worst; let the World be a cheater, our Flesh a traitor, the Devil a tyrant; *Faithful is he that hath promised, who will also do it. God is the God of our Salvation.*

How much more then in these outward temporal occasions, when we have to do with an arm of flesh! Do the enemies of the Church rage, and snuff, and breathe nothing but threats and death? Make sure of our God: he shall be sure to make them lick our dust. Great Benhadad of the Syrians shall come with his hempen collar to the King of Israel. The very winds and waves shall undertake

those Mahometan or Marian powers, that shall rise up against the inheritance of the God of Salvation.

Salvation is rateable, according to the danger from which we are delivered. Since Death therefore is the utmost of all terribles, needs must it be the highest improvement of Salvation, that *to our God belong the issues from Death.* Death hath here a double latitude; of kind, of extent; the kind is either temporal or eternal; the extent reaches not only to the last complete act of dissolution, but to all the passages that lead towards it. Thus *the issues from death* belong to our God, whether by way of preservation, or by way of rescue.

How gladly do I meet in my Text with the dear and sweet name of our Jesus, who conquered death by dying, and triumphed over hell by suffering, and carries the *keys both of death and hell;* Rev. i. 18! He is the God, the Author and Finisher of our Salvation, *to whom belong the issues from death.*

Look first at the Temporary. He keeps it from us: he fetches us from it.

It is true, there is a *Statutum est* upon it: die we must: death knocks equally at the hatch of a cottage and gate of a palace: But our times are in God's hand: the Lord of Life hath set us our period; whose Omnipotence so contrives all events, that neither enemy, nor casualty, nor disease can prevent his hour. Were death suffered to run loose and wild, what boot were it to live? now it is tethered up short by that Almighty Hand, what can we fear? If envy repine, and villainy plot against Sacred Sovereignty, God hath well proved upon all the poisons, and pistols, and poniards, and gun-powders of the two late memorable successions, that *to him alone belong the issues from death.* Go on then, Blessed Sovereign, go on courageously in the ways of your God. The invisible guard of heaven shall secure your royal head. The God of our Salvation shall make you a third glorious instance to all posterities, that *unto him belong the issues from death.*

Thus God keeps death from us: it is more comfort yet, that he fetches us from it. Even the best head must at last lie down in the dust, and sleep in death. O vain cracks of valour! thou braggest thyself able to kill a man: a worm hath done it; a fly hath done it. Every thing can find the way down unto death: none but the Omnipotent can find the way up out of it. He finds, he makes these issues for all his. As it was with our Head, so it is with the members. Death might seize, it cannot hold. *Gustavit, non deglutivit:* "It may nibble at us, it shall not devour us." Behold the only sovereign antidote against the sorrows, the frights of death. Who can fear to lay himself down and take a nap in the bed of death, when his heart is assured that he shall awake glorious in the morning of his resurrection? Certainly, it is only our infidelity, that makes death fearful. *Rejoice not over me, O my* last *enemy: though I fall, I shall rise again. O Death, where is thy sting? O Grave, where is thy victory?*

Cast ye one glance of your eyes upon the Second and Eternal

Death; the issues wherefrom belong to our God; not by way of rescue, as in the former, but of preservation. *Ex inferno nulla redemptio*, is as true as if it were canonical. Father Abraham tells the damned Glutton in the Parable, there is *μέγα χάσμα, a great gulph*, that bars all return. Those black gates of hell are barred without, by the irreversible decree of the Almighty. Those bold Fabulists therefore, whose impious legends have devised Trajan fetched thence by the prayers of Gregory, and Falconella by Tecla's, suspending the final sentence upon a *secundum præsentem injustitiam*, take a course to cast themselves into that pit, whence they have presumptuously feigned the deliverance of others.

The rescue is not more hopeless, then the prevention is comfortable. There is none of us, but is naturally walking down to these chambers of death: every sin is a pace thitherwards: only the gracious hand of our God stays us. In ourselves, in our sins, we are already no better than brands of that hell. Blessed be the God of our Salvation, that hath found happy issues from this death. What issues? Even those bloody issues, that were made in the hands, and feet, and side of our Blessed Saviour. That invaluably-precious blood of the Son of God is that, whereby we are redeemed, whereby we are justified, whereby we are saved. Oh, that our souls might have had leisure to dwell a while, upon the meditation of those dreadful torments, we are freed from; of that infinite goodness, that hath freed us; of that happy exchange of a glorious condition, to which we are freed!

But the public occasion of this day calls off my speech, and invites me to the celebration of the sensible mercy of God, in our late temporal deliverance.

Wherein, let me first bless the God of our Salvation, that hath put it into the heart of his chosen servant to set up an altar in this sacred threshing-floor, and to offer up this day's sacrifice to his name, for the stay of our late mortal contagion. How well it becomes our Gideon to be personally exemplary, as in the beating of this earthen pitcher in the first public act of Humiliation; so in the lighting of this torch of public joy, and sounding the trumpet of a thankful Jubilation! and how well it become us to follow so pious, so gracious an example! Come, therefore, all ye that fear the Lord, and let us recount what he hath done for our souls. Come, let us *bless the Lord, the God of our Salvation, that loadeth us daily with benefits; the God, to whom belong the issues of death.* Let us bless him, in his infinite Essence and Power; bless him, in his unbounded and just Sovereignty; bless him, in his marvellous Beneficence, large, continual, undeserved; bless him, in his Preservations; bless him, in his Deliverances. We may but touch at the two last.

How is our earth ready to sink under the load of his mercies! What nation under heaven hath not envied and wondered at our blessings? I do not carry back your eyes to the ancient favours of our God, to the memorable frustrations of foreign invasions, to the miraculous discoveries of treasons, to the successful maintenance of

oppressed neighbourhood. That one mercy I may not forget, that in the shutting up of blessed Queen Elizabeth, the Pope and the then King of Spain, were casting lots for the crown, and palpably plotting for their severally-designed successors; as appears in the public posthume Letters of Cardinal D'Ossat, a witness beyond exception. Three several Briefs were addressed hither by that inclement shaveling of Rome, for the defeating of the Title and Succession of our late sovereign of dear and blessed memory, and his royal issue. Yet, in spite of Rome and Hell, God brought him in, and set him peaceably upon this just throne of his forefathers; and may he perpetuate it to the fruit of those loins, till world and time shall be no more! Amen.

If I must follow the times, let me rather balk that hellish sulphur-mine, than not search it; and yet, who can look at that, any otherwise than the Jews do at the rainbow, with horror and astonishment? What do I tell you of our long peace, our full plenty, our wholesome laws, our easeful government; with a world of these common favours? It is for poor men to reckon. Those two late blessings, if no more, were worthy of immortal memory; the Prince out of Spain, Religion out of the dust. For the one; what a winter was there in all good hearts, when our sun was gone so far southward! how cheerful a spring in his return! For the other; who saw not how Religion began, during those purposely-protracted treaties, to droop and languish, her friends to sigh, her enemies to insult; daring to brave us with challenges, to threaten our ruin? *The Lord looked down from Heaven, and visited this poor vine of his;* and hath shaken off these caterpillars from her then-wasting leaves: now we live, and it flourisheth.

These would have been great favours of God, even to the best nations; but more to us, who have answered mercies with rebellions. O God, if proud disguises, if gluttonous pamperings, if drunken healths, if wanton dalliances, if bloody oaths, if merciless oppressions may earn blessings from thee, too many of us have supererogated. Woe is me! these are the measures thou hast had from too many hands. That thou shouldest therefore enlarge thy bounty to an unworthy, unkind, disobedient generation, it is more than we can wonder at; and we could almost be ready to say with Peter, *Lord, depart from us, for we are sinful men.*

Yet the wise justice of the Almighty meant not to cocker us up with mere dainties, with a loose indulgence; but hath thought fit to temper our sweets with tartness, and to strike our backs while he strokes our heads. *Ecce in pace amaritudo amarissima:* the comfort of our peace was allayed with the bitterness of death. He saw, that, in this common plethory, it was fit for us to bleed: he saw us eels, that would not be caught, but when the waters were troubled: he therefore sent his destroying angel abroad, who laid about him on all sides.

What slaughter, what lamentation, what horror was there in the streets of our mother city! More then twenty thousand families run from their houses, as if those had been on fire over their

heads; and seek shelter in Zoar, and the mountains. Some of them are overtaken by the pursuer, and drop down in the way, and lie there as woeful spectacles of mortality, till necessity, and not charity, could find them a grave. Others pass on; and, for friends, find strangers. Danger made men wisely and unwillingly unhospital. The cousin, the brother forgets his own blood; and the father looks shily upon his own child, and welcomes him with frowns, if not with repulses. There were, that repaid their grudged harbour with infection. And those, that speed best, what with care for their abandoned houses and estate, what with grief for the misery of their forsaken neighbours, what with the rage of those epidemical diseases which they found abroad, (as it is well observed by one, that in a contagious time all sicknesses have some tincture of pestilence,) wore out their days in the deepest sorrow and heaviness. There, leave we them; and return to the miserable metropolis of this kingdom which they left. Who can express the doleful condition of that time and place? The Arms of London are the Red Cross and the Sword: what house almost wanted these? Here was the Red Cross upon the door, the Sword of God's judgment within doors; and the Motto was, *Lord, have mercy upon us.*

What could we hear, but alarms of death? what could we see, but trophies of death? Here was nothing but groaning, and crying, and dying, and burying. Carts were the biers; wide pits were the graves; men's clothes were their coffins; and the very exequies of friends were murderous. The carcases of the dead might say, with the sons of the prophets, *Behold the place where we lie is too strait for us.* New dormitories are bought for the dead, and furnished. Neither might the corpses be allowed to lie single in their earthen beds, but are piled up like faggots in a stack, for the society of their future resurrection. No man survived, but he might say with the Psalmist, that *thousands fell at his side, and ten thousands at his right hand.* And, if we take all together, the mother and the daughter, surely the number was not much short of David's, though his time were shorter.

It is not without reason, that from the Hebrew word דבר which signifies "The Plague," is derived מדבר which signifies "A Desert:" certainly, the Plague turns the most populous city into a desert. Oh the woeful desolation of this place! It was almost come to *Herba tegit Trojam.* And, if some infrequent passenger crossed our streets, it was not without his medicated posy at his nose, and his Zedoary or Angelica in his mouth. Every room seemed a pest-house; every scent mortal. Here should he meet one pale ghost muffled up under the throat; another dragging his legs after him, for the tumor of his groin; another bespotted with the Tokens of instant death. Here, might he hear one shrieking out in a frantic distraction; there, another breathing out his soul in his last groans. What should I say more? This glorious chamber of the kingdom seemed no other, than a dreadful dungeon to her own; a very Golgotha to all beholders: and this proud queen of our British cities sat in the dust of her compassion, howling in the

rags of her sackcloth; not mourning more than mourned for; pitied, no less than forsaken; when the God of our Salvation looked down upon her deep afflictions, and miraculously proved unto us, that *unto him belong the issues from death.*

It was he, that put it into the heart of his gracious servant to command a Nineveh-like Humiliation. What pithy, what passionate Prayers were enjoined to his disconsolate Church! With what holy eagerness, did we devour those Fasts! How well were we pleased, with the austerity of that pious Penitence! What loud cries did beat on all sides at the gates of heaven! and with what inexspectable, unconceivable mercy were they answered! How suddenly were those many thousands brought down to one poor unity, not a number! Other evils were wont to come on horseback; to go away on foot: this mortality did not post, but fly away. Methought, like unto the great ice, it sunk at once. Only so many are stricken, as may hold us awful; and so few, as may leave us thankful.

Oh, how soon is our fasting and mourning turned into laughter and joy! How boldly do we now throng into this house of God, and fearlessly mix our breaths in a common devotion! *This is the Lord's doing, and it is marvellous in our eyes. O thou, that hearest the prayer, to thee shall all flesh come.* And let all flesh come to thee, with the voice of praise and thanksgiving.

It might have been just with thee, O God, to have swept us away in the common destruction: what are we better than our brethren? Thou hast let us live, that we may praise thee. It might have been just with thee, to have enlarged the commission of thy killing angel, and to have rooted out this sinful people from under heaven: but *in the midst of judgment* thou hast *remembered mercy.* Our sins have not made thee *forget to be gracious,* nor have *shut up thy loving kindness in displeasure. Thou hast wounded us, and thou hast healed us again; thou hast delivered us, and been merciful to our sins for thy Name's sake.*

Oh, that we could duly *praise thy Name in the great Congregation!* Oh, that our tongues, our hearts, our lives might bless and glorify thee! that so thou mayest take pleasure to perfect this great work of our full deliverance, and to make this nation a dear example of thy mercy, of peace, victory, prosperity, to all the world.

In the mean time, let us call all our fellow-creatures to help us bear a part in the praise of our God. Let the heavens, the stars, the winds, the waters, the dews, the frosts, the nights, the days; let the earth and sea, the mountains, wells, trees, fishes, fowls, beasts; let men, let saints, let angels *bless the Lord, praise him, and magnify him for ever. Blessed, blessed for ever be the Lord, who loadeth us daily with benefits; even the God of our Salvation, to whom belong the issues from death. Oh blessed be the Lord God of Israel, who only doth wonderous things; and blessed be his glorious Name for ever and ever: and let all the earth be filled with his glory. Amen. Amen.*

SERMON XVII.

THE DEFEAT OF CRUELTY:

PRAYED FOR, AND LAID FORTH IN A SERMON PREACHED, AT A SOLEMN FAST, AT WHITEHALL.

PSALM lxviii. 30.

Rebuke the company of spear-men, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

THE same Psalm, that lately yielded us a Song of Thanksgiving, now affords us a Prayer for Victory: such variety of spiritual flowers grows in every bed of this divine garden. Our occasions cannot change so oft, as God can fit us with change of notes.

The last verse before my text was a prediction of kings bringing presents to God: this is a prayer for dissipation of enemies. It is not for nothing, that the Psalmist interrupts his prophecy with a petition. Hostility blocks up the way to devotion. Even the laws of God are silent in the clashing of arms. That kings may bring presents to God, God must give a happy cessation of arms to them.

It is not long since we saw the Lord's Anointed approach to this altar of God, with presents of thanksgiving, for our late deliverance from the raging pestilence: now we come to sue, and expect that God would crown his royal head with garlands of victory; and *rebuke the company of spear-men, the multitude of bulls, with the calves of the people;* and *scatter the people that delight in war.*

May it please you, first, to see the ENEMIES; then, the DEFEAT. The Enemy is described by a threefold title: 1. *Fera arundinis, the company of the spear-men,* or, *beasts of the reeds:* 2. *The multitude of bulls, with the calves of the people:* 3. *The people that delight in war.* The Defeat is double; *Increpa,* and *Dissipa; Rebuke,* and *Scatter: Rebuke,* is for the two first; yet not absolutely, but with limitation, *Till they submit themselves with pieces of silver: Dissipation* is for the last; *Scatter the people that delight in war.* Those, that will be unjustly warring, are worthy of Rebuke; but those, that delight in war, are fit for nothing but Confusion.

I. To begin with the ENEMIES.

1. Why doth the same Hebrew word signify *A Beast*, and *A company?* Is it, because the multitude is *bellua multorum capitum*, "a beast of many heads?" Or is it, because of the sociable nature even of brute creatures, which still affect to herd and flock together? For, lest any man stumble at the word, that, which is here translated *fera*, is, by the same hand, turned *pecus*, verse 11.

Both the senses do well; A BEAST, or A COMPANY: the one implies the qualities of the Church's enemies, that they are of a fierce and beastial disposition; the other, their number and combination.

For the former: Who can express the savage cruelty of the enemies of the Gospel? Look into the ancient story of the infancy of Christianity, ye shall see how men set their wits on the rack to devise torments. To shew you that, in a painted table, which poor Christians felt, would be a spectacle of too much horror. What should I lay before you their gibbets, wheels, stakes, caldrons, furnaces, and all their fearful pomps of death? What should I tell you of men dressed every way, that meats were for the palate? Here was flaying, frying, boiling, broiling, roasting, baking, hashing, and all possible kinds of hideous forms of Murder. To forget all old immanities, what should I shew you the flames of our late Marian times? What should I bring you into the holy inquisition, and shew you there all the bloody engines of torture; a hell upon earth? What should I present you with the whips, halters and knives of Eighty Eight? or raise up your hair with the report of those Spanish cruelties, which were exercised upon our men in the Indies, during the late war? Death was but a sport, in respect of the torments in dying. Lo here, a Beast; yea, not *Bestia*, but *Fera*, a Savage Beast; yea, worse than either. Did ever man do thus to beast? If a Baptista Porta have devised a way to roast a fowl quick; or some Italian executioner of gluttony have beaten a swine dead with gentle blows, to make a Cardinal's morsel; every ingenuous man is ready to cry out of this barbarous tyranny; yea, the very Turks would punish it with no less than death: yea, if a Syracusan boy shall but pick out a crow's eyes, those pagans could mulct him with banishment. Nay, what beast did ever thus to man? nay, did ever one beast do thus to another? If they gore and grasp one another in their fury, or feed on each other in the rage of their hunger, that is all: they do not take pleasure, in saucing each other's death, with varieties or delays of pain. None but man doth thus to man; and in none lightly but the quarrel of religion. False zeal takes pleasure in surfeits of blood, and can enjoy others' torment. Hence are bloody massacres, treacherous assassinations, hellish powder-plots, and whatever stratagem of mischief can be devised by that ancient man-slayer; from whose malicious and secret machinations, Good Lord, deliver us!

As the enemies of the Church are *Fera*, *A Beast*; so they are COETUS, A COMPANY; yea, a Multitude. Well may they say, with the Devil in the possessed man, *My name is Legion, for we are*

many; a legion of many thousands: yea, *Gad, for a host cometh;* a host of many legions: yea, a combination of many hosts: *Gebal, and Ammon, and Amalek, the Philistines, with them that dwell at Tyre; Ashur also is joined to them.* Here is ἐκκλησία πονηρευομένων, "The Church of the malignant:" a Church? yea, a World; *mundus in maligno.* Divide the world, with our learned Brerewood, into thirty parts, nineteen of them are Pagans; and they are enemies. Of those eleven that remain, six are Mahometans; and they are enemies. Of those other five that remain, there is an Antichristian faction, that challenges universality; and they are enemies. Stand now with me upon the hill, and take a survey of the enemies: see them lie scattered like grasshoppers in the valley; and tell me, whether the Church have not reason to say, *Lord, how many are they that rise up against me!* Yet, when all is done, that no man may be discouraged, if we have but our eyes opened with Elisha's servant, to see the host of heaven glittering about us, we shall boldly say, *There are more with us than against us.*

Yet, if these, that are against us, were many, and not united, it were nothing. A large shower loseth itself, while the drops are scattered in the sands; but many drops met make a torrent, yea, an ocean. Here is *Cætus:* their heads, their hearts, their hands are laid together. And why do not we learn wit and will of those that hate us? Why are we several, while they are conjoined? Why should partial factions and private fancies distract us, when the main cause of God is on foot? Beleague yourselves, ye Christian Princes and Potentates; combine yourselves, ye true-hearted Christians, and be gathered by the voice of God's angel to a blessed and victorious Armageddon.

But why *fera* ARUNDINIS, *the beast* OF THE REEDS? I do not tell you of St. Jerome's descant upon *bestia calami,* "the beast of the quill;" that is, writers for falsehood: though these, these are the great Incendiaries of the world, and well worthy of the deepest increpation. Here, doubtless, either *the beasts of the reeds* are the beasts that lie among the reeds; as Cassiodorus hath given us a hint, *Leones domestica canneta reliquerunt,* "The lions have left the reedy thickets:" or else, the reed is here the spear, or dart. We know some regions yield groves of reeds: ye would think them so many saplings or samplars, at the least: *arborescere solent calami,* as Calvin. These were of use in war, for darts or spears. The van-guard therefore of David's enemies are spear-men, or darters: for they were wont to dart their spears, as you see in Saul, 1 Sam. xx. 33. And why this? in a sword-fight, we come to close hand-blows; such as a quick eye and nimble hand may perhaps avoid: but the spear, and dart, strikes afar off; pierces where it strikes; smites unseen, unevitably. For the remoteness, violence, irresistibleness of the blow, are the enemies of the Church described by the spear and dart. Where they cannot come, they send dangerous emissaries; headed on purpose to wound the best State to death; felt, ere they can be seen; and, so soon as they are felt, killing. What do these

but follow their General, whose spiritual weapons are *fiery darts?* Eph. vi. 16. Much and lamentable experience hath this State (if ever any) had of these mischievous engines of commotion, that have been hurled hither from beyond the Alps and Pyrenees. What is the remedy, but the same which is against the Devil, *The shield of prevention?* Stir up your vigilant care, O ye Great Leaders of Israel, by the strict execution of wholesome laws, to avoid the dint of these murderous subornations. And, when ye have done your best, it must be the Lord of Hosts, the great Protector of Israel, that must *break the bow, and knap the spear in sunder;* Psalm xlvi. 9.

2. Their second title is BULLS; for their ferocity, for their strength. The Lion is a more lordly beast; but the bull is stronger; and, when he is enraged, more impetuous.

Such are the Enemies of the Church. How furiously do they bellow out threats, and scrape up the earth, and advance their crest, and brandish their horns, and send out sparkles from their eyes, and snuff out flames from their nostrils, and think to bear down all before them! What should I tell you of the fierce assaults of the braving enemies of the Church, whose pride hath scorned all opposition, and thinks to push down all contrary powers, not of men only, but of God himself? "*Let us break their bonds, and cast their cords from us. Who is the Lord, that I should let Israel go? Where is the god of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand? Who are they among the gods of the countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?* saith proud Rabshakeh; 2 Kings xviii. 34, 35.

Hark how this Assyrian Bull roars out blasphemy against the Lord of Hosts; and all the rest of that wild herd have no less grass on their horns: stay but a while, and ye shall see him withed, and haltered, and staked, and baited to death. Here only is the comfort of the poor menaced Church, that the Mighty God of Israel, who says to the raging sea, *Here shalt thou stay thy proud waves,* can tame at pleasure these violent beasts, or break their necks with their own fury. *So let thine enemies perish, O Lord.*

These bulls are seconded with their own brood, THE CALVES OF THE PEOPLE.

Who are they, but those, which follow, and make up the herd? the credulous seduced multitude; which, not out of choice, but example, join in opposition to God. Silly calves, they go whither their dams lead them, to the field or to the slaughter-house! Blind obedience is their best guide. Are they bidden to adore a God, which they know the baker made? they fall down upon their knees, and thump their breasts; as beating the heart, that will not enough believe in that pastry-deity. Are they bidden to go on pilgrimage to a chapel, that is a greater pilgrim than themselves; that hath four several times removed itself, and changed stations, as Turselline confidently? they must go, and adore those wandering walls. Are they bidden to forswear their allegiance, and to take arms

against their lawful and native sovereign? they rush into the battle, without either fear or wit; though for the aid of a sure enemy, which would make them all, as he threatened in Eighty Eight, alike good Protestants. Very calves of the people, whose simplicity were a fitter subject for pity, than their fury can be of malice; were it not that their power is wont to be employed to the no small prejudice of the cause of God! And would it boot ought, to spend time in persuading these calves that they are such? to lay before them the shame of their ignorance and stupidity? *Hear now this, O foolish people and without understanding, which have eyes and see not, which have ears and hear not;* Jer. v. 21. How long will ye suffer yourselves to be befooled and beslaved with the tyranny of superstition? God hath made you men: why will ye abide men to make you *vitulos populorum, the calves of the people?* We must leave you as ye are; but we will not leave praying for your happy change; that God would consecrate you to himself, as the calves of his altar, that ye may be offered up to him *a holy, lively, reasonable, acceptable sacrifice* in your blessed conversion. Amen.

3. The last and worst title of these enemies is, THE PEOPLE THAT DELIGHT IN WAR.

War is to the State as *Ignis* and *Ferrum*, the "Knife" and the "Searing-iron," to the body; the last and most desperate remedy: always evil, if sometimes necessary: it is not for pleasure; it is for need.

It must needs be a cruel heart, that delights in war. He, that well considers the fearful effects of war, the direption of goods, the vastation of countries, the sacking and burning of cities, the murdering of men, ravishing of women, weltering of the horse and rider in their mingled blood, the shrieks and horror of the dying, the ghastly rage of the killing, the hellish and tumultuous confusion of all things; and shall see the streets and fields strewed with carcases, the channels running with streams of blood, the houses and Churches flaming, and, in a word, all the woeful tyrannies of death; will think the heathen poets had reason to devise war sent up from hell, ushered and heralded by the most pestilent of all the Furies, every of whose hairs were so many snakes and adders to affright and sting the world withal. Little pleasure can there be in such a spectacle.

It is a true observation of St. Chrysostom, that war to any nation is as a tempest to the sea, tossing and clashing of the waves together. And fain would I hear of that mariner, that takes delight in a storm. The executioners of peaceable justice are wont to be hateful: no man abides to consort with a public headsman: and what metal then shall we think those men made of, who delight in cutting of throats, and joy to be the furious executioners of a martial vengeance; where, besides the horror of the act, the event is doubtful?

The dice of war run still upon hazard. David could send this message to Joab, *The sword devours at random*, so, and such; 2 Sam.

xi. 25. Victory is not more sweet, than uncertain. And what man can love to perish?

• It is true, that war is a thing that should not, but must be: neither is it other than an unavoidable act of vindicative justice; an useful enemy, a harsh friend: such an enemy, as we cannot want; such a friend, as we entertain upon force, not upon choice; because we must, not because we would. It challenges admittance, if it be just; and it is never just, but where it is necessary: if it must, it ought to be.

Where those three things, which Aquinas requires to a lawful war, are met, supreme authority, a warrantable cause, a just intention; a supreme authority in commanding it, a warrantable cause in undertaking it, a just intention in executing it; it is no other than *Bellum Domini, God's war:* God made it; God owns it; God blesses it. What talk I of the good Centurion? the very angels of God are thus, Heavenly Soldiers. The wise Lacedemonians had no other statues of their deities but armed. Yea, what speak I of these puppets? the true God rejoices in no title more than of *The Lord of Hosts.* In these cases say now, *Blessed be the Lord, who teaches my hands to war and my fingers to fight.*

But if ambition of enlarging the bounds of dominion, covetousness of rich booties, emulation of a rival greatness, shall unsheath our swords; now every blow is murder. Woe to those hands, that are thus imbrued in blood! Woe to those tyrants, that are the authors of this lavish effusion; every drop whereof shall once be required of their guilty souls! God thinks he cannot give a worse epithet to those, whom he would brand for death, than, *Wicked and blood-thirsty men.* David might not be allowed to build God a House, because he had a bloody hand: the cause was holy; yet the colour offends. How hateful must those needs be to the God of Mercies, that delight in blood; the true brood of him, that is the man-slayer from the beginning.

There are strange diets of men, as of other creatures; whereof there are some, that naturally feed on poison and fatten with it: and it may be, there are cannibals, that find man's blood sweet. Yet I think it would be hard to find a man, that will profess to place his felicity in a cruel hazard: so doth he, that delights in war.

And if no man, for shame, will be known to do simply and directly so; yet, in effect, men bewray this disposition, if they be, First, *Osores pacis, Haters of peace,* as the Psalmist calls them; Psalm cxx. 7. stubbornly repelling the fair motions and meet conditions thereof: if, Secondly, they take up slight and unjust causes of war, as it is noted by Suetonius of Julius Cæsar, which this Island had experience of, that he would refrain from no occasion of war if never so unjust; contrary to the better temper and resolution of wiser Romans than himself, who would rather save one subject than kill a thousand enemies: if, Thirdly, they give wilful provocations of this public revenge by gross, open, intolerable injuries; as Hanun did to David; such are encroachments upon their neigh-

bour territories, violating the just covenants of league and commerce by main violences: if, Fourthly, they refuse to give just satisfaction, where they have unjustly provoked; as the Benjamites, in case of the sodomitical villainy of their Gibeah. Where all, where any of these are found, well may we brand that people with *delight in war*. And, since they will needs delight in war, God shall fit them accordingly. *With the froward, thou shalt shew thyself froward;* Psalm xviii. 26. He shall delight in warring against them. He shall *rouze up himself as a Giant refreshed with new wine. Therefore, thus saith the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of my adversaries, and revenge me of mine enemies* Isaiah i. 24.

II. These are the Enemies. The DEFEAT follows; *Rebuke and Scatter.*

The two first, though bad enough, must be *rebuked;* the last must be *scattered.*

All God's enemies may not be to us alike, neither *æquè* nor *æqualiter*. Some are *Calves;* simple, though violent: some others are *Bulls;* fierce and furious: some other Lions from among the reeds; ravenous and devouring: all these, though cruel, yet perhaps are not malicious; an INCREPA is enough for them. Saul was one of these wild Bulls; *Breathing out threatenings against the Church,* and tossing upon his horn many worthy Christians. Had it not been pity, he had been destroyed in that height of his rage? An increpation brought him home. God had never such a champion, Now *certamen bonum certavi, I have fought a good fight,* saith he justly of himself; 2 Tim. iv. 7. This *increpa* then is, "Discountenance them, dishearten them, discomfit them, disband them." *Put them down, O Lord, and let them know they are but men:* humble them to the very dust, but not to the dust of death; to correction, as Habakkuk speaketh, not to a full destruction; only till they humbly bring pieces of silver, till they come in with the tributes of peaceful submission, of just satisfaction. The end of all just war is Peace. As we are first bidden to *Enquire of Abel* ere we infer it; *offeres ei pacem;* Deut. xx. 10: so when we hear of Abel, we must stint it. War to the State is physic to the body. This is no other than a civil evacuation; whether by potion or phlebotomy. What is the end of physic, but health? when that is once recovered, we have done with the apothecary. He wantons away his life foolishly, that, when he is well, will take physic to make him sick. It is far from us, to wish the confusion of the ignorant and seduced enemies of God's Church; those, that follow Absalom with an upright heart: no; we pity them; we pray for them. Oh, that they would come in with their pieces of silver, and tender their humble obediences to the apparent truth of God, and yield to the laws of both divine and human justice! Oh, that God would persuade *Japhet to dwell in the tents of Shem! Father, forgive them, for they know not what they do. O thou sword of the Lord, how long will it be, ere thou be quiet? put up thyself into thy scabbard; rest and be still;* Jer. xlvii. 6.

But, for those other, that delight in war, DISSIPA, DOMINE; SCATTER *them, O Lord.* Confusion is but too good for them: bring them to worse than nothing. The perfection and suddenness of this dissipation, is expressed emphatically, in the beginning of this Psalm, by a double metaphor: *as smoke before the wind, as wax before the fire,* so scatter them. Of all light bodies, nothing is more volatile than smoke; of all solid, none more flitting than wax. As wind is to the smoke, and fire to the wax, so are the judgments of God to his enemies; the wax melteth, the smoke vanisheth before them. The conceit is too curious, of those, that make the Gentiles to be smoke, who mount up in the opinion of their wisdom and power; the Jews wax, dropped from the honey-comb of their many divine privileges: no; all are both, smoke and wax. Even so do thou scatter them, O Lord, and *be not merciful to them that offend on malicious wickedness.*

Two thoughts only remain now for us. The First, that it must be God only who must rebuke and scatter: the Second, that it is our prayer only, that must obtain from God this rebuke, this dissipation. Both which when I have touched a little, I shall put an end to this exercise of your patient devotion.

It is GOD ONLY, THAT MUST DO IT; for *vain is the help of man.* And how easy is it for the Almighty, to *still the enemy and avenger!* They are as a potter's vessel to his iron sceptre; as the thorns or wax to his fire; as chaff or smoke to his wind. To our weakness, the opposite powers seem strong and unconquerable: the Canaanitish walls reach up to heaven: and who can stand before the sons of Anak? When we see their bulwarks, we would think they roll Pelion upon Ossa with the old giants: when we see their towers, we would think they would scale heaven with the builders of Babel: when we see their mines, we would think they would blow up the earth. Let the wind of God's power but breathe upon them, they vanish as smoke: let the fire of his wrath but look upon them, they melt as wax. Tyrannous Egypt had long made slaves of God's people, and now will make slaughter of them; following them armed at the heels into the channel of the sea. *Stand still, and see the Salvation of the Lord; for the Egyptians, which you have seen to day, ye shall see no more for ever;* Exod. xiv. 13.

The great host of proud Benhadad will carry away all Samaria, in their pockets, for pin-dust: ere long, ye shall see their haughty king come in, hattered and prostrate. Vaunting Sennacherib comes crowing over poor Jerusalem, and he will *lend* them *two thousand horses, if they can set riders on them;* and scorns their King, and defies their God: stay but till morning, all his hundred four-score and five thousand shall be dead corpses. Vain fools! What is a finite power in the hands of an Infinite? Where there is an equality of force, there may be hard tugging; but where brass meets with clay, how can the brittle stuff escape unshattered? Let this cool your courages, and pull down your plumes, O ye Insolent Enemies of God. When ye look to your own sword, there is no rule with

you; *Mihi perfacile est, &c.* "It is easy for me," saith Ulde in the story, "to destroy all the earth that the sun looks upon:" but, when God takes you to task, what toys, what nothings we are! Behold, *we come against you in the name of the Lord of Hosts.* It is he, that shall rebuke and scatter you.

He will do it: but he will do it upon OUR PRAYERS. Not that our poor petitions can put mercy into God, who is infinitely careful for the good of his Church, above all possible reaches of our desires; but that we may be raised up to a meet capacity of mercy. God cannot hate his enemies, or love his own, ever the more upon our entreaties; yet he will be sued to, for the particular effects of both, if ever we look to taste of his mercy in either. If we have not a heart to pray, God hath not a hand to help. So did God hate Amalek, that he commanded it to be rooted out of the earth; so did he love Israel, as the apple of his eye: yet, unless Moses hold up his hand, Amalek shall prevail against Israel. These are our best, our surest weapons, even our Prayers; and, blessed be God, that hath put it into the heart of his Anointed, to seek his face in these powerful Humiliations. We sought him against the Pestilence; and prevailed almost miraculously against that destroying angel: why should we not hope to find him against unseasonable Clouds; against the opposite powers of Flesh and Blood?

Here is your safety, here is your assurance of victory, O ye Great Princes and Potentates of the Earth: if ye trust to the arm of flesh, it will fail you. Let your navies be never so well rigged and manned: let your forces be never so strong and numberless: let them have not only hands and feet, that is, horsemen and footmen; but a bulk of body too, that is, full substance of wealthy provision, as the word of Flaminius was: let your counsel be vigilant, your munition ready, your troops trained and valiant: Yet, if there be not devotion enough in our bosom to make God ours, in vain shall we hope to stand before our enemies. This only, whatsoever the profane heart of atheous men may imagine, this is the great ordnance, which can batter down the walls of our enemies, yea the very black gates of hell itself; in comparison whereof, all human powers are but paper-shot. Yea, this is that petard, which only can blow open the gates of heaven, and fetch down victory upon our heads, and make us another Thundering Legion.

What is it, that made us so happily successful in Eighty Eight, beyond all hope, beyond all conceit; but the fervency of our humble devotions? That Invincible Navy came on dreadfully; floating like a moving wood in the sight of our coast: those vast vessels were as so many lofty castles raised on those liquid foundations: then straight, as if those huge bottoms had been stuft with tempests, there was nothing but thunder and lightning and smoke, and all the terrible apparitions of death. We, what did we? we fought upon our knees, both prince and people. Straight, God fought for us from heaven. Our Prayers were the gale, yea the gust, that tore those mis-consecrated flags and sails; and scattered and drenched those presumptuous piles; and sent them into the bot-

tom of the deep, to be a parlour for whales and sea-monsters. There lay the Pride of Spain, the Terror of England. And is the hand of our God shortened? Is he other than what he was? We may be, as we are, weakened and effeminated by a long, luxurious peace: our God is *yesterday, and to day, and the same for ever.* If we be not wanting to him in our Prayers, he cannot be wanting to our Protection.

Look up to him, O Dear Christians, that is the God of our Salvation. Behold, the Lions out of their reeds, the Bulls out of their forests, and these in-banded multitudes conspire against us; and the misled Calves of the people are apt enough to back their attempts. Neither is this a fair hostility: our enemies are those, that hate peace, and delight in war; offering insolent provocations to our State, in dis-inheriting part of the Royal Issue, violating their faiths, maintaining their unjust affronts, ambitiously aspiring to undue sovereignty. What shall we then do? *O put not your trust in princes, nor in the sons of men, whose breath is in their nostrils. O put not your trust,* ye Princes and Peers, *in your sword, in your bow;* in your powers and confederacies. Trust only to the great God of Hosts, who alone can but blow upon all the proudest preparations of your enemies, and scatter them to the lowest hell. Come to him in your humble devotions, with an *Increpa* and *Dissipa*: he *shall* soon *make your enemies to lick the dust.*

But what shall I say, Honourable and Beloved? We have prayed, and have not been heard; and thou, O Lord, *hast not* of late *gone forth with our hosts:* yea, thou hast rebuked us, instead of our enemies. Alas! we can more grieve, than wonder, at this issue.

Israel, in the hot chase of all their victory, is foiled, more than once, by a Canaanite. Whence was this? There was a pad in the straw, an Achan in the camp. Theft and sacrilege fought against Israel, more than the men of Ai: the wedge of gold wounded them, more than the enemy's steel: the Babylonish garment disarmed and stripped them. Israel had sinned, and must flee.

Alas, my Brethren, what do we pray for victory over our enemies, when our sins, which are our deadliest enemies, conquer us? To what purpose are our prayers loud, when our sins are louder? To what purpose are our bodies this day empty, if our souls be full of wickedness? While we provoke God to his face, with our abominable licentiousness, with our fearful profanations, with our outrageous lives, how do we think to glaver with him in our formal devotions? What cares he, for our smooth tongues, when our hearts are filthy? what cares he, for an elevated eye, when our souls are depressed to vile lusts? what cares he, for the calves of our lips, when the iniquity of our heels compasses us about? The very sacrifice of the wicked is abomination to the Lord: his very prayer is turned into sin, even that whereby he hopes to expiate it. *Oh, that my people had hearkened to me, and Israel had walked in my ways, saith God: I should soon have subdued their enemies, and turned my hand against their adversaries: The haters of the Lord*

should have submitted themselves to him; but their time should have endured for ever; Psalm lxxxi. 13, 14, 15.

Oh then, *cleanse your hands, ye sinners, and purge your hearts, ye double-minded: wash your hands in innocence,* and then *compass the altar of God.* Then shall the God of our righteousness hear in his holy heavens, and rise up mightily for our defence. Then shall he be a wall of brass about our island. Then shall he wound the head of our enemies, and make the tongues of our dogs red with their blood. Then shall he cover our heads in the day of battle; and make this nation of ours victoriously glorious to the ends of the world, even to all ages and times. Then shall he be known to be our God, and we shall be known to be his people for ever. Which he, of his infinite mercy, vouchsafe to grant us, for the sake of the Son of his Love, Jesus Christ the Righteous; To whom, &c.

SERMON XVIII.

THE BEAUTY AND UNITY OF THE CHURCH:

IN A SERMON PREACHED AT WHITEHALL.

CANTICLES vi. 9.

My Dove, my Undefiled is One.

OUR last day's discourse was, as you heard, of War and Dissipation: this shall be of Love and Unity.

Away with all profane thoughts: every syllable in this Bridal-Song is Divine, Who doubts that the Bridegroom is Christ, the Bride his Church? the Church, whether at large in all the faithful, or abridged in every faithful soul.

Christ the Bridegroom praises the Bride, his Church, for her Beauty, for her Entireness. For her Beauty, she is *Columba, A Dove;* she is *perfecta, undefiled.* Her Entireness is praised by her Propriety in respect of him, *Columba mea, My Dove;* by her Unity in respect of herself, *Una, One* alone. *My Dove, my Undefiled is but One.* So as the BEAUTIFUL SINCERITY, the DEAR PROPRIETY, the INDIVISIBLE UNITY of the whole Church in common, and of the epitome thereof every Regenerate Soul, is the matter of my Text, of my speech. Let your holy attention follow me, and find yourselves in every particular.

I. The two first titles, *Columba* and *perfecta*, are in effect but one. This creature hath a pleasing BEAUTY, and an innocent SIMPLICITY: *Columba* imports the one, and *perfecta* the other; yea, each both: for what is the Perfection which can be attained here, but Sincerity? and what other is our honest Sincerity, than those graceful proportions and colours which make us appear Lovely in the eyes of God?

The *undefiled* then interprets the *Dove;* and convertibly: for, therefore is the Church undefiled, because she is a Dove: she is, as Christ bade her, ἀκέραιος, *innocent;* Matt. x. 16. and therefore is she Christ's Dove, because she is undefiled with the gall of spiritual bitterness.

Would ye rather see these graces apart? Look then, first, at the Loveliness; then, at the Harmlessness, of the Church, of the Soul.

1. Every thing in the Dove is AMIABLE; her eyes; Cant. i. 15: her feathers; Psalm lxviii. 13: and what not? So is the Church in the eyes of Christ: and therefore the Vulgate translation puts

both these together, *Columba mea, formosa mea; My dove, my fair one;* Cant. ii. 10. which Lucas Brugensis confesses not to be in the Hebrew, yet adds, *Ne facilè omittas.*

Thy Dove, O God? Yea, why not thy Raven rather? I am sure she can say of herself, *I am black:* and, *if our own hearts condemn us, thou art greater.* Alas! what canst thou see in us but the pustules of corruption, the morphews of deformity, the hereditary leprosy of sin, the pestilential spots of death? And dost thou say, *My Dove, my undefiled?* Let malice speak her worst. The Church says she is *black;* but she says she is *comely:* and that is fair, that pleaseth. Neither doth God look upon us with our eyes, but with his own: *He sees not as man seeth. The king's daughter is all glorious within:* finite eyes reach not thither. The skin-deep beauty of earthly faces, is a fit object for our shallow sense, that can see nothing but colour.

Have ye not seen some pictures, which, being looked on one way, shew some ugly beast or bird; another way, shew an exquisite face? Even so doth God see our best side, with favour; while we see our worst, with rigour.

Not that his justice sees any thing, as it is not; but that his mercy will not see some things, as they are. *Blessed is the man, whose sin is covered;* Psalm xxxii. 1. If we be foul; yet thou, O Saviour, art glorious. Thy Righteousness beautifies us, who are blemished by our own corruptions.

But what? shall our borrowed beauty blemish, the while, thine infinite Justice? Shall we taint thee, to clear ourselves? Dost thou justify the wicked? Dost thou feather the Raven with the wings of the Dove? While the cloth is fair, is the skin nasty? Is it no more, but to deck a blackmore with white? Even with the long white robes which are the justifications of saints? God forbid! Cursed be he, O Lord, that makes thy mercies unjust. No; whom thou accountest holy, thou makest so: whom thou justifiest, him thou sanctifiest. No man can be perfectly just in thee, who is not truly, though unperfectly, holy in himself.

Whether therefore, as fully just by thy gracious imputation, or as inchoately just by thy gracious inoperation, we are in both thy *Dove*, thy *Undefiled.* In spite of all the blemishes of her outward administrations, God's Church is beautiful: in spite of her inward weaknesses, the faithful Soul is comely: in spite of both, each of them is a *dove*, each of them *undefiled.* It is with both, as he said long since of physicians, "The sun sees their successes, the earth hides their errors." None of their unwilling infirmities can hinder the God of Mercies from a gracious allowance of their integrity; *Behold, thou art all fair.*

But let no idle Donatist of Amsterdam dream hence of an Utopical perfection. Even here is the Dove still: but *Columba seducta*, or *fatua* (as Tremellius reads it) *Ephraim; Ephraim is a silly, seduced Dove;* Hos. vii. 11. The rifeness of their familiar excommunications, may have taught them to seek for a spotlessness above. And if their furious censures had left but one man in

their Church, yet that one man would have need to excommunicate the greater half of himself, the old-man in his own bosom. Our Church may too truly speak of them, in the voice of God, *Woe to them, for they have fled from me;* Hos. vii. 13. It is not in the power of their uncharity, to make the rest of God's Church, and ours, any other than what it is, the *Dove* of Christ, the *undefiled.*

2. The HARMLESSNESS follows. A quality so eminent in the dove, that our Saviour hath hereupon singled it out for a hieroglyphic of Simplicity. Whence it was, questionless, that God, of all fowls, chose out this for his sacrifice: *Sin ex aliquâ volucri;* Lev. i. 14. And, before the Law, Abraham was appointed no other, Gen. xv. 9. than a *turtle* and a *pigeon:* neither did the Holy Virgin offer any other, at her Purifying, than this emblem of herself and her Blessed Babe. Shortly, hence it was that a dove was employed for the messenger of the exsiccation of the Deluge; no fowl so fit to carry an olive of peace to the Church, which she represented. And, lastly, in a dove the Holy Ghost descended upon the meek Saviour of the World: whence, as Illyricus and some ancients have guessed, the sellers of doves were whipped out of the Temple, as Simoniacal chafferers of the Holy Ghost.

The Church then is a *Dove.* Not an envious Partridge, not a careless Ostrich, not a stridulous Jay, not a petulant Sparrow, not a deluding Lapwing, not an unclean-fed Duck, not a noisome Crow, not an unthankful Swallow, not a death-boding Screech-Owl; but a harmless Dove, that fowl, in which alone envy itself can find nothing to tax.

Hear this then, ye Violent Spirits, that think there can be no piety that is not cruel; the Church is a Dove: not a Glead, not a Vulture, not a Falcon, not an Eagle, not any Bird of Prey or Rapine. Whoever saw the rough foot of the Dove armed with griping talons? Whoever saw the beak of the Dove bloody? Whoever saw that innocent bird pluming of her spoil, and tyring upon bones?

Indeed, we have seen the Church crimson-suited, like her celestial Husband; of whom the Prophet, *Who is this that cometh from Edom, with dyed garments from Bozrah?* And straight, *Wherefore art thou red in thine apparel, and thy garment like him that treadeth in the wine-press?* Isaiah lxiii. 1, 2: but it hath been with her own blood, shed by others; not with others' blood, shed by her hand. She hath learned to suffer, what she hateth to inflict.

Do ye see any faction with knives in their hands, stained with massacres; with firebrands in their hands, ready to kindle the unjust stakes, yea woods of martyrdom; with pistols and poniards in their hands, ambitiously affecting a canonization by the death of God's Anointed; with matches in their hands, ready to give fire unto that powder which shall blow up King, Prince, State, Church; with thunderbolts of censures, ready to strike down into hell whosoever refuses to receive novel opinions into the Articles of Faith? If ye find these dispositions and actions Dove-like, applaud them, as be-

seeming the true Spouse of Christ, who is ever like herself, *Columba perfecta*, yea, *perfecta columba*, a true Dove for her quiet Innocence.

For us, let our Dove-ship approve itself in meekness of suffering; not in actions of cruelty. We may, we must delight in blood; but the blood shed for us, not shed by us. Thus let us be *Columba in foraminibus petræ*; Cant. ii. 14. *a Dove in the clefts of the rock*: that is, *in vulneribus Christi, In the wounds of Christ*, as the Gloss; in the gashes of him, that is the true Rock of the Church. This is the way to be innocent, to be beautiful, a dove, and undefiled.

II. The PROPRIETY follows; *My Dove*. The kite, or the crow, or the sparrow, and such like, are challenged by no owner; but the Dove still hath a master. The world runs wild; it is *feræ naturæ*: but the Church is Christ's; domestically, entirely his: *My Dove*; not the world's, not her own.

Not the world's: for, *If ye were of the world*, saith our Saviour, *the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you*; John xv. 19.

Not her own: so St. Paul; 1 Cor. vi. 19, 20. *Ye are not your own, for ye are bought with a price.*

Justly then may he say, *My Dove*. "Mine, for I made her;" there is the right of Creation: "Mine, for I made her again;" there is the right of Regeneration: "Mine, for I bought her;" there is the right of Redemption: "Mine, for I made her mine;" there is the right of spiritual and inseparable Union.

O God, be we thine, since we are thine. We are thine by thy merit: let us be thine in our affections, in our obedience. It is our honour, it is our happiness, that we may be thine. Have thou all thine own. What should any piece of us be cast away, upon the vain glory and trash of this transitory world? Why should the powers of darkness run away with any of our services, in the momentary pleasures of sin? The great King of Heaven hath cast his love upon us, and hath espoused us to himself in truth and righteousness; Oh then, why will we cast roving and lustful eyes upon adulterous rivals, base drudges? Yea, why will we run on madding after ugly devils? How justly shall he loath us, if we be thus shamefully prostituted? Away then with all our unchaste glances of desires, all unclean ribaldry of conversation: let us say mutually, with the blessed Spouse, *My Beloved is mine, and I am his*; Cant ii. 16.

My Dove: mine, as to love; so to defend. That inference is natural, *I am thine, save me*. Interest challenges protection. The hand says, "It is my head; therefore I will guard it:" the head says, "It is my hand; therefore I will devise to arm it, to withdraw it from violence:" the soul says, "It is my body; therefore I will cast to cherish it:" the body says, "It is my soul; therefore I would not part with it." The husband says, *Bone of my bone, and flesh of my flesh*; and therefore θάλπει, *he makes much of her*;

Eph. v. 29. And, as she is *desiderium oculorum, the delight of his eyes* to him, Ezek. xxiv. 16: so is he *operimentum oculorum, the shelter of her eyes* to her; Gen. xx. 16. In all cases, it is thus. So as, if God say of the Church *Columba mea, My Dove*, she cannot but say of him, *Adjutor Meus, My Helper*. Neither can it be otherwise, save where is lack, either of love or power. Here can be no lack of either: not of love; he saith, *Whoso toucheth Israel toucheth the apple of mine eye:* not of power; Our *God doth whatsoever he will, both in heaven and earth.*

Band you yourselves therefore, ye bloody Tyrants of the World, against the poor despised Church of God: threaten to trample it to dust; and, when you have done, to carry away that dust upon the soles of your shoes: *He, that sits in heaven, laughs* you *to scorn; the Lord hath* you *in derision. O Virgin daughter of Sion, they have despised thee: O daughter of Jerusalem, they have shaken their heads at thee. But whom have ye reproached and blasphemed? And against whom have ye exalted your voice, and lift up your eyes on high? Even against the Holy One of Israel,* who hath said, *Columba mea, My Dove.*

Yea, let all the *spiritual wickednesses in heavenly places*, all the legions of hell troop together, they shall as soon be able to pluck God out of his throne of heaven, as to pull one feather from the wing of this Dove. This Propriety secures her: she is *Columba mea, My Dove.*

III. From the Propriety, turn your eyes to the best of her properties, UNITY.

Let me leave arithmeticians disputing whether unity be a number. I am sure, it is both the beginning of all numbering numbers, and the beginning and end of all numbers numbered.

1. All PERFECTION rises hence, and runs hither; and every thing, the nearer it comes to perfection, gathers up itself the more towards unity: as all the virtue of the loadstone is recollected into one point.

Jehovah our God is one: from him, there is but one world, one heaven in that world, one sun in that heaven, one uniform face of all that glorious vault: the nature of the holy Angels is one and simple, as creatures can be: the Head of Angels and Saints, one Saviour; whose blessed Humanity, if it carry some semblance of composition, yet it is answered by a threefold union of one and the same subject, a double union of the Deity with the Humanity, a third union of the Humanity in itself. So that, as in the Deity there is one essence and three persons; in Christ, is one person, and three essences united into that one.

If from heaven we look to earth, from God to men; we have but one earth, one Church in that earth, one king in that Church, and, for us, one deputy of that king, one sceptre, one law of both; *one baptism, one faith; cor unum, viam unam:* and all these make up *Columbam unam, one Dove.*

It would perhaps be no unnecessary excursion, to take hereupon occasion to discourse of the perfectest form of Church-govern-

ment; and to dispute the case of that long and busy competition betwixt monarchy and aristocracy. Ingenuous Richer, the late eye-sore of the Sorbonne, hath made, methinks, an equal arbitration, That the State is monarchical, the Regiment aristocratical. The State, absolutely monarchical in Christ, dispensatively monarchical in respect of particular Churches; forasmuch as that power, which is inherent in the Church, is dispensed and executed by some prime ministers: like as the faculty of seeing, given to the man, is exercised by the eye, which is given for this use to man. And if, for the aristocratical Regiment, there be in the native Senate of the Church, which is a General Council, a power to enact Canons for the wielding of this great body, (as more eyes see more than one,) yet how can this consist without Unity? *Concilium* is not so much a *concalando*, as Calepine hath mistaken, as a *conciliando*, or, as Isidore, *à ciliis oculorum*, which ever move together. In this aristocracy there is an unity; for, as that old word was long since, *Episcopatus unus est, cujus à singulis in solidum pars tenetur.* In a word, no regiment, no state can have any form, but deformity, without Unity.

2. Neither is there more Perfection than STRENGTH in Unity. Large bodies, if of a stronger composition, yet, because the spirits are diffused, have not that vigour and activity, which a well-knit body hath in a more slender frame. The praise of the invincible strength of Jerusalem was not so much in the natural walls, the hills round about it, as in the mutual compactedness within itself. And Solomon tells us, it is the twisted cord that is not easily broken. The rule of Vegetius, that he gives for his best stratagem, is, that which our Jesuits know too well, to set strife where we desire ruin. Our Saviour says that of every city, which one said anciently of Carthage, That division was the best engine to batter it: *A city divided cannot stand.* On the contrary, of every happy Church, of every firm State, is that verified, which God speaks, in the whirlwind, of Leviathan's scales, *una uni conjungitur; One is joined to another, that the wind cannot pass between them: they stick together, that they cannot be sundered;* Job xli. 16, 17.

3. That there is Perfection and Strength in Unity cannot be doubted; but how agrees this Unity to Christ's Dove, his Church? It shall be thus absolutely *in patriâ*, at home;" but how is it *in viâ*, "in the passage?" Even here it is ONE too: NOT DIVIDED; NOT MULTIPLIED.

(1.) To begin with the Former. It hath been a stale quarrel, that hath been raised from the divisions of the Christian world, worn threadbare even by the pens and tongues of Porphyry, Libanius, Celsus, Julian: and, after them, Valens the emperor, was puzzled with it, till Themistius, that memorable Christian Philosopher, in a notable Oration of his, convinced his idle cavil, telling the emperor, "He should not wonder at the dissensions of Christians: that these were nothing, in comparison of the differences of the Gentile Philosophers, which had above three hundred several opinions in agitation at once: and that God meant, by this variety

of judgments, to illustrate his own glory; that every man might learn so much more to adore his Majesty, by how much harder it is rightly to apprehend him." The justice of this exception hath been confessed and bewailed of old, by the ancient Fathers. St. Chrysostom shall speak for all: *Deridiculo facti sumus et Gentibus et Judæis, dum Ecclesia in mille partes scinditur;* "We are made a scorn to Jews and Gentiles," saith he, "while the Church is torn into a thousand pieces."

Little do these fools, that stumble at these contentions, know the weight of St. Paul's *Oportet, There must be heresies.* Little are they acquainted with God's fashions in all his works. Hath he not set contrary motions in the very heavens? Are not the elements, the main stuff of the world, contrary to each other, in their forms and qualities? Hath he not made the natural day to consist of light and darkness? the year of seasons contrarily tempered? Yea, all things, according to the guess of that old philosopher, *ex lite et amicitiâ?* And shall we need to teach God how to frame his Church? Will these wise censurers accuse the heavens of misplacing, the elements of mistemper, or check the day with the deformity of his darkness, or upbraid the fair beauty of the year with icicles and wrinkles? or condemn that real Friendship, that arises from debate? If the wise and holy Moderator of All Things did not know how, by these fires of contradiction, to try men, and to purify his truth, and to glorify himself, how easy were it for him to quench them, and confound their authors! Can they commend it in a wise Scipio, that he would not have Carthage, though their greatest enemy, destroyed, *Ut timore libido premeretur, libido pressa non luxuriaretur,* "That riot might be curbed with fear," as St. Austin expresses it; and shall not the most wise God have leave to permit an exercise to keep his children in breath, that they be not stuffed up with the foggy unsound humours of the world? When these presuming fools have stumbled, and fallen into the bottom of hell, the Spouse of Christ shall be still his Dove, in the clefts or scissures of the rocks; and she shall call him her *Roe, or young hart,* על הרי בתר, *upon the hills of Division;* Cant. ii. 17.

But yet, when all is done, in spite of all dissentions the Church is *Columba una, one Dove.* The word is not more common, than equivocal: whether ye consider it as the aggregation of the outward, visible, particular Churches of Christian professors; or as the inward, secret, universal company of the Elect; it is still One.

To begin with the Former. What is it here below, that makes the Church one? *One Lord, one Faith, one Baptism. One Lord;* so it is one in the Head: *One Faith;* so it is one in the Heart: *One Baptism;* so it is one in the Face. Where these are truly professed to be, though there may be differences of administrations and ceremonies, though there may be differences in opinions, yet there is *Columba una:* all those are but diversely-coloured feathers of the same Dove. What Church therefore hath *One Lord,* Jesus Christ the Righteous, *One Faith* in that Lord, *One Baptism* into that Faith, it is the One Dove of Christ. To speak more short, *One*

Faith abridges all. But what is that One Faith? What, but the main fundamental doctrine of religion necessary to be known, to be believed unto salvation? It is a golden and useful distinction, that we must take with us, betwixt Christian Articles and Theological Conclusions. Christian Articles are the principles of religion necessary to a believer; Theological Conclusions are school-points, fit for the discourse of a divine. Those Articles are few and essential: these Conclusions are many, and unimporting (upon necessity) to salvation either way. That Church then, which holds those Christian Articles both in terms and necessary consequences, as every visible Church of Christ doth, however it vary in these Theological Conclusions, is *Columba una.* Were there not much latitude in this Faith, how should we fetch in the antient Jewish Church to the unity of the Christian? Theirs and ours is but one Dove; though the feathers, according to the colour of that fowl, be changeable. It is a fearful account then, that shall once be given before the dreadful tribunal of the Son of God, the only Husband of this one Church, by those men, who, not like the children of faithful Abraham, divide the Dove; multiplying Articles of Faith according to their own fancies; and casting out of the bosom of the Church those Christians, that differ from their either false or unnecessary conclusions. Thus have our great Lords of the Seven Hills dared to do, whose faction hath both devoured their charity and scorned ours; to the great prejudice of the Christian world; to the irreparable damage of the glorious Gospel of our Lord Jesus. The God of Heaven judge in this great case, betwixt them and us: us, who, firmly holding the foundation of Christian Religion in all things according to the Ancient, Catholic, Apostolic Faith, are rejected, censured, condemned, accursed, killed, for refusing their gainful novelties. In the mean time, we can but lament their fury no less than their errors; and send out our hopeless wishes, that the seamless coat might be darned up by their hands that tore it. From them, to speak to ourselves, who have happily reformed those errors of theirs, which either their ambition or profit would not suffer them to part with; since we are one, why are we sundered? One says, "I am Luther's for Consubstantiation:" another, "I am Calvin's for Discipline:" another, "I am Arminius's for Predestination:" another, "I am Barrow's or Brown's for Separation." What frenzy possesses the brains of Christians, thus to squander themselves into factions? It is indeed an envious cavil of our common adversaries, to make these so many religions. No; every branch of different opinion doth not constitute a several religion: were this true, I durst boldly say, old Rome had not more deities than the modern Rome hath religions. These things, though they do not vary Religions and Churches, yet they trouble the quiet Unity of the Church. Brethren, since our religion is one, why are not our tongues one? Why do we not bite in our singular conceits, and bind our tongues to the common peace?

But if, from particular visible Churches, (which perhaps you

may construe to be the threescore Queens here spoken of,) you shall turn your eyes to the true, inward, universal company of God's Elect and Secret Ones, there shall you more perfectly find *Columbam unam, one Dove;* for, what the other is in profession, this is in truth: that *one Baptism* is here the true *Laver of Regeneration;* that *one Faith* is a saving reposal upon Christ; that *one Lord* is the Saviour of his Body. No natural body is more one, than this mystical: one Head rules it; one Spirit animates it; one set of joints moves it; one food nourishes it; one robe covers it. So it is one in itself, so one with Christ, as Christ is one with the Father: *That they may be one, even as we are one; I in them, and thou in me;* John xvii. 22. O blessed Unity of the Saints of God, which none of the make-bates of hell can ever be able to dissolve!

And now, since we are thus and every other way one, why are we not united in love? Why do we, in our ordinary conversation, suffer slight weaknesses to set off our charity? Mephibosheth was a cripple; yet the perfect love of Jonathan either cures or covers his impotency. We can no more want infirmities, than not be men: we cannot stick at infirmities, if we be Christians. It is but a poor love, that cannot pass over small faults; even *quotidianæ incursionis,* as that Father speaks. It is an injurious niceness, to condemn a good face in each other for a little mole. Brethren, let us not aggravate, but pity each others' weaknesses; and, since we are but one body, let us have but one heart, one way: and, if we be the Dove of Christ, and his Dove is one, oh let us be so one with each other as he is one with us.

And, as the Church and Commonwealth are twins, so should this be no less one with itself and with her temporal head. *Divisum est cor eorum, Their heart is divided,* was the judgment upon Israel; Hos. x. 2. Oh, how is every good heart divided in sunder, with the grief for the late divisions of our Reuben! We do not mourn, we bleed inwardly, for this distraction. But I do willingly smother these thoughts; yea, my just sorrow chokes them in my bosom, that they cannot come forth but in sighs and groans. O thou, that art the God of Peace, unite all hearts in love to each other, in loyal subjection to their Sovereign Head. Amen.

(2.) As the Church is one, in not being divided; so she is but one, in not being Multiplied. Here is *unus, uni, unam;* as the old word is. He, the true Husband of the Church, who made and gave but one Eve to the First Adam, will take but one wife to himself, the Second Adam. There are many particular Churches: all these make up but one universal; as many distinct limbs make up but one entire body, many grains one batch, many drops and streams one ocean.

So many regions as there are under heaven, that do truly profess the Christian Name, so many National Churches there are: in all those nations, there are many Provincial; in all those provinces, many Diocesan; in all those dioceses, many Parochial Churches; in all those parishes, many Christian Families; in all

those families, many Christian Souls: Now, all those Souls, Families, Parishes, Dioceses, Provinces, Nations make up but one Catholic Church of Christ upon earth.

The God of the Church cannot abide either conventicles of separation, or pluralities of professions, or appropriations of catholicism. Catholic Roman is an absurd Donatian solecism. This is to seek *Orbem in urbe*, as that Council said well. Happy were it for that Church, if it were a sound limb, though but the little toe, of that mighty and precious body, wherein no believing Jew or Indian may not challenge to be jointed.

Neither difference of time, nor distance of place, nor rigour of unjust censure, nor any unessential error, can bar our interest in this Blessed Unity. As this flourishing Church of Great Britain, after all the spiteful calumniations of malicious men, is one of the most conspicuous members of the Catholic upon earth; so we, in her Communion, do make up one body with the holy patriarchs, prophets, apostles, martyrs, confessors and faithful Christians of all ages and times. We succeed in their faith, we glory in their succession, we triumph in this glory.

Whither go ye then, ye weak, ignorant, seduced souls, that run to seek this Dove in a foreign cote? She is here, if she have any nest under heaven. Let me never have part in her or in heaven, if any Church in the world have more part in the Universal. Why do we wrong ourselves, with the contradistinction of Protestant and Catholic? We do only protest this, that we are perfect Catholics. Let the pretenced look to themselves: we are sure we are as Catholic as True Faith can make us; as much one, as the same Catholic Faith can make us: and, in this undoubted right, we claim and enjoy the sweet and inseparable communion with all the blessed members of that mystical body, both in earth and heaven; and, by virtue thereof, with the Glorious Head of that dear and happy body, Jesus Christ the Righteous, the Husband to this one Wife, the Mate to this one Dove: To whom, with the Father and the Holy Spirit, three persons and one God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XIX.

THE FASHIONS OF THE WORLD:

LAID FORTH IN A SERMON AT GRAY'S INN, ON CANDLEMAS-DAY.

ROMANS xii. 2.

Fashion not yourselves like to this World.

THAT, which was wont to be upbraided as a scorn to the English, may be here conceived the Emblem of a Man: whom ye may imagine standing naked before you, with a pair of shears in his hand, ready to cut out his own fashion. In this deliberation, the World offers itself to him, with many a gay, misshapen, fantastical dress: God offers himself to him, with one only fashion; but a new one, but a good one. The Apostle, like a friendly monitor, adviseth him where to pitch his choice: *Fashion not yourselves like to this world; but be ye changed by the renewing of your mind.*

How much Christianity crosses Nature, we need no other proof than my Text. There is nothing that nature affects, so much as the fashion; and no fashion, so much as the world's: for our usual word is, "Do as the most." And, behold, that is it, which is here forbidden us; *Fashion not yourselves like to this world.*

All fashions are either in device, or imitation. There are vain heads, that think it an honour to be the founders of fashions: there are servile fools, that seek only to follow the fashion once devised. In the first rank is the World, which is nothing but a mint of fashions; yet, which is strange, all as old as mis-beseeming. We are forbidden to be in the second: if the World will be so vain as to mis-shape itself, we may not be so foolish as to follow it.

I. Let us look a little, if you please, at the pattern here damned in my Text, THE WORLD.

As in extent, so in expression, the World hath a large scope; yea, there are more worlds than one. There is a world of creatures; and, within that, there is a world of men; and yet, within that, a world of believers; and, yet within all these, a world of corruptions. More plainly, there is a Good world, an Evil world, an Indifferent.

A Good World, as of the creatures in regard of their first birth, so of men in regard of their second; a world of renewed souls: in the first act of their renovation, believing; John xvii. 20: upon their belief, reconciled; 2 Cor. v. 19: upon their reconcilement, saved; John iii. 16,

An Evil World, yea set in evil; 1 John v. 19: a world of corrupt unregeneration, that hates Christ and his; John xv. 18: that is hated of Christ; James iv. 4.

An Indifferent World, that is good or evil as it is used: whereof St. Paul, *Let those, that use the world, be as not abusing it;* 1 Cor. vii. 31.

This Indifferent World is a world of commodities, affections, improvement of the creature; which, if we will be wise Christians, we must fashion to us, framing it to our own bent, whether in want or abundance.

The Good World is a world of saints, whose *Souls are purified in obeying the truth through the Spirit;* 1 Peter i. 22. To this world we may be fashioned.

The Evil World is a world of mere men and their vicious conditions. God hath made us the lords of the indifferent world; himself is the Lord of the good; Satan is lord of the evil, *Princeps hujus Sæculi.* And that is most properly the world, because it contains the most; as it is but a chaff-heap, wherein some grains of wheat are scattered. To this evil world then, we may not fashion ourselves, in those things, which are proper to it as such. In natural, in civil actions, we may, we must follow the world: singularity in these things is justly odious: herein the World is the true Master of Ceremonies, whom not to follow is no better than a cynical irregularity. In things positively or morally evil, we may not.

There is no material thing, that hath not his form. The outward form is the fashion: the fashion of outward things is variable with the times; so as every external thing, clothes, building, plate, stuff, gesture is now in, now out of fashion: but the fashions of Morality, whether in good or evil, are fixed and perpetual. *The world passeth and the fashion of it;* but the evil of the fashions of the world is too constant and permanent, and must be ever the matter of our detestation: *Fashion not yourselves like to this world.*

II. But, because evils are infinite, as wise Solomon hath observed; it will be requisite to call them to their heads, and to reduce these FORBIDDEN FASHIONS to the several parts, whereto they belong. I cannot dream with Tertullian, that the soul hath a body; but I may well say, that the soul follows the body: and, as it hath parts ascribed to it according to the outward proportion, so are these parts suited with several fashions. Let your patient attention follow me through them all.

1. Begin with the HEAD; a part, not more eminent in place, than in power. What is the head-tire of the world? Surely, as outwardly we see in this castle of the body the flag of vanity hanged out most conspicuously in feathers, perukes, wires, locks, frizzles, powders, and such other trash; so the inward disguise of this part is no less certain, no less obvious to wise and holy eyes. And what is that but fancies, mis-opinions, mis-judgment? all, whether vain thoughts; Psalm xciv. 11: or evil thoughts; Isaiah lix. 7. To this head refer novelties of device, heresies, capricious, superstitious conceits, whereof the instances would have no end. And these

errors of the Mind, are either in false Principles or false Conclusions; and both, whether in matter of speculation or practice.

It is a world, to see what false Maxims the world lays down to itself: all which are as so many grounds of disguises of this great and graceless head. I do not tell you, that *the fool hath said, There is no God;* or, hath pent up that God in the circle of the heavens; or, whatever other imagination the very impudence of the world is ashamed to justify; as even in outward pride there are certain *pudenda mysteria,* which vain dames use, but hide: I speak of received and current axioms, which the world takes for granted, and fears not to aver: such as these; "We must do according to custom:" "If it be *κακὸν εὐκείμενον, an ill weed well rooted,* we may not pull it up:" "Wrongs may not be offered; they may be returned:" "There can be no better justice than retaliation:" "The lie must be answered with a blow, the challenge with a combat:" "Our honour must be tendered, whatever becomes of our soul:" "Reason must be done in drinking, though without reason:" "We may lie for an advantage:" "We may swear upon provocation:" "We may make the best of our own:" "Each man for himself:" "Youth must have a swinge:" "It is good sleeping in a whole skin:" "Religion must be tuned to reasons of State;" and a thousand of this kind.

And from these false premises are raised pernicious Conclusions of resolution to the soul. What should I speak of profane and wild thoughts, of sensual and beastly thoughts, of cruel and bloody thoughts? These are the fashions of the world, whereto we may not fashion ourselves, remembering that of wise Solomon, *The thoughts of the wicked are an abomination to the Lord;* Prov. xv. 26. These dresses, perhaps, seem not uncomely to carnal eyes; but God tells us how he likes them: they are as naught as old: he spits at them, in a just detestation; and will spit at us, for them. Say not now, therefore, "Thought is free:" no; it is so far from that, as that it may be unpardonable; as Simon Peter intimates to Simon Magus; Acts viii. 22. Away then with all the false positions and misconclusions, all the fantastical or wicked thoughts of the world. It is *filthy, let it be filthy still. Let not us fashion* our Heads *like unto the World.*

2. Now, not only the whole Head in common, but every part, every power of sense in this head, hath a fashion of its own, that we must not follow in the world. Look first at the EYES. The Eyes of the World have a four-fold evil cast, that we may not imitate; the Adulterous, the Covetous, the Proud, the Envious. The Adulterous roves and looks round about, the Covetous looks downward, the Proud looks aloft, the Envious looks asquint.

(1.) The first are *Eyes full of Adulteries;* 2 Peter ii. 14: every glance whereof is an act of beastliness: βλέπων ἐμοίχευσεν, saith our Saviour; Matth. v. 28: the very sight is a kind of constupration. The same word in the Greek, κόρη, signifies both "the apple of the eye" and "a virgin:" I may not now discuss the reason. Sure I am, many an eye proves a bawd to the soul; and I may safely say,

Virginity is first lost in the eye. The ancient philosophers before Aristotle, that held the sight to be by sending out of beams, imagined the eye to be of a fiery nature; wherein they were the rather confirmed, for that they found, that if the eye take a blow, fire seems to sparkle out of it. But, certainly, how waterish soever better experience hath found the substance of the eye, it is spiritually fiery; fiery, both actively and passively: passively, so as that it is inflamed by every wanton beam; actively, so as that it sets the whole heart on fire, with the inordinate flames of concupiscence. What should a Christian do with a burning-glass in his head, that unites pernicious beams for the firing of the heart? I mean, a beastly and fornicating eye; Ezek. vi. 9. Out with it, if it thus offend thee, as thou lookest to escape the fire of hell. For this flame, like that unnatural one of Sodom, shall burn downward; and never leave, till it come to the bottom of that infernal Tophet. Make covenants with your eyes, O ye Christians, as Job did; and, when ye have done, hold them close to your covenants once made: and, if they will needs wilfully break, take the forfeit to the utmost. How much better were it for a man to be blind, than to see his own damnation! Thus fashion not your Eye to the Uncleanness of the World.

(2.) The Covetous follows. Even this is a *lust of the eye* too; 1 John ii. 16: *Libido æris*, as Ambrose calls it. As the eye in its own nature is covetous, in that it *is not satisfied with seeing*; Eccl. i. 8: so the eye of the covetous hath a more particular insatiableness. *Non satiatur oculus divitiis, The eye is not satisfied with riches*; Eccl. iv. 8. And yet these riches can go no further than his eye: the owner hath nothing but their sight; v. 11. Hence wise Solomon parallels hell and destruction with the eye: neither are satisfiable; Prov. xxvii. 20. He, that is a true glutton of the world, may fill his belly; his eye, never. For, it is in these desires as in drunkenness, his drought increaseth with his draughts; and, the more he hath, the less he thinks he hath, and the more he would have. This disease is popular; and, as the Prophet tells us, *à minimo ad maximum*; Jer. vi. 13. The world could not be so wicked, if it had not this cast of the eye: for this Φιλαργυρία, *love of money, is the root of all evil*; 1 Tim. vi. 10. From hence come simonies in the spiritualty, sacrilege in the laity, immoderate fees in lawyers, unreasonable prices in merchants, exactions in officers, oppressions in landlords, encroachments in neighbourhood, falsehood in servants, and, lastly, cozenages in all sorts. But, *Woe to him, that increaseth that which is not his; and to him, that ladeth himself with thick clay*, saith Habakkuk, ii. 6. Was there ever a more perfect conviction of a vice? This desired metal is *not his*, first: and then, if it were his, it is but *densissimum lutum, thick clay*; it may load him, it cannot ease him. Away therefore with those *two* greedy *daughters of the horseleech, that cry still, Give, give*; Prov. xxx. 15. *Give* is for Christians; but *Give, give*, is for Worldlings: as it was the doubling of the stroke upon the rock, that offended. If we be Christians, we are richer than the world can make us.

Having therefore food and raiment, let us be therewith content; 1 Tim. vi. 8. But, if thou wilt needs enlarge thy boundless desires, take this with thee, there is somewhat as unsatiable as thine eye: *The grave and hell never say, It is enough;* Prov. xxx. 16. Thus, fashion not your Eye to the Covetousness of the World.

(3.) The next is the Proud looks. *There is a generation, O how lofty are their eyes! and their eye-lids are lifted up;* Prov. xxx. 13. There is? nay, where is there any other? The world is all such: admiring itself; scorning all others. And, if ever, now is that of the Prophet verified, *The child shall behave himself proudly against the ancient, and the base against the honourable;* Isaiah iii. 5. One prides himself in his bags, another in his gay coat; one in his titles, another in his fame; one in agility, another in skill; one in strength, another in beauty: every one hath something to look big upon. O Fools, either ignorant or forgetful of what ye are, of what ye shall be! Go on to wonder at your poor miserable glory and greatness: ye are but lift up for a fall: your height is not so sure as your ruin; ruin to the dust, yea to hell. *Him, that hath a proud heart, will I not suffer,* saith God; Psalm ci. 5. Fashion not your Eye therefore to the Pride of the World.

(4.) The last is the Envious eye; by an eminence called *Oculus nequam, an evil eye. Is thine eye evil, because I am good?* saith the householder; Matth. xx. 15: as if envy had engrossed all malignity into her own hands. This cast of the eye the World learned of the Devil; who, when himself was fallen, could not abide that man should stand. Far be it from us, to learn it of the world. As happy is, this vice is executioner enough to itself: *Putredo ossium invidentia, Envy is the rotting of the bones;* Prov. xiv. 30. And, where other earthly torments die with men, this follows them into hell, and shall there torture them eternally. *The wicked shall see it, and shall be grieved, (et frendens contabescet,) and shall gnash and pine;* Psalm cxii. 10. Fashion not your Eye therefore to the Envy of the World.

3. We have done with the Eye in the uncleanness, covetousness, pride, envy of it. We might have taken the FOREHEAD in our way: that is the seat of impudency: it is *frons ærea, a brow of brass;* Isaiah xlviii. 4: yea, *meretricia, an whore's forehead, that refuses to be ashamed;* Jer. iii. 3: yea, γιγαντώδης, *giant-like,* confronting heaven, which Ecclesiasticus prays to be delivered from; Ecclus. xxiii. 5: that can boldly bear out a sin committed, either out-facing the fact, as Gehazi; or the fault, as Saul. This is the fashion of the world, by lies, imprecations, perjuries to outbrave the most just reproof; *A wicked man hardeneth his face;* Prov. xxi. 29. This fashion is not for us Christians. If we cannot be guiltless, we cannot be shameless. At least, we can blush at our sins. The dye of our repentance strives with the crimson of our offence; and we can, out of the true remorse of our souls, say with the Prophet, *We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God;* Jer. iii. 25. Thus, fashion not your Forehead to the Impudence of the World.

4. We pass to the EAR; wherein there is a double fashion to be avoided.

(1.) There is a Deaf ear, shut up against all instruction: like the adder's against the charm; Psalm lviii. 5. How shut up? A film or foreskin is grown over it, which hinders the way of the voice; Jer. vi. 10. *Behold, their ear is uncircumcised, and they cannot hearken.* Hence it is, that we preach in vain, we labour in vain: to what purpose do we tear our throats, and spend our lungs, and force our sides, in suing to a deaf world? *Who hath believed our report, or to whom is the arm of the Lord revealed?* If ever we will hear the voice of the Son of God and live, we must therefore have our ears opened: this our foreskin must be pierced. *Aurem perforasti mihi, Thou hast digged my ear,* as the word originally sounds; Psalm xl. 6. The finger of our Omnipotent Saviour must do it, and his *Ephphatha*; Mar. vii. 34. Let the deaf World perish in their infidelity and disobedience: but, for us, let us say with Samuel, *Speak, Lord, for thy servant heareth.*

(2.) There is an Itching ear; 2 Tim. iv. 3: that, out of a wanton curiosity, affects change of doctrine. How commonly do we see a kind of epicurism in the ear! which, when it hath fed well of many good dishes, longs to surfeit of a strange composition. Yea, there is an *appetitus caninus*, that, passing by wholesome viands, falls upon unmeet and foul-feeding morsels. "We have heard Sermons enough; Oh now for a Mass: we have heard our own Divines; Oh for a Jesuit at a Vespers." O foolish Israelites! who hath bewitched you, that, loathing the manna of angels, your mouth should hang towards the Egyptian garlick? God hath a medicine in store for this itch, if we prevent him not: *Tinnient aures*, saith he; Jer. xix. 3. If our ears itch after strange doctrine, other's ears shall tingle at our strange judgments. The God of Mercy prevent it! and, since we accurse ourselves if we speak any other words than our Master's, say you to Christ speaking by us, *Master, whither shall we go from thee? thou hast the words of eternal life.* Thus fashion not your Ear to the Deafness, to the Inconstancy of the World.

5. The ill fashions of the TONGUE call me to them; whereof the variety is no less infinite, than of words forbidden and offensive. The Eye and the Ear are receivers, but the Tongue is a spender; and it lays out according to the store of the heart: for, *out of the abundance of the heart the mouth speaketh*, saith our Saviour. No words can express the choice of ill words. I will limit my speech to three ill fashions of the Tongue, Falsehood, Maliciousness, Obscenity.

(1.) The World hath a False tongue in his head: false every way; in broaching of errors, in sophistry of their maintenance, in deceits and cozenages of contracts, in lies, (whether assertory, which breed misreports, or promissory, which cause disappointments) in perjuries, in equivocations, in flatteries, and humouring of men or times. What a world of untruth offers itself here to us! Lord, whom can a man speak with, that he dares believe? whom

dares he believe, that deceives him not? How is that of the Psalm verified, *Diminutæ sunt veritates, Truth is minished from the children of men!* yea, let it be from the children of men; it is a shame it should be thus with Christians: let us *speak truth every man to his neighbour.* Far, far be it from any of you, to have a mercenary tongue; either sold or let out to speak for injury, for oppression. Where the justice of the cause seems to hang in an even poise, there exercise the power of your wit and eloquence in pleadings: but where the case is foul, abhor the patrocination: discourage an unjust, though wealthy, client; and, say rather, "Thy gold and *thy silver perish with thee;*" resolving, that the richest fee is a good conscience; and, therefore, with the Apostle, that ye *can do nothing against the truth, but for the truth.* Thus fashion not your Tongue to the Falsehood of the World.

(2.) The World hath a tongue as Malicious as false: he carries poisons, arrows, swords, razors in his mouth; whether in reviling the present, or backbiting the absent. What have our tongues to walk in, but this round of detraction? Bar this practice, there would be silence at our boards, silence at our fire-side, silence in the tavern, silence in the way, silence in the barber's shop, in the mill, in the market, every where; yea, very gossips would have nothing to whisper. Lord, what a wild licentiousness are we grown to in this kind! Every man's mouth is open to the censures, to the curses of their betters: neither is it cared how true the word be, but how sharp. Every fiddler sings libels openly: and each man is ready to challenge the freedom of David's ruffians, *Our tongues are our own, who shall control us?* This is not a fashion for Christians, whose tongues must be ranged within the compass, as of truth, so of charity and silent obedience. We know our charge; *Diis non detrahes, Thou shalt not revile the Gods, nor curse the ruler of thy people;* Exod. xxii. 28: no, *not in thy bed-chamber;* no, *not in thy thoughts;* Eccl. x. 20. And, for our equals, God hath said it, *Whoso privily slandereth his neighbour, him will I cut off;* Psalm ci. 5. The spiteful tongue, as it is a fire, and is kindled by the fire of hell; James iii. 6: so shall it be sure once to torment the soul, that moves it, with flames unquenchable. Thus, fashion not your Tongue to the Maliciousness of the World.

(3.) As the World hath a spiteful tongue in his anger, so a Beastly tongue in his mirth. No word sounds well, that is not unsavoury. The only minstrel to the world, is ribaldry. Modesty, and sober merriment, is dullness. There is no life, but in those *cantiones cinædicæ*, which are too bad even for the worst of red lattices: yea, even those mouths, which would hate to be palpably foul, stick not to affect the witty jests of ambiguous obscenity. Fie upon these impure brothelries. Oh, that ever those tongues, which dare call God Father, should suffer themselves thus to be possessed by that unclean spirit! that ever those mouths, which have received the Sacred Body and Blood of the Lord of Life, should endure these dainty morsels of the Devil! For us, *Let no corrupt communication proceed out of our mouth, but that which is*

edifying and gracious; Eph. iv. 29: and such as may become those tongues, which shall once sing Hallelujahs in the heavens. Fashion not your Tongues to the Obscenity of the World.

6. From the Tongue we pass to the PALATE; which, (together with the gulph, whereto it serves, the throat and the paunch) is taken up with the beastly fashion of gluttony and excess, whether wet or dry, of meats or liquor; surfeits in the one, drunkenness in the other: insomuch as that the vice hath taken the name of the part, *Gula;* as if this piece were for no other service. The Psalmist describes some wicked ones in his time by *Sepulcrum patens guttur eorum, Their throat is an open Sepulchre;* Psalm v. 9. How many have buried all their grace in this tomb! how many their reputation! how many their wit! how many their humanity! how many their houses, lands, livings, wives, children, posterity, health, life, body, and soul! St. Paul tells his Philippians, that their false teachers made their *belly* their *God.* O God, what a deity is here! what a nasty idol! and yet how adored every where! The kitchens and taverns are his temples; the tables his altars. What fat sacrifices are here, of all the beasts, fowls, fishes, of all three elements! what pouring out, yea what pouring in of drink-offerings! what incense of Indian smoke! what curiously-perfumed cates, wherewith the nose is first feasted; then, the maw! More than one of the ancients, as they have made Nebuzaradan *principem coquorum,* Jer. lii. 12. *the chief cook* of Nebuchadnezzar; so they have found a mystical allusion in the story: That the chief cook should burn the temple and palace, both God's house and the King's, and should destroy the walls of Jerusalem. Surely gluttonous excess destroys that, which should be the Temple of the Holy Ghost; and is enough to bring a fearful vastation, both upon Church and State. I could even sink down with shame, to see Christianity every where so discountenanced with beastly Epicurism. What street shall a man walk in, and not meet with a drunkard? what road shall he pass, and not meet some or other hanging upon the stirrup, waving over the pummel? St. Peter's argument from the third hour of the day, and St. Paul's from the night, would be now a *non sequitur.* Day is night; night is day: no hour is privileged. I cannot speak a more fearful word than that of St. Paul, *Whose belly is their God, whose end is damnation.* O woeful, woeful condition of that damned glutton in the Gospel! O the flames of that delicious tongue, which begged for a drop, but should in vain have been quenched with rivers, with oceans! As ye desire to be freed from those *everlasting burnings, awake ye drunkards, and howl ye drinkers of wine;* Joel i. 5. Return your superfluous liquors into tears of repentance, which only can quench that fire; and, for the sequel, put your knife to your throats: *Take heed lest at any time your hearts be overtaken with surfeiting and drunkenness;* Luke xxi. 34. Thus fashion not yourselves to the Excess of the World.

7. From the pampered Belly we pass to the proud BACK of the World: whereon he is blind that sees not a world of fashions; in all

which, the price of the stuff strives with the vanity of the form. There is a luxury in very clothes, which it is hard to look besides. O God, how is the world changed with us, since our breeches of fig-leaves and coats of skin! The earth yields gold, silver, rich stones; the sea, pearls; the air, feathers; the field, his stalks; the sheep, her fleece; the worm, her web: and all too little for one back. After necessity, clothes were once for distinction; as of Sexes, so of Degrees. How curious was God in these differences! the violation whereof was no less than deadly; Deut. xxii. 5. What shall we say to the dames, yea to the hermaphrodites of our time, whom it troubles that they may not be all man? But if sexes be known by clothes, what is become of Degrees? Every base Terrivagus wears Artaxerxes's coat: soft raiments are not for courts: peasants degenerate into gallants; and every Midianitish camel must shine with gold; Judges viii. 26. But oh the mad disguises of the world, especially in that weaker sex; which, in too much variety, is constant still to a prodigious deformity of attire; to the scorn of other nations, to the dishonour of their husbands, to the shame of the Gospel, to the forfeit of their modesty, to the misshaping of their bodies, to the prostitution of their souls, to the just damnation of both. It is not for me, to urge this here, in a masculine assembly; wherein I fear there cannot be want of faults enough in this kind. Away with this absurd and apish vanity of the world. *They, that glister in scarlet, shall once embrace dunghills*; Lam. iv. 5. Yea it were well if no worse. Let us, that are Christians, affect that true bravery, which may become the Blessed Spouse of Christ; *The King's Daughter is all glorious within;* and, say with the Prophet, *My soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness;* Isaiah lxi. 10. Thus, fashion not your Back to the Disguise of the World.

8. We had like to have forgotten the NECK and SHOULDERS of the World, which have an ill fashion of stiffness and inflexible obstinateness; stubbornly refusing to stoop to the yoke of the Law, of the Gospel. This is every where the complaint of God; *They have hardened their necks;* Exod. xxxii. 9. Amongst all fashions of the world, this is the worst; and that, which gives a height to all other wickednesses. Let all the other parts be never so faulty, yet, if there be a readiness to relent at the judgments of God, and a meek pliableness to his corrections, there is life in our hopes: but, if our iron sinews will not bow at all, bearing up themselves with an obdured resolution of sinning, the case is desperate: what can we think other, than that such a soul is branded for hell? *He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy;* Prov. xxix. 1. Fashion not your Neck therefore, to the Stiffness of the World.

9. But the Cyclopean furnace of all wicked fashions, the HEART, calls my speech to it: which I could not have forborne thus long, were it not, that, besides the importunity of these other parts, I have heretofore, at large, out of this place, displayed to you and

the world the wicked fashions thereof*. Shortly yet, for we may not utterly balk them, all the corrupt desires and affections of the soul are so many ill fashions of the Heart to be avoided. These affections are well known: inordinate Love, uncharitable Hate, immoderate Grief, intemperate Joy, unjust Fears, unsound Hopes, and whatsoever either distemper or misplacing of these Passions. If we love the world more than God, if we hate any enemy more than sin, if we grieve at any loss more than of the favour of God, if we joy in any thing more than the writing of our names in heaven, if we fear any thing more than offence, if we hope for any thing more than salvation; and, much more, if we change objects, loving what we should hate, joying in what we should grieve at, hoping for what we should fear, and the contrary; in one word, if our desires and affections be earthly, groveling, sensual, not spiritual, sublimed, heavenly; we fall into the damnable fashion of the World. Away, therefore, with all evil concupiscence, all ambitious affectations, all spiteful emulations, all worldly sorrows, all cowardly fears, all carnal heats of false joy. Let the World *dote upon vanity, and follow after lies:* let our *affections and conversation be above, where Christ Jesus sitteth at the right hand of God.* Let the base earthworms of this world be taken up with the best of this vain trash: the desires of us Christians must soar aloft; and fix themselves upon those objects, which may make us perfectly and unchangeably blessed. Thus, fashion not your Hearts to the Carnal Desires and Affections of the World.

10. Affections easily break forth into actions; and actions perfect our desires. Let us from the Heart look to the HANDS and FEET, the instruments of motion and execution of the world. Fashion not yourselves, lastly, therefore to the Practice and Carriage of the World.

The World makes a God of itself; and would be serving any God, but the true one. Hate ye this cursed Idolatry; and say with Joshua, *I and my house will serve the Lord.*

The World would be framing religion to policy; and serving God, in his own forms. Hate ye this Will-worship, Superstition, Temporizing; and say with David, *I esteem all thy precepts to be right, and all false ways I utterly abhor;* Psalm cxix. 128.

The World cares not how it rends and tears the Sacred Name of their Maker with oaths, and curses, and blasphemies. Oh, hate ye this audacious Profaneness, yea this profane Devilism, *and tremble at the dreadful Majesty of the name of the Lord our God.*

The World cares not how it slights the ordinances of God, violates his days, neglects his assemblies. Hate ye this common Impiety; say with the Psalmist, *Oh, how sweet is thy Law, how amiable thy Tabernacles!*

The World is set to spurn at authority, to despise God's messengers, to scorn the nakedness of their spiritual fathers. Hate ye

* Alluding to his Sermon entitled, "The Great Impostor;" No. IX. in the present volume.—EDITOR.

this lawless Insolency; and say, *Quàm speciosi pedes! How beautiful are the feet of them that preach the Gospel of peace!* Isaiah lii. 7. Rom. x. 15.

The World is set upon cruelty, oppression, violence, rapine, revenge, sieging, sacking, cutting of throats. Hate ye this bloody Savageness: *Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, long suffering;* Col. iii. 12.

The World is a very brothel, given over to the prosecutions of noisome and abominable lusts. Hate ye this Impurity, and possess your vessels in holiness and honour.

The World is a cheater; yea, to speak plain, a thief: every where abounding with the tricks of legal fraud and cozenage; yea, with sly stealths; yea, with open extortions. Hate ye this Injustice; and, with quietness work, and eat your own bread; 2 Thess. iii. 12.

Thus, fashion not yourselves to the Actual Wickednesses of the World. All these are *the unfruitful works of darkness:* they are not for our fellowship; they are for our abomination and reproof.

III. And now I have laid before you some patterns, if not models, of the ill fashions of the World, in the Thoughts, Dispositions, Affections, Actions thereof. Like them if ye can, O ye Christian Hearers, and follow them.

I am sure, from our outward fashions of attire, we need no other dissuasive, than their ugliness and misbecoming.

1. And what shall I need to tell you how loathsomely DEFORMED these fashions of the World make us to appear in the sight of God? The toad or the serpent are lovely objects to us, in comparison of these disguises to the pure eyes of the Almighty: yea, so perfectly doth God hate them, that he professes those hate him that like them. *Whosoever will be a friend to the world, is an enemy to God;* James iv. 4. Oh, then, if we love our souls, let us hate those fashions, that may draw us into the detestation of the Almighty; for *our God is a consuming fire.*

2. Besides misbeseeming, it is a just plea against any fashion, that it is PAINFUL. For, though there be some pain in all pride, yet too much we endure not; and, behold, these fashions shall pinch and torture us to death, to an everlasting death of body and soul. The ill guest in the Parable was thus clad; Matt. xxii. 12: the King abhors his suit; and, after expostulation, gives the sentence, *Bind him hand and foot, and take him away, and cast him into utter darkness, where shall be weeping and gnashing of teeth.* Oh, fear and tremble at the expectation of this dreadful doom, all ye, that will needs be in the Fashion of the World. If ye be so foolish, as to flatter yourselves here in the conceit of your liberty, there shall be binding; in the conceit of a lightsome and resplendent magnificence, there shall be darkness; in the conceit of pleasure and contentment, there shall be weeping and gnashing of teeth.

3. COMMONNESS and age are the usual disparagements of fashions. The best may not go like every body: where a fashion is taken up of the basest, it is disdained of the eminent. Behold, these are the fashions, if not of all, I am sure of the worst: the very scum of the

world is thus habited. Let us, that are Christians, in a holy pride, scorn to be suited like them.

4. As common, so OLD fashions are in disgrace. That man would be shouted at, that should come forth in his great-grandsire's suit, though not rent, not discoloured. Behold, these are the overworn and misshapen rags of the old man: away with them, to the frippery of darkness; yea, to the brokery of hell. Let us be for a change. *Old things are passed, all things are become new.* As we look to have these *bodies* once *changed from vile to glorious;* so let us now change the fashions of our bodies and souls, from corrupt and worldly, to spiritual and heavenly: and, loathing all these Misbeseeming, Painful, Common, Old Fashions of the World, let us *put on the Lord Jesus Christ;* that, being clad with the robes of his Righteousness here, we may be clothed upon with the robes of his Glory in the Highest Heavens. Amen.

SERMON XX.

THE ESTATE OF A CHRISTIAN:

LAID FORTH IN A SERMON PREACHED AT GRAY'S INN ON CANDLE-MAS DAY.

ROMANS xii. 2.

—But be ye changed (or *transformed*) *by the renewing of your minds.*

THE true method of Christian practice is first destructive, then astructive: according to the Prophet, *Cease to do evil, learn to do good.* This our Apostle observes; who first unteacheth us ill fashions, and then teacheth good.

We have done with the Negative duty of a Christian, what he must not do: hear now the Affirmative, what he must do: wherein our speech, treading in the steps of the blessed Apostle, shall pass through these Four Heads: First, that here must be A CHANGE; Secondly, that this change must be BY TRANSFORMATION; Thirdly, that this transformation must be BY RENEWING; Fourthly, that this renewing must be OF THE MIND: *But be ye changed,* or *transformed, by the renewing of your minds.* All of them points of high and singular importance; and such as do therefore call for your best and carefullest attention.

I. Nothing is more changing than the Fashion of the World: *Mundus transit, The world passeth away,* saith St. John; 1 John ii. 17. Yet here, that we may not fashion ourselves to the world, we must be CHANGED: we must be changed from these changeable fashions of the world, to a constant estate of regeneration. As there must be once a perfect change of this mortal to immortality, so must there be, onwards, of this sinful to gracious: and, as holy Job resolves to *wait all the days of his appointed time,* for that *changing*; so, this change contrarily waits for us, and may not be put off one day.

What creature is there, wherein God will not have a change? They needed not as he made them: nothing could fall from him but good: we marred them; and, therefore, they both are changed, and must be. Even of the very heavens themselves, it is said, *As a vesture shalt thou change them, and they shall be changed:* how much more these sublunary bodies that are never themselves! We

know the elements are in a perpetual transmutation: so are those bodies, that are compounded of them: as he said of the river, we cannot step down twice into the same stream. And, every seven years, as philosophy hath observed, our bodies are quite changed from what they were.

And, as there is a natural change in our favours, colour, complexion, temper; so there is no less voluntary change in our diets, in our dispositions, in our delights. With what scorn, do we now look upon the Top which our Childhood was fond on! how do we either smile or blush, in our mature age, to think of the humours and actions of our youth! How much more must the depravedness of our spiritual condition call for a change!

It is a rule in Policy, Not to alter a well-settled evil. I am sure it holds not in the Œconomy of the Soul; wherein length of prescription pleads rather for a speedy removal. No time can prejudice the King of Heaven.

In some cases indeed, change is a sign of a weak unsettledness. It is not for a wise man, like shell-fish, to rise or fall with the moon: rather, like unto the heaven, he must learn to move, and be constant. It was a good word of Basil to the governor; *Utinam sempiterna sit hæc mea desipientia*; "Let me dote thus always." It was not for nothing, that Socrates had the reputation of wisdom: that famous shrew of his, Xantippe, could say, she never but saw him return with the countenance that he went out with. Give me a man, that, in the changes of all conditions, can frame himself to be like an auditor's counter; and can stand, either for a thousand, or a hundred, or, if need be, for one: this man comes nearest to him, *in whom there is no shadow of turning*.

But, in case of present ill, there can be no safety but in change. I cannot blame the angels and saints in heaven, that they would not change: I bless them, that they cannot; because they are not capable of better; and every motion is out of a kind of need. I cannot wonder at the damned spirits, that they would be any thing but what they are. We, that are naturally in the way to that damnation, have reason to desire a change: worse we cannot be upon earth, than in a state of sin. Be changed therefore, if ye wish well to your own souls; that it may be said of you, in St. Paul's words, *Such ye were*. What an enemy would upbraid by way of reproach, is the greatest praise that can be, Faults that were. O happy men, that can hear, "Ye were profane, unclean, idolatrous, oppressive, riotous!" Their very sins honour them: as the very devils, that Mary Magdalen had, are mentioned for her glory; since we do not hear of them, but when they were cast out.

As there are some careless, nasty creatures, that can abide to wear none but their old, patched, sordid rags, (such as that miscreant Cistercian, Spanish Deist, whom we saw walk in and pollute our streets,) men, that, out of sullenness or affection, are habited as the Gibeonites were out of craft: so there are spiritually such;

natural men, yea natural fools, that please themselves in a false constancy, and brag they are no changelings, *Whose glory is their shame, whose end,* if they go on so, *is damnation.* Let the Great Bridegroom come in, and find one of these crept into his feast, he shall be sure to send him out with a mischief; *How camest thou in hither? Bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth;* Matt. xxii. 13. Away with this frippery of our nature. *Old things are passed:* if ever we look to have any party in God, in heaven, we must be changed.

II. But, secondly, every change will not serve the turn. The word is not ἀλλοίωσις Alteration, nor μεταξολή, but METAMORPHOSIS; a word, whose sound we are better acquainted with, than the sense: the meaning is, There must be a change in our very form.

There is no motion, no action we pass through, without a change: As there is no step, wherein we change not our meridian; so there is no act, which works not some mutation in us.

But there are slight changes, wherein the places, habits, actions vary, without any change of the form: as *Cœlum, non animum,* was an old word: and we know the body is the same, while the suits are divers.

And, again, there are changes, that reach to the very forms, whence all actions arise: as when of evil, we are made good; of carnal, spiritual. This is the Metamorphosis, that is here called for. Indeed it hath been a not more ancient than true observation, that the change of some things makes all things seem changed: as when a man comes into a house, wherein the partitions are pulled down, the roof raised up, the floor paved, bay-windows set out, the outside rough-cast; he shall think all the frame new; and yet the old foundation, beams, studs, roof stand still: so it is here; the very substance of the soul holds still, but the dispositions and qualities and the very cast of it are altered; as when a round piece of paste is formed into a square; or, which is the highest of all patterns, as our Blessed Saviour was transformed in the Mount Tabor. His Deity was the same, his Humanity the same, the same soul, the same body; yet he was μετεμορφώθεις, (it is the very word that the Holy Ghost uses both there and here,) in that the Deity did put a glorious splendour upon his Human Body which before it had not. Thus it must be in our transformation, onwards: the Spirit of God doth thus alter us through grace, while we are yet for essence the same.

Can a leopard change his spots, or a blackmore his skin? saith the Prophet. See, I beseech you, how this change is not easy, though not substantial. The spots are not of the essence of that beast; the blackness is not of the essence of an Ethiopian: yet, how hard these are to put off, we know.

Our mythologists tell us of many strange metamorphoses; of men turned into beasts, birds, trees: wherein, doubtless, they had moral allusions. Let me tell you of a metamorphosis, as strange

as theirs, and as true as theirs fabulous. They tell us of men turned into swine by Circe: I tell you of swine turned into men; when drunkards and obscene persons turn sober and well-governed. They tell you of men turned into stones, and of stones turned into men, immediately upon their deluge: I tell you, that, of very stones, Sons are raised up to Abraham. They tell us of a Lycaon turned into a wolf: I tell you of a wolf turned into a man; when a ravenous oppressor turns merciful. They tell us of men turned into oaks and rocks: I tell you of the oaky, rocky, flinty hearts of men turned into flesh, as Ezekiel speaks. They tell us of an Actæon turned into the beast, which he loved to hunt; and devoured of those beasts, wherewith he was wont to hunt: I tell you of a voluptuous beast, abandoning those pleasures, which had wont to spend him. They tell us of a self-loving man turned to a flower: I tell you of a fading transitory creature changed into the image of the Son of God. They tell us of a Proteus turned into all forms: I tell you of a man of all hours, all companies, all religions, turned into a constant Confessor and Martyr for the name of Christ. They tell us, lastly, of their Jupiter and other deities turned into the shape of beasts, for the advantage of their lust: I tell of men, naturally of a bestial disposition, made the Sons of God; *partakers of the Divine nature*, as the Apostle speaketh.

These changes are not imaginary, as in the case of lycanthropy and delusions of juggling sorcerers, but real and unfeigned: truly wrought by God; truly felt by us; truly seen by others. Not that we can always judge of these things by the mere outsides: for *even Satan himself is transformed into an angel of light*; neither do any faces look fairer than the painted. But *ex fructibus* is the rule of our Saviour, that will try out the truth of all our transformations. Let us not flatter ourselves, Honourable and Beloved; we are all born wolves, bears, tigers, swine, one beast or other. It must needs be a notable change, if of beasts we become men; of men, saints. Thus it must be; else we are not transformed.

Neither is this transformation real only, but total; not resting in the parts, but enlarged to the whole person: and therefore the charge is μεταμορφῶσθε, *Be ye transformed*; not some pieces of you, but the whole. There are those, which are changed in the face; that look civil at least, if not saint-like: but their *mouths are full of cursing, and bitterness*, and blasphemies. There are those, whose tongues are smooth-filed; abounding not only with plausible words, but holy and seemingly gracious too: when *their right hand is a right hand of wickedness*. If they have the faces and tongues of men, they have the talons of griffins; full of rapine, cruelty, oppression. There are those, whose one half (the upper part) is man; the lower is still, centaur-like, no other, no better than beast: as if, according to that old foolish heresy, God had not made both. There are those, whose hands are white, and clean from bribes, from extortion: but *their feet are* yet *swift to shed blood*, upon

their own private revenge. Let not these men say they are transformed. Let the first say, their face is changed; let the next say, their tongue is changed; let the other say, their breasts or hands are changed: but, unless face, and tongue, and breast, and hand, and foot, and all be changed, the man is not changed. God be merciful to us! the world is full of such monsters of hypocrisy, who care only for an appearing change of some eminent and noted part, neglecting the whole: as some sorry tap-house white-limes and glazes the front towards the street, and sets out a painted sign; when there is nothing in the inward parts but sticks, and clay, and ruins, and cold earthen floors, and sluttery. This is to no purpose. If any piece of us be unchanged, we are still our old selves; odious to God, obnoxious to death.

But, as all motions have their terms, what is that into which we must be transformed?

I see transformations enough every where: God knows, too many. I see zealous professors transformed to key-cold worldlings; reformed Catholics turned to Romish Factionists: I see men transformed into women, in their effeminate dispositions and demeanours; women transformed to men, in their affectation of masculine boldness and fashions: I see men and women transformed into beasts of all kinds; some, into drunken swine; others, into cruel tigers; others, into rank goats; others, into mimic apes: yea, I see those beasts transformed again into devils; in the delight they take in sin, in their mischievous tempting of others to sin. All these are transformed, so as it is, from good to ill, from bad to worse: so transformed, that, as Cyprian said of painted faces, it is no marvel if God know them not; for they have made themselves quite other, from what he made them.

That, whereinto we must be transformed, is the image of God; 2 Cor. iii. 18: consisting in holiness and righteousness; Eph. iv. 24. That image we once had, and lost; and now must recover, by our transformation. O blessed change, that, of the sons of men, we become the children of the Ever Living God; of the firebrands of hell, such we are naturally, we become the heirs of heaven! That, as the Eternal Son of God, having the form of God, did yet graciously change this glorious habit for the form of a servant; so we, that are the sons of men, should change the servile form of our wretched nature into the divine form of the Son of God!

This is a change, not more happy than needful. It was another change, that Job said he would wait for: but, of this change we must say, *I will not suffer mine eyes to sleep nor mine eyelids to slumber, until* a happy change have wrought this heart of mine, which by nature is no better than a sty of unclean devils, to be *a habitation for the God of Jacob.* Woe be to the man, whose last change overtakes him, ere this change be wrought in him!

There is nothing more wretched than a mere man. We may brag what we will; how noble a creature man is above all the rest;

how he is the lord of the world, a world within himself, the mirror of majesty, the visible model of his Maker: but, let me tell you, if we be but men, it had been a thousand times better for us to have been the worst of beasts.

Let it not seem to savour of any misanthropy to say, that, as all those things which are perfections in creatures are eminently in God, so all the vicious dispositions of the creature are eminently in man; in that, debauched and abused reason is the quintessence of all bestiality. What speak I of these silly brutes? In this strait triangle of man's heart, there is a full Conclave of Cardinal wickednesses; an incorporation of cheaters; a gaol of malefactors; yea a legion of devils.

Seest thou then, the most loathsome toad, that crawls upon the earth; or the most despised dog, that creeps under thy feet? thou shalt once envy their condition, if thou be not more than a man. Thou seest the worst of them: thou canst not conceive the worst of thine own. For *flesh and blood cannot inherit the kingdom of God;* and *foris canes; without shall be dogs;* Rev. xxii. 15. When they shall be vanished into their first nothing, thou shalt be ever dying in those unquenchable flames; which shall torment thee so much the more, as thou hadst more wit and reason without grace.

But oh, what a woeful thing it is to consider, and how may we bemoan ourselves to heaven and earth, that yet men will not be transformed? All the menaces, all the terrors of God cannot move men from what they are; but *he that is filthy* will *be filthy still.* In spite of both Law and Gospel, men have obdured themselves against the counsel of God: they have an *iron neck;* Isa. xlviii. 4: an *uncircumcised ear;* Jer. vi. 10: a *brawny heart;* Mark iii. 5. Say God and man what they will, these enchanted creatures will rather be beasts still, than return to men. If we will not change, be sure God will not. He hath said it, and he will perform it, *After thine hardness and heart that cannot repent, thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;* Rom. ii. 5.

Far, far be this obstinacy from us, Honourable and Beloved. For God's sake, for your soul's sake, yield yourselves willingly into the hands of God; and say, *Convert me, O Lord, and I shall be converted.* As we love ourselves and fear hell, let us not content ourselves with the shape, with the faculties of men; but let us be transformed: and think that we were only made men, that we might pass through the estate of humanity to regeneration.

III. This, for the Transformation. See now, that this transformation must be by RENEWING.

The same Spirit, that by Solomon said, *There is nothing new under the Sun,* saith by St. Paul, *All things are become new.* Nothing is so new, that it hath not been: all things must be so new, as they were. This ἀνακαίνωσις, *renovation,* implies that which once was, and therefore was new before.

That God, who is *The Ancient of Days,* doth not dislike any

thing for mere age; for Time is his: and continuance of time is so much more excellent, as it comes nearer to the duration of eternity. *Old age is a crown of glory.* Neither is ought old in relation to God, but to us; neither is age faulty, in respect of nature, but of corruption: for, as that word of Tertullian is true, *Primum verum*, "The first is true;" so may I as truly say, *Primum bonum*, "The first is good." Only now, as our nature stands depraved, our old man is the body of corruptions, which we brought with us, and carry about us; and there can be no safety, unless we be transformed by renovation. *Behold*, God says, *I make all things new; a new heaven and a new earth;* Isaiah lxv. 17. The year renews; and to morrow, we say, is a new day: we renew our clothes when they are worn, our leases when they grow towards expiring; only our hearts we care not to renew. If all the rest were old, so that our heart were new, it were nothing. Nothing but the main of all is neglected.

What should I need any other motives to you, than the view of the estate of both these?

Look first at the Old: *Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;* Eph. iv. 22. Lo, the old man is corrupt: this is enough to cashier him: what man can abide to carry rotten flesh about him? If but a wound fester and gather dead flesh, we draw it, we corrode it, till it be clear at the bottom. Those, that make much of their old man, do, like that monstrous twin, willingly carry about a dead half of themselves, whose noisomeness doth torment and kill the living.

Look at the New: *Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life;* Rom. vi. 22. Holiness is a lovely thing of itself: there is a *Beauty of Holiness*; *Gloria Sanctitatis*, as the Vulgate turns it, Psalm cxlv. 5: and goodness doth amply reward itself: yet this holiness hath besides infinite recompence attending it. Holiness is life begun: eternal life is the consummation of holiness. Holiness is but the way: the end, whereto it leads, is everlasting life. As, therefore, we would avoid the annoyance and danger of our sinful corruptions, as we would ever aspire to true and endless blessedness, oh let us be transformed by Renewing.

But how is this renewing wrought; and wherein doth it consist? Surely, as there are three ways, whereby we receive a new being; by Creation, by Generation, by Resuscitation: so, according to all these, is our spiritual renewing: It is by Creation; *Whosoever is in Christ is a new creature;* 2 Cor. v. 17: it is by Regeneration; *Except a man be born again, he cannot see the kingdom of God;* John iii. 3: it is by Resuscitation; *Even when we were dead in sins, hath he quickened us together with Christ;* Eph. ii. 5. From whence arises this double Corollary:—

1. That we can give, of ourselves, no active power to the first act of our conversion: no more than Adam did to his first crea-

tion; no more than the child doth to his own conception; no more than the dead man to his raising from the grave:

2. That there must be a privation of our old corrupt forms; and a reducing us, from our either nothing or worse, to an estate of holiness and new obedience. This is that, which is every where set forth unto us, by the *mortification of our earthly members*, and *putting off the old man*, on the one part; and, by *the first resurrection*, and *putting on the new*, on the other. Nothing is more familiar, than these resemblances. But, of all similes, none doth so fitly, methinks, express the manner of this renewing as that of the snake; which by leaving his old slough in the streights of the rock, glides forth glib and nimble. I remember Holcot (*In Librum Sapientiæ*) urges the similitude thus: To turn off the snake's skin, saith he, two things are requisite: the first is, *foraminis angustia*, "the straitness of the passage;" else, he must needs draw the old skin through with him: the latter is, *stabilitas saxi*, the "firmness of the stone;" else, instead of leaving the skin, he shall draw the stone away with him. So must it be in the business of our renovation: first, we must pass through the strait way of due penitence; secondly, we must hold the firm and stable purpose of our perseverance in good. True sorrow and contrition of heart must begin the work, and then, an unmoved constancy of endeavour must finish it. Whosoever thou art therefore, if thy heart have not been touched, yea torn and rent in pieces, with a sound humiliation for thy sins, the old slough is still upon thy back: thou art not yet come within the ken of true renovation. Or, if thou be gone so far, as that the skin begins to reave up a little in a serious grief for thy sins; yet, if thy resolutions be not steadily settled and thine endeavours bent to go through with that holy work, thou comest short of thy renewing: thine old loose film of corruption shall so cumber thee, that thou shalt never be able to pass on smoothly in the ways of God.

But, because now we have a conceit, that man, as we say of fish, unless he be new, is naught; every man is ready to challenge this honour of being renewed: and, certainly, there may be much deceit this way. We have seen plate or other vessels, that have looked like new, when they have been but new gilded or burnished: we have seen old faces, that have counterfeited a youthly smoothness and vigorous complexion: we have seen hypocrites act every part of renovation, as if they had fallen from heaven. Let us therefore take a trial, by those proofs of examination, that cannot fail us: and they shall be fetched from those three ways of our renewing, which we have formerly specified.

If we be renewed by CREATION, here must be a Clean Heart. *Cor mundum crea*, saith the Psalmist; Psalm li. 10. For, as at the first God looked on all his works, and found them very good; so still, no work of his can be other than like himself, holy and perfect. If thy heart therefore be still full of unclean thoughts, wanton desires, covetousness, ambition, profaneness, it is thine old heart of

Satan's marring: it is no new heart of God's making; for nothing but clean can come from under his hands. But if we plead the closeness of the heart, which may therefore seem impervious even to our own eyes, see what the Apostle saith, Eph. ii. 10. *We are his workmanship, created unto good works.* The cleanness of the heart will shew itself in the goodness of the Hands. But if our hands may deceive us, as nothing is more easily counterfeited than a good action, yet our Feet will not; I mean, the trade of our ways.

That, therefore, from our Creation we may look to our REGENERATION; if we be the sons of God, we are renewed: and how shall it appear, whether we be the sons of God? It is a golden rule, *Whosoever are led by the Spirit of God, they are the Sons of God;* Rom. viii. 14. Yet, if, in both of these life could be counterfeited, death cannot.

That, therefore, from our Creation and Regeneration we may look to our RESUSCITATION, and from thence back to our grave; *Mortify your members, which are on earth;* Col. iii. 5. There is a death of this body of sin; and what manner of death? *Those, that are Christ's, have crucified the flesh with the affections and lusts;* Gal. v. 24. Lo, as impossible as it is for a dead man to come down from his gibbet, or up from his coffin, and to do the works of his former life; so impossible it is, that a renewed man should do the works of his unregeneration.

If, therefore, you find your Hearts unclean, your Hands idle and unprofitable, your Ways crooked and unholy, your Corruptions alive and lively, never pretend any renewing: you are the old men still; and, however ye may go for Christians, yet ye have denied the power of Christianity in your lives: and, if ye so continue, the fire of hell shall have so much more power over you, for that it finds the baptismal water upon your faces.

IV. Our last head is the Subject of this Renewing, THE MIND.

There are, that would have this renovation proper to the inferior (which is the affective) part of the soul; as if the τὸ ἡγεμονικὸν, as they call it, the supreme powers of that Divine part needed it not. These are met with here by our Apostle, who placeth this renewing upon the Mind.

There are, contrarily, that so appropriate this renewing to the Mind, which is the highest loft of the soul, as that they diffuse it not to the lower rooms, nor to the out-houses of the body; as if only the soul were capable as of sin, so of regeneration.

Both these shoot too short; and must know, that as the mind, so not the mind only, must be renewed. That part is mentioned, not by way of exclusion, but of principality. It is the man, that must be renewed; not one piece of him. Except ye please to say, according to that old philosophical adage, "The Mind is the man;" and the body, as the wisest ethnic had wont to say, nothing but the case of that rich jewel. To say as it is, the most saint-like

philosophy was somewhat injurious in disparaging the outward man. Whatever they thought, this body is not the hang-by, but the partner of the soul; no less interested in the man, than that spirit that animates it; no less open to the inhabitation of God's Spirit; no less free of heaven. Man, therefore, that is made of two parts, must be renewed in both: but, as, in the first birth, whole man is born, only the body is seen; so, in the second, whole man is renewed, only the soul is instanced in. Our Apostle puts both together; 1 Thess. v. 23: *The God of peace sanctify you wholly, that your whole spirit and soul and body may be preserved blameless to the coming of our Lord Jesus.*

Why then is the Mind thus specified? Because it is the best part; because, as it enlivens and moves, so it leads the rest. If the Mind therefore be renewed, it boots not to urge the renovation of the body. For, as in nature we are wont to say, that the soul follows the temperature of the body; so, in spiritual things, we say rather more truly, that the body follows the temper and guidance of the soul. These two companions, as they shall be once inseparable in their final condition, so they are now in their present dispositions. Be renewed therefore in your Minds; and, if you can, hold off your earthly parts. No more can the body live without the soul, than the soul can be renewed without the body.

First, then, the Mind; then, the body. All defilement is by an extramission, as our Saviour tells us: *That, which goeth into the body, defileth not the man;* so as the spring of corruption is within. That must be first cleansed; else, in vain do we scour the channels. Ye shall have some hypocrites, that pretend to begin their renewing from without. On foul hands, they will wear white gloves; on foul hearts, clean hands; and then all is well. Away with these pharisaical dishes; filthy within, clean without; fit only for the service of unclean devils. To what purpose is it, to lick over the skin with precious oil, if the liver be corrupted, the lungs rotten? To what purpose is it, to crop the top of the weeds, when the root, and stalk, remains in the earth? Pretend what you will, all is old, all is naught, till the Mind be renewed.

Neither is the body more renewed without the mind, than the renewing of the mind can keep itself from appearing in the renewing of the Body. The soul lies close; and takes advantage of the secrecy of that cabinet, whereof none but God keeps the key; and therefore may pretend any thing: we see the man, the soul we cannot see; but, by that we see, we can judge of that we see not.

He is no Christian, that is not renewed: and he is worse than a beast, that is no Christian. Every man, therefore, lays claim to that renovation, whereof he cannot be convinced: yea, there want not those, who, though they have a ribaldish tongue and a bloody hand, yet will challenge as good a soul as the best. Hypocrite, when the conduit-head is walled in, how shall we judge of

the spring, but by the water that comes out of the pipes? Corrupt nature hath taught us so much craft, as to set the best side outward. If, therefore, thou have obscene lips; if bribing and oppressing hands; if a gluttonous tooth, a drunken gullet, a lewd conversation; certainly, the soul can be no other than abominably filthy. It may be worse than it appears; better, it cannot lightly be.

The mind then leads the body, the body descries the mind: both of them, at once, are old; or both, at once, new.

For us, as we bear the face of Christians, and profess to have received both souls and bodies from the same hand, and look that both bodies and souls shall once meet in the same glory, let it be the top of all our care, that we may *be transformed in the renewing of our Minds*; and let the renewing of our minds bewray itself, in the renewing of our Bodies. Wherefore have we had the powerful Gospel of our Lord Jesus Christ so long amongst us, if we be still ourselves? What hath it wrought upon us, if we be not changed?

Never tell me of a Popish Transubstantiation of men: of an invisible, insensible, unfeisible change of the person; while the *species* of his outward life and carriage are still the same. These are but false, hypocritical jugglings, to mock fools withal. If we be transformed and renewed, let it be so done, that not only our own eyes and hands may see and feel it, but others too: that the bystanders may say, "How is this man changed from himself! He was a blasphemous swearer, a profane scoffer at goodness: now, he speaks with an awful reverence of God and holy things. He was a luxurious wanton: now, he possesseth his vessel in holiness and honour. He was an unconscionable briber, and abettor of unjust causes: now, the world cannot fee him to speak for wrong. He was a wild roaring swaggerer: now, he is a sober student. He was a devil: now, he is a saint."

Oh, let this day, if we have so long deferred it, be the day of the renovation, of the purification of our souls! And let us begin with a sound humiliation, and true sorrow for our former and present wickednesses.

It hath been an old (I say not how true) note, that hath been wont to be set on this day, that, if it be clear and sun-shiny; it portends a hard weather to come; if cloudy and louring, a mild and gentle season ensuing. Let me apply this to a spiritual use; and assure every hearer, that, if we overcast this day with the clouds of our sorrow and the rain of our penitent tears, we shall find a sweet and hopeful season all our life after.

Oh, let us renew our covenants with God, that we will now be *renewed in our Minds*. The comfort and gain of this change shall be our own, while the honour of it is God's and the Gospel's: for this gracious change shall be followed with a glorious.

Onwards, this only shall give us true peace of conscience: only upon this, shall the Prince of this World find nothing in us: how

should he, when we are changed from ourselves? And, when we shall come to the last change of all things, even when the heavens and elements shall be on a flame, and shall melt about our ears, the conscience of this change shall lift up our heads with joy; and shall give our renewed souls a happy entry into that new heaven. Or, when we shall come to our own last change, in the dissolution of these earthly tabernacles, it shall bless our souls with the assurance of unchangeable happiness; and shall bid our renewed bodies lie down in peace, and in a sweet expectation of being *changed to the likeness of the glorious body of our Lord Jesus Christ*, and of an eternal participation of his infinite glory. Whereto, he who ordained us graciously bring us; even for the merits of his Son, our Saviour Jesus Christ, the Just: To whom, with the Father, and the Holy Ghost, be all praise, honour, and glory, now and for ever. Amen.

SERMON XXI.

THE FALL OF PRIDE;

OUT OF PROVERBS xxix. VERSE 23.

PROV. xxix. 23.

A man's Pride shall bring him low; but Honour shall uphold the humble in spirit.

THAT, which was the ordinary Apophthegm of a greater than Solomon, *(He, that exalteth himself, shall be brought low; but he, that humbleth himself shall be exalted;* which our Saviour used thrice *in terminis*, oft in sense,) is here the Aphorism of wise Solomon. Neither is it ill guessed by learned Mercerus, that our Saviour in that speech of his alludes hither.

I need not tell you how great, how wise, Solomon was. The great are wont to be most haunted with pride; the wise can best see the danger of that pride, which haunts the great: great and wise Solomon, therefore, makes it one of his chief common-places, the crying down of Pride: a vice, not more general than dangerous; as that, which his witty Imitator can tell us is *initium omnis peccati, the beginning of all sin;* Ecclus. x. 13.

Now pride can never be so much spited as by honouring her contemned rival, Humility. Nothing could so much vex that insolent Agagite, as to be made a lackey to a despised Jew. Besides her own portion therefore, which is ruin, Solomon torments her with the advancement of her abased opposite.

My Text then is like unto Shushan, in the streets whereof, honour is proclaimed to an humble Mordecai; in the palace whereof, is erected an engine of death to a proud Haman: *A man's Pride shall bring him low; but Honour shall uphold the humble.*

The propositions are antithetical; wherein pride is opposed to humility, honour to ruin. Hear, I beseech you, how wise Solomon hath learned of his father David, to *sing of Mercy and Judgment:* Judgment to the proud, Mercy to the humble; both together with one breath. The judgment to the proud, is their Humbling: the mercy to the humble, is their raising to Honour.

It is the noted course of God, to work still by contraries: as indeed this is the just praise of Omnipotence, to fetch light out of darkness, life out of death, order out of confusion, heaven out of hell, honour out of humility, humiliation out of pride; according to that of the sacred Way-maker of Christ, *Every hill shall be cast down, every valley raised.* But, in this particular above all other,

he delights to cross and abase the proud, to advance the humble; as blessed Mary in her Magnificat, to *pull down the mighty from their seat, and to exalt the humble and meek.* For God hath a special quarrel to the proud, as those, that do more nearly contest with his Majesty, and scramble with him for his glory; he *knows the Proud afar off:* and hath a special favour in store for the Humble; as those, that are vessels most capable of his mercy, because they are empty. This in common: we descend to the several parts.

I. The JUDGMENT begins first, as that which is fit to make way for Mercy. Therein there are two strains: one is the Sin; the other is the Punishment.

1. The SIN is *a man's Pride. A Man's;* not for the distinction of one sex from another, but

First, for the comprehension of both sexes under one. The woman was first proud, and it sticks by her ever since. She is none of the daughters of Eve, that inherits not her child's-part in this sin. Neither is this feminine pride less odious, less dangerous: rather the weakness of the sex gives power and advantage to the vice; as the faggot-stick will sooner take fire than the log.

Secondly, for the intimation of the reflex action of pride. *A man's Pride*, therefore, is the pride of himself. Indeed the whole endeavour, study, care of the proud man, is the hoising of himself; yea, this Himself is the adequate subject of all sinful desires. What doth the Covetous labour, but to enrich himself? the Voluptuous, but to delight himself? the Proud, but to exalt himself? whether in contempt of others, or in competition with God himself. For pride hath a double cast of her eye; downwards to other men in scorn, upwards to God in a rivality.

To men first: as the proud Pharisee; *I am not as others, nor as this Publican.* He thinks he is made of better clay than the common lump: it is others' happiness to serve him. He magnifies every act, that falls from him: as that proud Nebuchadnezzar; *Is not this great Babel, that I have built?* yea, his own very excretions are sweet and fragrant; while the perfumes of others are rank and ill-scented.

To God, secondly. For, whereas piety makes God our Alpha and Omega, the beginning and the end; the beginning, to which we ascribe all, the end, whereto we refer all: the proud man makes himself his own Alpha, thanks himself for all; makes himself his own Omega, seeks himself in all; begins at himself, ends at himself.

Which must needs be so much more odious to God, as it conforms us more to the enemy of God; of whom we say commonly, "As proud as the Devil." For that once-glorious angel, looking upon his own excellency wherewith he was invested in his creation, began to be lift up in himself; made himself his own Alpha and Omega; acknowledging no essential dependance upon God as his beginning, no necessary reference to God as his end: and therefore was tumbled down into that bottomless dungeon, and *reserved*

in everlasting chains of darkness unto the judgment of the great day. This is it, which some think St. Paul alludes to, when he charges that a Bishop should *not be a novice, lest he should be puffed up, and fall εἰς κρίμα τοῦ διαβόλου, into the condemnation of the Devil;* 1 Tim. iii. 6.

Now there are so many kinds of Pride, as there are imaginary causes of self-exaltation: and there are so many causes imagined hereof, as there are things reputed more precious and excellent in the eyes of the world. I might send you to Hugo's Chariot of Pride, drawn with four horses, (that age knew no more,) and the four wheels of it, if I listed to mount pride curiously; but I will shew you her on foot.

To speak plainly therefore, these five things are wont commonly to be the matter of our pride, Honour, Riches, Beauty, Strength, Knowledge. Every of them shall have a word.

(1.) Those, that are tainted with the first, are State-proud; bladders puft up with the wind of Honour. Thus Niniveh; *Behold, I sit as a queen; I am, and there is none else.* Thus the insolent officer of Sennacherib; *Who art thou, that thou despisest the least of my master's servants? Vicina potentibus superbia,* as that Father said, "Pride is an usual neighbour to greatness." How hard is it for eminent persons, when they see all heads bare, all knees bowed to them, not to be raised up in their conceits, not to applaud their own glory; and to look overly upon the ignoble multitude, as those, which are *terræ filii,* mushrooms, worthy of nothing but contempt! Hence it is, that proud ones are incompatible with each other. Look upon other vices, ye shall see one drunkard hug another; one debauched wanton love another; one swearer, one profane beast delight in another: but one proud man cannot abide another; as one twig cannot bear two red-breasts. Both would be best. Cæsar will not endure an equal; nor Pompey a superior.

(2.) The second are Purse-proud. *Vermis divitiarum superbia,* as St. Austin wittily, "Pride is in the purse, as the worm" in the apple. Thus Nabal, because he hath money in his bags and stock on his ground, sends a scornful message to poor David, though a better man than himself; *Many servants run away from their masters now adays.* How many examples meet us every where of this kind; of them, which, having scraped together a little money more than their neighbours, look big upon it, and scorn the need of the better deserving, and bluster like a tempest, and think to bear down even good causes before them! *Secundas fortunas decent superbiæ,* as the Comedian, "Pride becomes the wealthy." Thus Solomon notes in his time, that the rich speaks with commands: the words weigh according to the purse.

(3.) The third are the Skin-proud; for beauty goes no deeper: such as with Jezebel lick themselves, and with Narcissus dote upon their own faces; thinking it a wrong in any, that sees them, and admires them not; spending all their thoughts and their time in fashions and complexion, as if their soul lay in their hide; despis-

ing the ordinary forms of vulgar persons, yea of the most beneficial nature. *Elatus erat animus tuus propter pulchritudinem, Thine heart was lifted up because of thy beauty,* saith Ezekiel, xxviii. 17.

(4.) The fourth are the Sinew-proud, which presume upon their own strength and vigour. *Elatum cor robore,* says the same Ezekiel, xxviii. 5. As Goliath, who dares, in the confidence of his own arm, challenge the whole host of God; and scorns the dwarfs and shrimps of Israel.

(5.) The fifth is the Skill-proud, puffed up with the conceit of knowledge; as knowledge is indeed of a swelling nature. There is much affinity betwixt knowledge and pride: both came out of one country; for pride is also *natione cœlestis,* as Jerome well: and, since she cannot climb up thither again, she will be mounting as high as she can towards it. Every smatterer thinks all the circle of arts confined to the closet of his breast; and, as Job speaks of his haughty friends, that *all wisdom lives in him, and dies with him.* Hence is that curiosity of knowing vain quirks of speculation: Hence, singularity of opinion, hating to go in the common track: hence, impatience of contradiction: hence, contempt of the mediocrity of others. Out of this impatience, Zidkijah could smite Micaiah on the ear; and, as buffeting him double, say, *Which way went the Spirit of God from me to thee?* Out of this contempt, the Scribes and Pharisees could say, *Turba hæc, This Laity, that knows not the Law, is accursed.*

But, besides these five, a man may be proud of any thing; yea, of nothing; yea, of worse than nothing, Evil. There may be as much pride in rags, as in tissues. Diogenes tramples upon Plato's pride; but, with another pride. And we commonly observe, that none are so proud as the foulest. In what kind soever it be, the more a man reflects upon himself, by seeking, loving, admiring, the more proud he is, the more damnable is his pride.

But, as in all other cases pride is odious to God; so, most of all, in point of religion, and in those matters wherein we have to do with God. A proud face, or a proud back, or a proud arm, or a proud purse are hateful things: but a proud religion is so much worse, as the subject should be better. Let this then be the just κριτήριον or "test" of true or false religion: That, which teacheth us to exalt God most and most to depress ourselves, is the true; that, which doth most prank up ourselves and detract from God, is the false. It was the rule of Bonaventure, whom the Romanists honour for a Saint, *Hoc piarum mentium est, &c.* "This is the part of pious souls, to ascribe nothing to themselves, all to the grace of God:" so as, how much soever a man attributes to the grace of God, he shall not swerve from piety in detracting from nature; but if he substract never so little from the grace of God and give it to nature, he endangers himself, and offends.

In the safety of this proof, our doctrine triumphs over the Romish, in all those points, wherein it opposeth ours. Ours stands ever on God's side; exalting his free grace and mere mercy, as the causes of our salvation: theirs, dividing this great work betwixt

God and themselves, God's grace and man's free-will; and ascribing that to merit, which we to mercy. Herein Popery is pure Pharisaism, and comes within the verge of Spiritual Pride; Solomon's גאוה. Insolent men, that will be climbing to heaven by ladders of their own making, with Acesius in Jerome! What other issue can they expect from the jealous God, but a fearful precipitation? Neither doubt I but this is one main ground of the angel's proclamation in the Apocalypse, *Cecidit, cecidit Babylon; It is fallen, it is fallen, Babylon the great city.*

2. Thus, from the Sin, which is Pride, we descend to the PUNISHMENT, which is Ruin: *A man's pride shall bring him low.* How can a bladder sink? Yet pride, though it be light in respect of the inflation, is heavy in respect of the offence. The guiltiness is as a millstone to which it is tied, that will bear it down to the bottom of the deep. As therefore there is a reflex action in the sin; so is there in the Punishment: it shall ruin itself. No other hands shall need to be used in the judgment besides her own. As the lightning hath ever a spite at the high spires and tall pines, striking them down or firing them, when the shrubs and cottages stand untouched: so hath the God that made it, at a self-advanced greatness; whether out of a scorn of rivality, or a just punishment of theft: for the proud man both in a cursed emulation makes himself his own deity, and steals glory from God to set out himself. For both these, ταπεινωθήσεται, saith our Saviour; *he shall be brought down,* saith Solomon.

Down, whither? to the dust, to hell; by others, by God himself; temporally here, eternally hereafter. Insomuch as Æsop himself, (we have it in Stobæus,) when he was asked what God did, answers, *Excelsa deprimit, extollit humilia.*

Besides the odiousness of a proud man amongst men, commonly God is even with him here. How many have we known, that have been fastidious of their diet, which have come to leap at a crust, to beg their bread, yea, to rob the hogs with the Prodigal! How many, that have been proud of their beauty, have been made, ere they died, the loathsome spectacles of deformity! That of Isaiah strikes home; *Because the daughters of Zion are haughty, and walk with stretched-out necks and wanton eyes, &c.: Therefore the Lord will smite with a scab the crown of the head of the daughter of Zion;* Isaiah iii. 16, 17. How many, that, from the height of their overweening, have been brought to Benhadad's halter; or have been turned to graze with Nebuchadnezzar! *The Lord roots up the house of the proud;* Prov. xv. 25.

But, if they escape here, as sometimes they do, hereafter they shall not: for, *the proud man is an abomination to the Lord;* Prov. xvi. 5. God *cannot endure him;* Psalm ci. 5. And what of that? *Tu perdes superbos, Thou shalt destroy the proud;* Psalm cxix. 21. The very heathens devised the proud giants struck with thunder from heaven. And *if God spared not the angels,* whom he placed in the highest heavens, *but* for their pride *threw them down headlong to the nethermost hell;* how much less shall he spare the proud

dust and ashes of the sons of men, and shall cast them from the height of their earthly altitude to the bottom of that infernal dungeon! "Humility makes men angels; pride made angels devils;" as that Father said: I may well add, makes devils of men. Ἀλαζονείας ἔτις ἐκφεύγει δικην, says the heathen poet, Menander; "Never soul escaped the revenge of pride," never shall escape it. So sure as God is just, pride shall not go unpunished.

I know now we are all ready to call for a bason, with Pilate, and to wash our hands from this foul sin. Honourable and Beloved, this vice is a close one: it will cleave fast to you; yea so close, that ye can hardly discern it from a piece of yourselves: this is it, that aggravates the danger of it. For, as Aquinas notes well, some sins are more dangerous *propter vehementiam impugnationis*, "for the fury of their assault;" as the sin of Anger: others, for their correspondence to nature; as the sins of Lust: others, *propter latentiam sui*, "for their close skulking" in our bosom; as this sin of Pride. Oh, let us look seriously into the corners of our false hearts, even with the lanthorn of God's Law, and find out this subtle Devil; and never give peace to our souls, till we have dispossessed him. Down with your proud plumes, O ye glorious Peacocks of the World: look upon your black legs, and your snake-like head; be ashamed of your miserable infirmities: else, God will down with them and yourselves, in a fearful vengeance. There is not the holiest of us, but is this way faulty: oh, let us be humbled by our repentance, that we may not be brought down to everlasting confusion: let us be cast down upon our knees, that we may not be cast down upon our faces. For God will make good his own word, one way; *A man's pride shall bring him low.*

II. The sweeter part of this ditty follows, which is of MERCY: Mercy, which hath two strains also; the Grace, the Reward.

1. The GRACIOUS DISPOSITION (for a Virtue properly it is not) is Humility, expressed here in the subject, *The humble in spirit.* Not he, that is forcibly humbled by others, whether God or man: so a wicked Ahab may walk softly and droop for the time, and be never the better: what thank, is it, if we bow when God sets his foot upon us? but he, that is voluntarily humble in spirit. And yet there are also vicious kinds of this self-humility.

(1.) As first, when man, having only God *supra se*, and therefore owing religious worship to him alone, worships angels or saints, that are but *juxta se*. It is the charge, that St. Paul gives to his Colossians, *Let no man deceive you in a voluntary humility, and worshipping of angels:* much less then of stocks and stones. These very walls, if they had eyes and tongues, could testify full many of these impious and idolatrous cringes and prostrations. So as if wood or stone could be capable of pollution, here was enough; till this abused frame was happily washed by the clear streams of the Gospel, and re-sanctified by the Word and Prayer. This is a Superstitious Humility.

(2.) When a man basely subjects himself to serve the humours

of the great, by gross supparasitation, by either unjust or unfit actions and offices; yielding himself a slave to the times, a pander to vice. This is a Servile Humility.

(3.) When a man affects a courteous affability and lowly carriage, for ostentation, for advantage; or, when a man buries himself alive in a homely cowl, in a pretence of mortification; as if he went out of the world, when the world is within him. "To be proud of Humility," as a Father said well, "is worse than to be superciliously and openly proud." This is a Hypocritical Humility.

(4.) When, out of pusillanimity or inordinateness, a man prostitutes himself to those unworthy conditions and actions of sinful pleasure, that misbeseem a man, a Christian. This is a Brutish Humility.

All these self-humiliations are thankless and faulty. It will be long enough, ere the Superstitious, Servile, Hypocritical, Brutish Humility shall advance us other than to the scaffold of our execution.

The True Humility is, when a man is modestly lowly in his own eyes, and sincerely abased in his heart and carriage before God.

And this self-humiliation is either in respect of Temporal or Spiritual things.

Of Temporal: when a man thinks any condition good enough for him; and therefore doth not unduly intrude himself into the preferments of the world, whether in Church or Commonwealth. When he thinks meanly of his own parts and actions, highly and reverently of others: and therefore, in giving honour, goes before others; in taking it, behind them.

Of Spiritual: when he is vile in himself, especially in respect of his sins; and therefore abhors himself in sackcloth and ashes: when the grace that he hath, he can acknowledge, but not over-rate; yea, he takes it so low as he may do without wrong to the giver: when, for all blessings he can awfully look up to his Creator and Redeemer, ascribing all to him, referring all to him, depending for all upon him; so much more magnifying the mercy of God, as he is more sensible of his own unworthiness.

This is the true, though short character of Humility. A plain grace, ye see, but lovely.

2. From which let it please you to turn your eyes to the BLESSING allotted to it: which is so expressed in the Original, that it may either run, *The humble in spirit shall enjoy honour*, as in the former Translation; or, *Honour shall uphold the humble in spirit*, as in the latter. In both, Honour is the portion of the humble: for the raising of him, in the one; for the preserving of him, in the other.

Honour, from whom? From God, from Men. Even the good man of the house will say, *Friend, sit up higher*. For, though with vain men he is most set by that can most set out himself; yet, with the wiser, the more a man dejects himself, the more he is honoured. It cannot stand with the justice of the truly-virtuous, to suffer a man to be a loser by his humility: much less will God abide it. *A broken heart, O God, thou wilt not despise*, saith the Psalmist; and, *Pullati extolluntur salute, The mourners are exalted with safety,*

saith Eliphaz, in Job v. 11. *The Lord lifteth up the meek*, saith David, out of good proof; and needs must he rise, whom God lifteth.

What should we need any other precedent of this Virtue, or other example of this Reward, than our Blessed Saviour himself? all other are worthy of forgetfulness in comparison: *Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, &c. and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.*

O God, what an incomprehensible Dejection was here! that the living God should descend from the highest glory of heaven, and put upon him the rags of our Humanity; and take on him, not the man only, but the servant, yea the malefactor: abasing himself to our infirmities, to our indignities; to be reviled, spat upon, scourged, wounded, crucified: yea, all these are easy tasks to that which follows; to be made a mark of his Father's wrath in our stead; so as, in the bitterness of his soul, he is forced to cry out, *My God, my God, why hast thou forsaken me?* What heart of man, yea what apprehension of angels, can be capable of fathoming the depth of this Humiliation?

Answerable to thy dejection, O Saviour, was thine Exaltation: as the conduit-water rises at least as high as it falls. Now is thy *name above every name; that at the name of JESUS every knee should bow, of things in heaven, in earth, under the earth.* Neither meanest thou to be our Saviour only, but our Pattern too. I do not hear thee say, "Learn of me, for I am Almighty, I am Omniscient;" but, *Learn of me that I am meek.* If we can go down the steps of thine Humiliation, we shall rise up the stairs of thy Glory. Why do we not then say, *I will be yet more vile for the Lord?* Oh *cast down* your *crowns*, with the twenty-four Elders (Apoc. iv. 10.) *before the throne of God: Humble yourselves in the sight of the Lord, and he shall lift you up;* James iv. 10.

Indeed there is none of us, but hath just cause to be humbled; whether we consider the wretchedness of our nature, or of our estate. What is the best flesh and blood, but a pack of dust, made up together into a stirring heap; which, in the dissolution, moulders to dust again?

When I consider the heavens, and see the sun, the moon, and the stars as they stand in their order; Lord, what is man, that thou regardest him? what a worm! what an ant! what a nothing! who, besides his homeliness, is still falling asunder: for, even of the greatest and best-composed, is that of the Psalm verified, *Universa vanitas omnis homo, Every man is all vanity.*

Alas, then, what is it we should be proud of?

Is it Wealth? What is the richest metal, but red and white earth? and that, whereof too we may say, as the Sons of the Prophets of their hatchet, *Alas, Master, it was but lent.* What speak I of this, when our very breath is not our own! The best praise of coin is, that it is current; it runs from us; yea, it is volatile, as

wise Solomon, *Riches have wings:* and, if they leave not us, we must them. *We brought nothing hither*, and, according to the proclamation of that great King, *we must carry nothing with us*, but our winding-sheet; yea, rather, that must carry us.

Is it our Land? How long is that ours? That shall be fixed, when we are gone; and shall change, as it hath done, many masters. But, withal, where is it? I remember what is reported of Socrates and Alcibiades. Ælian tells the story. Socrates saw Alcibiades proud of his spacious fields and wide inheritance. He calls for a map; looks for Greece; and, finding it, asks Alcibiades where his lands lay: when he answered they were not laid forth in the map. "Why," said Socrates, "art thou proud of that, which is no part of the earth?" What a poor spot, is the dominion of the greatest king? but what a nothing, is the possession of a subject? a small parcel of a shire, not worthy the name of a chorographer. And had we, with Licinius, as much as a kite could fly over, yea, if all the whole Globe were ours, six or seven foot will serve us at the last.

Is it our Honour? Alas, that is none of ours: for Honour is in him that gives it, not in him that receives it. And, if the plebeians will be stubborn, or uncivil and respectless, where is Honour? And, when we have it, what a poor puff is this! how windy, how unsatisfying! Insomuch as the great emperor could say, "I have been all things, and am never the better." Have ye Great Ones all the incurvations of the knee, the kisses of the hand, the styles of honour, yea the flatteries of heralds? let God's hand touch you but a little with a spotted fever, or girds of the colic, or belking pains of the gout, or stoppings of the bladder, alas! what ease is it to you, that you are laid in a silken bed, that a potion is brought you on the knee in a golden cup, that the chirurgeon can say he hath taken from you noble blood? As Esau said of his birth-right, ye shall say, *mutatis mutandis*, of all these ceremonies of honour, *What are these to me, when I am ready to die for pain?*

Is it Beauty? What is that? or wherein consists it? Wherein, but in mere opinion? The Ethiopians think it consists in perfect blackness; we, Europeans, in white and red: and the wisest say, "That is fair that pleaseth." And what face is it, that pleaseth all? Even in the worst, some eyes see features that please: in the best, some others see lines they like not. And, if any beauty could have all voices, what were this, but a waste and worthless approbation? Grant it to be in the greatest exquisiteness, what is it but a blossom in May, or a flower in August, or an apple in autumn; soon fallen, soon withered? Should any of you, Glorious Dames, be seized upon with the nasty pustules of the small-pox, alas! what pits do those leave behind them to bury your beauties in! Or if but some languishing quartan should arrest you, how is the delicate skin turned tawny! How doth an unwelcome dropsy, wherein that disease too often ends, bag up the eyes, and mis-shape the face and body, with unpleasing and unkindly tumours! In short, when all is done, after all our cost and care, what is the best hide but *saccus stercorum*, as Bernard speaks; which if we do not find

noisome, others shall? Well may I therefore ask, with Ecclesiasticus, *Quid superbit terra et cinis? Why is this earth and ashes proud?* though it were as free from sin, as it is from perfection. But now, when wickedness is added to vanity, and we are more abominable by sin than weak by nature, how should we be utterly ashamed to look up to heaven, to look upon our own faces!

Surely, therefore, whensoever you see a proud man, say there is a fool: πᾶς ὁ μὴ Φρονῶν, &c. the heathen Menander could say so: for, if he were not a mere stranger in himself, he could be no other than confounded in himself. We see our own outward filthiness, in those loathsome excretions, which the purest nature puts forth: but, if we could as well see our inward spiritual beastliness, we could not but be swallowed up of our confusion.

It falls out with men, in this case, as with some old foul and wrinkled dames, that are soothed up by their parasites in an admiration of their beauty; to whom no glass is allowed but the picturer's, that flatters them with a smooth, fair, and young image. Let such a one come casually to the view of a Glass; she falls out first with that mirror, and cries out of the false representation: but after, when, upon stricter examination, she finds the fault in herself, she becomes as much out of love with herself, as ever her flatterers seemed to be enamoured of her.

It is no otherwise with us. We easily run away with the conceit of our Spiritual Beauty, of our innocent Integrity: every thing feeds us in our over-weening opinion. Let the Glass of the Law be brought once and set before us, we shall then see the shameful wrinkles and foul morphews of our souls; and shall say, with the Prophet, *We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God;* Jer. iii. 25. Thus if we be humbled in spirit, we shall be raised unto true Honour; even *such Honour* as *have all his Saints.* To the participation whereof, that God, who hath ordained, graciously bring us, for the sake of Jesus Christ the Righteous: To whom, with the Father and the Holy Ghost, one Infinite God, be all honour and glory now and for ever. Amen.

SERMON XXII.

CHRIST AND CÆSAR.

A SERMON PREACHED AT HAMPTON-COURT.

JOHN xix. 15.

The chief priests answered, We have no King but Cæsar.

THERE cannot be a more loyal speech, as it may be used: one sun is enough for heaven, one king for earth: but, as it is used, there cannot be a worse. For, in so few words, these Jews flatter Cæsar, reject Christ, oppose Christ to Cæsar. First, pretending they were Cæsar's subjects; secondly, professing they were not Christ's subjects; thirdly, arguing, that they could not be Christ's subjects because they were Cæsar's. The first by way of AFFIRMATION, "Cæsar is our King:" the second by way of NEGATION, "No King but Cæsar:" the third by way of IMPLICATION, "Christ is not our King, because Cæsar is."

I. The AFFIRMATION was a truth: Cæsar was indeed now their King; but against their wills. Conquest had made his name unwelcome.

They say true then, and yet they flatter. Wonder not at this; a man may flatter, yea lie, in speaking truth, when his heart believes not the title that his tongue gives. So it was with these Jews; they called him King, whom they maligned as an Usurper. For they, feeding themselves with the conceit of being God's free people, wherein Judas Gaulonites and Sadducus the Pharisee had soothed them, hated him as an enemy, whom they were forced to fear as their King; holding it no better than a sinful vassalage, to stoop unto a heathen sceptre.

Ye know the question moved upon the tribute money; Matth. xxii. 17. *Is it lawful to pay tribute to Cæsar?* Lo, they say not, "Is it needful?" but *Is it lawful?* The Herodians were a faction, that had never moved this question, unless the Pharisees and their scrupulous clients had denied it. They make it a difficulty, not of purse, but of conscience; *Licetne? Is it lawful?* Yet here, *Regem habemus Cæsarem, Cæsar is our King.*

They liked well enough to have a king; yea, hereupon they were so ready to swagger with God and his Samuel. They had learned of nature and experience the best form of government, εἷς κοίρανος; but they would have had him of their own. As God said of the Great Prophet, so they are glad to hear him say of their King, *De*

numero fratrum tuorum, From among thy brethren. Propriety is in nothing more pleasing than in matter of government. It is a joy to think we have a king of our own; our own blood, our own religion: according to the motto of our princes, ICH DIEN: otherwise, next to Anarchy is Heterarchy; neither do we find much difference betwixt having no head at all, and having another man's head on our shoulders. The bees love to have a king; but one that is of their own hive: if a hornet come in and offer to rule amongst them, (though stronger) they abide not the colour. It was Edomitish blood, that made Herod so hateful, though otherwise of no small merit.

Now Cæsar, though he were their king actually in regard of power, yet they held him no better than an intruder in regard of right. For, at first, here was no more but συμμαχία and Φιλία, *a partnership and* league of *love* betwixt the Romans and Jews; as 1 Maccab. viii. 20: but after, when Pompey had vanquished Hyrcanus and Aristobulus, now Judea was glad to turn tributary, and of a friend became a vassal; as ye see in the taxation of Augustus; Luke ii. 1: and so continued, with no small regret. Cæsar therefore was to them a pagan for religion, a tyrant for usurpation; at the best, *an alien from the commonwealth of Israel*: and, therefore, as they imagined, not capable of being the head of Israel. This of the Romans is taken for that *Regnum Gentium, The kingdom of the Gentiles*, Hag. ii. 22, by an antonomasy; which was therefore so much more hated, as it was more prevalent and imperious. And ye know their fearful suggestion, *Venient Romani, The Romans will come;* John xi. 48.

It was observed of old by Jerome, and since by Galatinus and others, indeed who could look beside it? that the Talmud and the ancient Rabbins, wheresoever they find the name of Edom or Idumæa in the Old Testament, there they think straight Rome understood; and this was with them that *Onus Dumah,* in the Prophet Isaiah, ch. xxi. 11. A misprision that arises, as Jerome guesses aright, by occasion of the letters of Duma and Roma; for the Hebrew R and D are so like that they can hardly be distinguished, and the same letter in the Hebrew forms both O and U. Hence they gave out Cæsar for an Idumæan, and branded all that nation with the curses of Edom. Absurdly, as we well know; for Edom, or Esau, was Isaac's son, whereas we Europeans came of Japhet. But this shews their good will both to Cæsar and his country.

No nation under heaven was more odious to them; against whom they heartily prayed, in their sense, *Remember, O Lord, the children of Edom*; Psalm cxxxvii. 7. Yet here, *Regem habemus Cæsarem, Cæsar is our King.* Neither was this the note of the chief priests only, which had learned to flatter by art; but of the hollow multitude, who had said, verse 12, *If thou let this man go, thou art not Cæsar's friend:* as if all were now grown fond of that sovereignty, which they hated.

This is enough to let our Cæsar see, that fair tongues are not always true. In the Psalm which our late Augustus, of ever-blessed

memory, chose for the anniversaries of his deliverance both from the Gowries and the powder, (Psalm xviii,) ye find this clause, verse 45, *Strange children shall dissemble with me;* which in our last Translation runs, *Strangers shall submit themselves to me.* Marvel not at the difference. The Hebrews take the word יכחשו for both, either *mentientur* or *humiliabuntur*, to signify either "courtesy" or "craft:" wherefore? but to shew us, that estranged hearts, while they submit, do but dissemble: and none more submiss, than the falsest; some whereof, while, with deep protestations of fidelity, they were writing quodlibetical invectives against the perfidiousness of some busy spirits of their own faction, we have seen fall foul upon a convicted treason.

It was not for nothing, that under the picture of that lame soldier, which at last hath shouldered into the Calendar, was written, *Cavete vobis, Principes,* "Look to yourselves, ye Great Ones." Believe actions: believe not words. If those, that refuse to profess allegiance, must needs be unsound, would to God they were all sound that swear it! Even Judas could say, *Hail, Master;* and these colloguing Jews, *Regem habemus Cæsarem, We have Cæsar for our King.*

Do ye not mark how this note is changed? The chief priests said here, *Non habemus Regem nisi Cæsarem, We have no King but Cæsar:* now, there is a high priest, that says, *Non habemus Regem Cæsarem;* yea, Cæsar is his esquire, or his lacquey. The exemption of the Spiritualty from Cæsar, the subjection of Cæsar to the head of the Spiritualty, are points, that would have been as strange to the chief priests of those times, as they are familiar to ours. But, O Souls not unworthy of a proud insultation, that thus willingly abase their Crowns to a tyrannous Mitre!

It was too good a word this for Jews, *Regem habemus, We have a King.* That, which they held their misery, was more happiness than they could deserve; to be Subjects. The very name of a King carries protection, order, peace: for, *Rex judicio, &c. The King by judgment establisheth the land,* saith Solomon; Prov. xxix. 4. Who knows not that, Judges xvii. 6. *In those days there was no King in Israel?* and what of that? *Every one did that which was right in his own eyes.* Anarchy is lawless, dissolute, confused. What other is the king, than the head of the body; the eye in the head; the ball in that eye? *Lucernam aptavi uncto meo, I have prepared a light for mine anointed;* Psalm cxxxii. 17. without which, the whole State must needs, like a blinded Polyphemus, reel, and stagger, and grovel. If Solomon note it as a wonder in the locusts, That *they have no King, and yet go forth by bands;* St. John notes it in the infernal locusts, that *they have a king, and his name is Abaddon;* Rev. ix. 11. Not to speak of heaven or earth then, even hell itself stands not without a government: the very region of confusion consists not without so much order: take this away, earth would be hell; and what would hell be?

There are nations, I doubt not, that may say, *Dedisti Regem in irâ, Thou hast given us a King in thine anger;* Hos. xiii. 11. But,

for us, we may say, *Ut ros super herbam, His favour is as the dew upon the grass;* Prov. xix. 12: and shall justly shut up, with old David, *Blessed be the Lord God of Israel, who hath thus replenished our Throne, as our eyes see it this day;* 1 Kings i. 48. And if we do in the joy of our hearts say, *Habemus Regem;* why should not he, with equal reflection of joyful heart, say, *Habemus Subditos.* Tribute, honour, fear, prayers, love, life, is not too dear for our Cæsar.

II. This is enough for the Affirmation, *Cæsar is our King.* The NEGATION follows; *We have no King but Cæsar.*

The negative, as it is universal, excluding all; so it specially singles out Christ, whom Pilate had lately named for their King. None; therefore not this Jesus: a rebellious protestation, and no better than blasphemy in the mouth of Jews, of Priests: for, could they be ignorant of the kingdom of the Messiah? yea, of this Messiah?

Was not this King of the Jews Fore-figured by Melchisedec king of Salem? צדק *sedec*, we know, is *Justice*, שלם *salem* is *Peace:* the fruit of his Justice is Peace.

Fore-prophesied to be *the Prince of Peace?* Isaiah ix. 6. *the government* is *upon his shoulder*, saith that Evangelical Seer: yea, which of the prophets is silent of this style?

Constituted? *Behold, I have set my King upon Sion;* Psalm ii. 6.

Acknowledged by the sages? *Where is he, that is born King of the Jews? We have seen his star;* Matt. ii. 2.

Ushered in by the angel Gabriel? *The Lord shall give him the throne of his father David;* Luke i. 32.

Anointed? he is *Christus Domini*, and *Christus Dominus; anointed with the oil of gladness above his fellows.*

Proclaimed? *Behold, thy King cometh to thee*, saith Zachary: *Hosannah, Blessed be the Kingdom that comes in the name of the Lord*, said the children in the streets.

Enthronized? *Thy throne, O God, is for ever, and the sceptre of thy Kingdom is a right sceptre.*

Honoured with due homage? *The kings of the earth shall bring presents to thee*, saith the Psalmist.

And yet this King, thus prefigured, fore-prophesied, constituted, acknowledged, ushered in, anointed, proclaimed, enthronized, adored, is cast off with a *Nolumus hunc, No King but Cæsar.*

And were they not well served, think we? Did, or could ever, any eye pity them? Because they say, "Christ is not our King, but Cæsar;" therefore Christ shall plague them by Cæsar: that very Roman Government, which they honoured in a corrivality and opposition to Christ, shall revenge the quarrel of Christ in the utter subversion of these unthankful rebels. *O foolish people and unjust! do ye thus requite the Lord?* Did he empty himself of his celestial glory, and put on weak manhood and all the symptoms of wretched mortality; and do ye despise him for this mercy? Is he so vile to you, because he was so vile for you? Did his love make him hum-

ble, that his humility should make him contemptible? Did *he chuse* you *out of all the kingdoms of the earth*, and do ye wilfully reject him? Hear therefore, ye Despisers, and tremble; hear the just doom of him, who will be your Judge, if he shall not be your Saviour: *Those mine enemies, that would not I should reign over them, bring them hither, and slay them before me;* Luke xix. 27.

Lord, it is done as thou hast commanded; and yet there is room. Do we think that Christ hath no rebels, but Jews? Would to God, we sinners of the Gentiles had not said, *Disrumpamus vincula, Let us break his bonds, and cast his cords from us.* What are his bonds, but his laws; his cords, but religious institutions? These fly about men's ears like rotten tow; binding none, but the impotent. The bounds of his *Kingdom* are *the ends of the earth.* It is a hard word; yet I must say it: Oh, that there were not more traitors in the world, than subjects! Tell not me what men's tongues say: their lives say loud enough, *Nolumus hunc*, "Christ is no king for us." Obedience is the true touchstone of loyalty: not protestations; not outward cringes; not disbursement of tribute. We have all solemnly sworn allegiance to the God of Heaven: we are ready to bow at the dear name of Jesus: we stick not, perhaps, to give *obedientiam bursalem*, as Gerson calls it, to God: but, when it comes once to the denial of ourselves, to the mortifying of our corruptions, to the strangling of the children of our own accursed wombs, to the offering up our *bodies* and souls *as a reasonable and lively sacrifice; hic Rhodus, hic saltus.*

Kings rule by their laws. Be not deceived: if slips of weakness mar not our fealty, certainly continuance in wilful sins cannot stand with our subjection. *Quomodo legis? How readest thou*, then? as our Saviour asks.

What says thy law-giver in Sinai? *Thou shalt have no other gods but me:* if now thou rear up in thy bosom altars to the Ashtaroth of Honour, to the Tammuz of Lust, to the Mammon of Wealth, thou hast defied Christ for thy King.

God says, *Thou shalt not take the Name of the Lord thy God in vain:* if now thine unhallowed tongue will not be beaten out of the hellish track of oaths, blasphemies, profane scoffs, thou hast defied Christ.

God says, *Thou shalt keep holy the Sabbath-day:* if now thou shalt spend it altogether upon thyself, or else thinkest, with that wise heathen, thou dost *septimam ætatis partem perdere*, thou defiest Christ.

God says, *Thou shalt not commit adultery:* if now, like an enraged stallion, thou neighest after every object of impure lust, thou hast defied Christ.

God says, *Non in comessationibus et ebrietate, Not in surfeiting and drunkenness:* if now we shall pour our health and our reason down our throats, and shall sacrifice our souls to our bellies, what do we say but, *Nolumus hunc?*

But, O foolish rebels that we are! do we think thus to shake off the yoke of Christ? In spite of men and devils, he will be their

King, who do most grin and gnash at his Sovereignty. Feel, O ye Wilful Sinners, if ye will not learn, that, as he hath a golden sceptre, *Virgam directionis;* Psalm xlv. 6: so he hath also an *Iron sceptre;* Psalm ii. 9. *Virgam furoris;* Isaiah x. 5. *Beauty and Bands;* Zech. xi. 10, 14. If ye will not bow under the first, ye must break under the second. He *shall break* you *in pieces like a potter's vessel;* to mammocks, to dust. Ye shall find, that the Prince of Darkness can no more avoid his own torment, than he can cease from yours; and every knee, not only in heaven and in earth, but under the earth too, shall mal-grè bow to the name of that Jesus, whom they have scornfully rejected with *Nolumus hunc,* "Christ is no King to us."

But I persuade myself better things of you all, that hear me this day. There is none of you, I hope, but would be glad to strew his garments, his olive-boughs, yea his myrtles and laurels, yea crown and sceptre, under the feet of Christ, and cry, *Hosanna altissimo.* Oh then, if you be in earnest, take the Psalmist's counsel; *Osculamini filium:* give him the kiss of homage, of obedience.

Let me have leave to say, that this charge is there given to the great princes and rulers of the earth: they, who honour others with a kiss of their hand, must honour themselves with the humble kiss of his: no power can exempt from this sweet subjection. *Ecce servus tuus, Behold, I am thy servant,* saith David; yea, and *vilior ero, I will be yet more vile for the Lord.* Tremble before his footstool, O ye Great Ones, that *bindeth Kings with chains and Nobles with fetters of iron;* Psalm cxlix. 8. Your very height enforces your obedience: the detrectation whereof hath no other, but, *Potentes potenter punientur,* "Mighty ones shall be mightily tormented." *As an angel of God, so is my lord the king;* as that wise Tekoan said. Do ye not see, how awful, how submiss the angels of heaven are? Before his throne, they hide their faces with their wings; and, from his throne, at his command, they wait upon base and sinful flesh. It was a great praise, that was given to Placilla the wife of Theodosius in Theodoret's History; *Neque enim imperii principatu extollebatur, &c.* "Her throne had not over-carried her thoughts; but enflamed her holy desires the more: for the largeness of God's blessing so much more intended her love to the giver." Let me be bold to say, we have seen, we have seen the incomparable favours of God to your Sacred Majesty; we, that were witnesses both of the weakness of your cradle, and the strength of your throne: and what loyal heart did not feel the danger of your late southern voyage, and the safety of your return? Go on happily to fear and honour that God, who hath so blessed you, and us in you. Yield still unto the Son of God the faithful kisses of your reverence, loyalty, observance: he shall return unto you the happy kisses of his Divine Love and Favour; and, after a long and safe protection, the dear embracements of an eternal welcome to Glory.

III. Thus much of the Negation; *Christ is not our King.* The IMPLICATION follows; *Christ is not our King, because Cæsar is.*

The Anabaptist and the Jew are so cross, that I wonder how one Amsterdam can hold them both: the Anabaptist says, "Cæsar is not our King, because Christ is:" the Jew says, "Christ is not our King, because Cæsar is:" both of them equally absurd. Could there be a more ignorant paralogism than this, wherewith the foolish Jews beguiled themselves? as if these two, Christ and Cæsar, had been utterly incompatible. This senseless misprision was guilty of all the plots against Christ. Herod no sooner hears of a King of the Jews, than he startles up; and is straight jealous of his crown: the Jews hear of a King; and they are jealous of Cæsar's crown: the Cæsars following hear of a King; and they are jealous of the Jews; for, as Suetonius tells us in the Life of Vespasian, *Pervrebuerat in Oriente toto vetus et constans opinio, esse in fatis ut Judæi hoc tempore rerum potirentur;* "It was an old and constant conceit all the East over, that the Jews were about this time destined to rule." This was on all hands an ignorant, an injurious scrupulosity. O vain men! could they but have known, that this was he, that truly said, *Per me Reges regnant, By me Kings reign*, they had concluded, Cæsar could be no king but from him. Earthly jurisdiction is derived from this heavenly. It is he, that makes this, a monarch; that, a prince; that other, a peer: *Omnis potestas, All power is given to* him *both in heaven and earth;* and, from him, to men. Cæsar hath his crown from Christ: so far is Christ from pulling the crown from Cæsar.

There were two points of State, which, if they had known, would have secured them from these idle fears; the Subordination, the Diversity of Christ's kingdom and Cæsar's.

Subordination: for Christ is the founder of all just sovereignty: he can be no enemy to it. Plainly, Christ is Cæsar's Lord; Cæsar is Christ's Deputy. The deputed power is not against the original; but, as by it, so for it. As Cæsar was Christ's Lord *in formâ servi;* (ye know his charge, *Give to Cæsar the things that are Cæsar's;* and the liquid coffer of the sea shall rather yield the Didrachma than he will not pay it, Matt. xvii. 27.) so Christ is Cæsar's Lord in the Sovereignty of his Deity: *Solus supra Cæsarem Deus, qui fecit Cæsarem;* "None above Cæsar, but the God that made Cæsar;" as that Father said. There can be no contrariety in subordination. So is Cæsar to Christ, as earth is to heaven; under, not against it. All the life, and motion, of any earthly creature is from the influences of heaven; without which, this whole globe were nothing but a dull and drossy clod.

And, as here is subordination one way, so Diversity another. Pilate questioned our Saviour punctually of his Kingdom; *Art thou a King?* He denies not; but distinguishes: *My Kingdom is not of this world;* John xviii. 36. Lo, Christ's Kingdom was not of this world; Cæsar's, was not of the other: here can be no danger of opposition. *Audite Judæi, audite gentes,* as St. Austin wittily, "Hear, O Jews, hear, O Gentiles: I hinder not your dominion in this world, for mine is of another. Fear not Herod's vain fear, who killed the infants to rid Christ (*timendo magis quàm*

irascendo crudelior) more cruel in his fear than in his rage. *My Kingdom*, he says, *is not of this world.* Oh come then to that kingdom, which is not of this world; come in believing, and do not tyrannize in fearing." Thus he. "This King came not into the world to subdue kings by fighting, but to win them by dying;" as Fulgentius well. "Neither doth he take away mortal kingdoms, who gives heavenly;" as the Christian Poet said aright.

Upon both these grounds, therefore, it is a blasphemous inconsequence, "Cæsar is our king, therefore not Christ:" yea, therefore Cæsar, because Christ. Religion doth not cross policy, but perfects it rather. Give me leave, I beseech you, to press this point a little.

It is religion, that teacheth us, that God hath ordained kingly sovereignty; Rom. xiii. 1: ordained it immediately. That position was worthy of a Red Hat, *Potestas Principis dimanavit à populo, Pontificis à Deo*, (Bellarm. Recogn.) in the Recognition of the book *de Laicis*; purposely raised to depress the dignity of kings, to advance the priesthood. I am sure, Samuel (when it was) said, *Ecce, præfecit vobis Jehovah Regem; Behold, God hath set a King over you;* 1 Sam xii. 13. And Kings are wont to have no less title than *Unctus Jehovæ*, the *Anointed of the Lord;* not *unctus populi*, the anointed of the people; 1 Sam. xxiv. 6. 2 Sam. i. 14. Daniel could say of God, *He removes Kings, and setteth up Kings;* Dan. ii. 21. What need I persuade Christian Kings and Princes, that they hold their crowns and sceptres as in fee from the God of Heaven? Cyrus himself had so much divinity; Ezra i. 2.

It is religion, that teaches us, that the same power, which ordained Cæsar, enjoins all faithful subjection to Cæsar; *not for fear, but for conscience;* Rom. xiii. 5. *Tribute to whom tribute, honour to whom honour;* yea, all devout prayers for a Nero himself; 1 Tim. ii. 2: curbing both the tongue and the heart; *Thou shalt not curse the King in thy thoughts, nor the rich in thy bed-chamber;* Eccl. x. 20.

It is religion, that teaches us, that vengeance shall be sure to follow rebellion; *Nuntius crudelis;* Prov. xvii. 11: yea, no less than hell and damnation; Rom. xiii. 2.

Cursed be they, that say, religion is only to keep men in awe; and cursed be he, that says, there is any so sure way to keep men in awe as religion. Go, ye Crafty Politics, and rake hell for reasons of State: ye shall once find, that *there is no wisdom, nor understanding, nor counsel against the Lord.* It was a true and well-grounded resolution of Constantius, that "they cannot be faithful to their King, who are perfidious to their God."

Let the great Cæsars of the world then know, that the more subject they are to Christ, the more sure they are of the loyalty of their subjects to them. Neither is there, in all the world, any so firm and strait bond to tie the hearts of their people to them, as true religion to God.

To conclude therefore, Christ is not Cæsar's rival, but Cæsar's

Lord and Patron. Cæsar rules by his laws; Christ, by religion. If execution be the life of laws, I am sure religion is the life of execution. In short, religion is the strongest pillar of policy; the base of the palace; the feet and arms of the chair of state; the frame of the council-board.

As ye love your peace, ye Great Ones, make much of it: plant it, where it is not; enlarge it, where it is: maintain it, at home; encourage it, abroad. And, if distressed Religion shall come, with her face blubbered and her garments rent, wringing her hands and tearing her hair, and shall prostrate herself at the feet of earthly Greatness for lawful succour, with *veni opitulari, come and help,* as Macedonia in the Acts; woe be to the power, that fails it! and blessed, thrice blessed from heaven be that hand, that shall raise her on her feet, and wipe off her tears, and stretch out itself mightily for her safeguard! Let me never prosper, if that hand make not that head immortally glorious.

For us, blessed be God, we live here in the warm zone; where the hot beams of the Sun of Righteousness beat right down upon our heads.

But what need I tell your Sacred Majesty, that, in the north-west part of your dominions, there are some that live in the frozen and dark climate of ignorance and superstition; whose eyes have seldom, if ever, been blest with so much as an oblique irradiation of the Gospel? I know the bowels of your princely compassion cannot but be stirred with the misery of these poor Cimmerian souls, that have not so much light as to wish more. Oh, may it please your Gracious Majesty to shine into those darksome corners, by improving your Sovereign Authority to the commanding of a Learned and Powerful Ministry amongst them. Let true religion be settled in them; and true religion shall settle their hearts to your Majesty, more than all conquests, laws, violences, oaths, endearments whatsoever.

And, for these happy regions, which are comfortably illuminated with the saving doctrine of Jesus Christ, may it please you to forbid their impuration, by the noisome fogs and mists of those mis-opinions, whose very principles are professedly rebellious; as being well assured, that the more your Majesty shall advance the Spiritual Kingdom of Christ, the more he shall advance the strength and glory of your Temporal: the more perfectly he is your Christ, the more unmoveably shall you be his Cæsar. And may he still and ever be yours, and you his, till earth and time be no more; till he shall have delivered up his Mediatory Kingdom into the hands of his Father: To whom, &c.

SERMON XXIII.

SAINT PAUL'S COMBAT.

IN TWO SERMONS

PREACHED AT THE COURT TO HIS MAJESTY, IN ORDINARY ATTENDANCE.

1 COR. XV. 32.

If, after the manner of men, I have fought with beasts at Ephesus, &c.

Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα.

OUR Saviour foretold us, that these last days should be quarrelsome. All the world doth either act, or talk of fighting. Give me leave therefore, to fall upon the common theme of the times; and to tell you of a Holy Combat.

St. Peter tells us, there are many knots in St. Paul's epistles: this may well go for one of them, which is the relation of his conflict at Ephesus.

There are, that have held it literal; and those not mean, nor only modern authors.

Nicephorus tells us a round tale of St. Paul's commitment to prison by Hieronymus the governor of Ephesus; his miraculous deliverance for the Christening of Eubula and Artemilla; his voluntary return to his gaol; his casting to the lion; of the beast couching at the feet of the Saint; of the hail-storm sending away the beholders with broken heads, and the governor with one ear shorn off; of the lion's escape to the mountains; (Nic. l. ii. c. 25.) It is a wonder in what mint he had it. There was indeed a theatre at Ephesus for such purposes, Acts xix. 29: and, *Christianos ad leonem*, was a common word; as we find in Tertullian. Ignatius, Tecla, Prisca, and many other blessed martyrs were corn allotted to this mill.

But what is this to St. Paul's Combat? It is one thing, to be cast to the beasts, as an offender; another thing, to fight with beasts, as a champion; a difference, which I wonder the sharp eyes of Erasmus saw not. Those were forced by the sentence of condemnation; these voluntaries, as in the Jogo de toros: those were brought to suffer; these came to kill: those naked; these armed. Can any man be so senseless, as to think that St. Paul (*tricubitalis ille*, as Chrysostom calls him) would put himself into the theatre

with his sword and target, to maintain a duel with the lion? Thus he must do; else he did not, according to the letter, θηριομαχεῖν.

But, if it be pleaded, that some bloody sentence might cast him into the theatre to be devoured, and his will and natural care of self-preservation incited him to his own defence; is it possible, that so faithful a historian as St. Luke should, in his Acts, omit this passage, more memorable than all the rest that he hath recorded? Indeed St. Paul, who had reason to keep the best register of his own life, hath reported some things of himself, which St. Luke hath not particularized: he tells us of five scourgings, three whippings, three shipwrecks; 2 Cor. xi. 24, 25: whereas St. Luke tells us but of one shipwreck; Acts xxvii: of one scourging; Acts xvi. 23. But so eminent an occurrence as this could not have passed in silence; at least, amongst that catalogue of less dangers, his own pen would not have smothered it.

Yea, let me be bold to say, that this not only was not done, but could not be. Paul was a citizen of Rome: if that privilege saved him from lashes, Acts xxii. 25. much more from the beasts: their contemptible jaws were no death for a Roman.

I am with those Fathers, (Tertullian, Chrysostom, Jerome, Theophylact, others,) who take this metaphorically, of men in shape, beasts in condition; paralleling it with 2 Tim. iv. 17. *I was delivered out of the mouth of the Lion*, that is, Nero: and, with that of the Psalmist, *Ne tradas bestiis animas confitentes tibi; Give not unto the beasts the souls, that confess thee*, as the Vulgate reads; Psalm lxxiv. 19.

Who then were these beasts at Ephesus? Many and great authors take it of Demetrius's faction and their busy tumult, Acts xix. Neither will I strictly examine, with St. Chrysostom, whether St. Paul sent away this former epistle from Ephesus before those broils of their Diana and her silver-smiths; as may seem to be gathered by conferring of St. Luke's journal with St. Paul's epistle. Others take it of those Ephesian conjurers, Acts xix. Tertullian hits it home; while, in a generality, he construes it of those beasts of the Asiatic pressure, whereof St. Paul speaks 2 Cor. i. 8. That text glosses upon this at large. Turn your eyes to that commentary of St. Paul: *For we would not have you ignorant of our trouble, which came to us in Asia; that we were pressed out of measure, above strength; insomuch as that we despaired of life. But we had the sentence of death in ourselves.* Lo here the beasts; lo here the combat. Ephesus was the mother-city of Asia: there St. Paul spent three years, with such perpetual and hot bickerings, that his very life was hopeless. As some great conqueror, therefore, desires to have his prime and most famous victory engraven in his last monument, so doth our Apostle single out this Ephesian: *I have fought with beasts at Ephesus.*

My text then shall be this one word ΕΤΗΕΡΙΟΜΑΧΗΣΑ. But, as this word is a compound, so it compounds my text and discourse of two parts: the first comprehends the BEASTS wherewith St. Paul conflicts; the latter the CONFLICTS that he had with those beasts.

Both of them worthy of your most careful attention. My first subject is harsh, and therefore will need a fair construction.

The world is a wide wilderness, wherein we converse with wild and savage creatures: we think them men, they are BEASTS. It is contrary to the delusions of lycanthropy. There, he, that is a man, thinks himself a beast: here, he, that is a beast, thinks himself a man; and draws others' eyes into the same error.

Let no man misconstrue me, as if, in a Timon-like or cynic humour, I were fallen out with our creation. I know what the Psalmist says; *Thou hast made man little lower than the angels;* Psalm viii. 5: there is but *paulò minus.* I know some, of whom it is said *sicut Angeli, as the Angels of God:* yea, yet more; there are those, of whom it is said, *Dii estis, ye are gods.* Besides these, every renewed man is a saint: his regeneration advances him above the sphere of mere humanity: but, let him be but a very man, that is, a man corrupted, I dare say, though he be *set in honour*, he is more than *compared to the beast that perisheth.*

Far be it from us then, to cast mire into the face of our Creator. God never made man such as he is: it is our sin, that made our soul to grovel; and, if the mercy of our Maker have not condemned our hands to fore-legs, how can that excuse us from bestiality?

Neither let us be thought to strike grace through the sides of nature. When it pleaseth God to breathe upon us again in our renovation, we cease to be what we made ourselves: then do we uncase the beast, and put on an angel.

It is with depraved man in his impure naturals, that we must maintain this quarrel: we cannot challenge a worse enemy, than what we were; and what, in part, we are; and what, without God's mercy, we should be.

1. Let degenerated nature then fee her best advocate at this bar: he can but plead Shape, Speech, Ratiocination, to make himself no beast: and, if these prove but some juggling mists to make him seem other than he is, he shall be forced to grant himself other than he seems, a BEAST.

(1.) To begin with the Shape. The true essence of Humanity lies not in the outside. God hath hid the Form of every creature deeper; much more of him, that should be reasonable.

Let us give leave to holy Austin's credulity, That a man was, by a piece of an enchanted cheese, turned into an ass: tell me now, ye Philosophers, what creature ye will call this. His soul is the same: the shape is altered. Reason is, where she was; but otherwise attended. If ye dare say, it might be a beast with reason, your best fort is lost. The hide was now rough, the ears long, the hoofs round and hard, and the whole habit bestial: but if reason had not more power to make him no beast, than these outward parts had to make him no man, I have what I would. You must of force therefore say, it was a man clothed with a beast; and so shall fall upon that of Cleanthes, which Epiphanius mentions, that the "soul is the man."

What is the body then, but the Habit of this Spirit, which it may change, or put off without change; as under divers suits we still wear the same skin? If we had been on the scaffold, to see a man challenging the dogs in the disguise of a bear's hide, would we have said, "Now two beasts are fighting?"

The shape therefore may well belie the substance. Our English Navigations report, that, on some Indian shores, men have been seen with the faces of beasts; and ye know the old verse, *Simia quàm similis!* Yea, both our stories and the Netherlandish tell us of sea-monsters, that have been taken up in the full form of men: if the outside seemed human, while the inside was mute and reasonless, who would honour that creature with the style of man? What should I tell you, that evil spirits have not seldom appeared in the shapes of men; as that Devil of Endor, in Samuel's likeness? If the outward figure could have made the man, the Prophet had survived his death.

To these let me add, that the shape is changed with disease, or casualty, or age; while the man is the same: the Face, that was fair, is now distorted and morphewed; the Hair, that was yellow or black, turned white or vanished; the Body, that was erect, bowed double; the Skin, that was white and smooth, turned tawny and writheled; and the whole Frame so altered, as if it had been moulded anew, that, while all others mis-know it, he, that dwells in that tenement, can scarce know it to be his own: and yet the owner will not say, with that mortified spirit, *Ego non sum ego.*

What shall we say of the proud monarch of Babylon, Nebuchadnezzar, during the seven years of his transformation? His outward shape was not changed: his heart was. It was the word of his vision, *Let his heart be changed from man's, and let a beast's heart be given unto him;* Dan. iv. 16. What was he now, for the time, but a beast, even in his own sense? His diet was with the oxen; his hair like eagle's feathers; his nails like birds' claws: all was, *obbrutescebat animus,* "his heart was bestial" in a case of human flesh.

It is not therefore the Shape, that can forbid man to be a beast. And it was not for nothing, that the Cynic sought in the full streets for a man; and would not allow that acclamation to Doxippus, in the Olympian games, *Doxippus viros vicit.*

(2) Let us see what Speech and reason can do; *Ratio et Oratio.* Every living creature hath a peculiar sound, whereby to express itself; and that, not without some variety of signification and change of note. If man only speak articulately words of voluntary formation and arbitrary imposition; yet even brutes have such natural language, as whereby each of the same kind do mutually understand other: and what can our words obtain more? If an Apollonius Tyanæus could construe them in their sense, it is all one as if he listened to his gossips.

But, besides the natural tone, have we not heard birds taught so to imitate the voice of men, that they have received replies, as not distinguished? Do not our books tell us of the Hyæna, that learns the shepherd's name, and calls him forth to his cost; so cunningly

counterfeiting the voice, that the man pays his blood for his credulity?

A dumb man is no less a man than a prattler. Balaam's ass was a beast still; and yet not only spake, but spake in a man's voice; 2 Pet. ii. 16. Besides that, man, when he comes to his best, shall have no use of speech: although there want not some, as Gerson, Salmeron and others, that hold a vocal Quire in Heaven. The angels praise God and understand each other, without use of a tongue: once we shall be like them.

It is not Speech therefore, that makes the man; since man shall be most himself, when he shall not speak.

(3) It is Reason, that mainly differenceth man from beast; and the improvement of it, in a free deduction of consequences and conclusions: that divine power dwells only in the immortal soul of man, and is not communicable to the lower form of creatures.

Let me have leave still to put you in mind, that I speak not of man created in innocence; I speak not of man, as renewed by grace, and by that initiated in glory: I speak of man, as depraved by sin. Now he hath indeed the light of reason, but so dim and dusky, that we may well say he looks through horn, not through crystal: he, that was an eagle, is now an owl to this sun. As his best graces are lost, so his second powers are marred: he is therefore now *become like the beast that perisheth;* not in frailty only, but in ignorance: for it follows, *This their way is their folly;* Psalm xlix. 13.

Besides, we see the outside of those creatures we call brute: we see not what is within them. Not to speak of the excellency of their common-sense and strength of memory; surely their phantasy yields such inferences, as would seem to evince an inferior and mongrel kind of ratiocination. Who, that should see Plutarch's Crow coming to the pail to drink, and, finding it not full enough for her reach, carrying stones to raise up the water; who, that should see the Beavers framing their den, or some Birds building their nests; who, that should see the Lion plaining the impression of his paws with his stern; who, that should see the Cranes ballasting themselves, when they are to fly over the mountains; who, that shall see the wily tricks of the Fox, or the witty feats of the Monkey or Baboon; who, that shall read of the Elephant learning letters and numbers, and plotting his cunning revenges; would not say, that these, and a thousand the like, must needs argue a baser kind of sensitive discourse: such as, wherein Imagination doth notably counterfeit Reason; and, in some weak subjects, so transcend it, as that Lactantius (De Irâ Dei. l. 1. c. 7.) dares say, (I dare not,) *Ista non facerent, nisi inesset illis intelligentia et cogitatio?*

It is true, our reasonable soul is furnished with higher powers; but it is not more honour to have had them, than shame to have impaired them. If God doth not breathe upon our dim glasses and wipe them clear, they shew us nothing.

To speak plainly: indeed it is our illumination, that perfects reason; and that illumination is from the Father of Lights, without whose divine light natural reason is but as a dial without the sun.

eyes without light: *For the natural man perceiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned;* 1 Cor. ii. 14. And in that person it is, that Agur, the son of Jakeh, speaks, *I am more brutish than man: I have not the understanding of a man;* Prov. xxx. 2. Why this? *I have not the knowledge of the holy;* verse 3. The word is remarkable; no other than בער; whence is בעיר *Jumentum*, "a beast:" the same, that Ezekiel uses, when he says, *I will give thee over into the hands of brutish men;* Ezek. xxi. 31: and the Psalmist, when he says, *O ye foolish*, or *brutish, among the people, when will ye understand?* So as, notwithstanding this muddy and imperfect reason, God sees a kind of brutality in the natural man.

Whereto it may please you to add, that in a man debauched reason is so much worse than brutishness, by how much wickedness is worse heinous than simplicity: and, if want of reason make a beast, abuse of reason makes a devil. It is a miserable advantage, that makes us only apt to evil, and capable of a hell: small cause have we to brag of those powers, which so distinguish us from beasts, that they make us worse than beasts.

In short, therefore, notwithstanding Shape, Speech, Reason, a natural (and thereby a vicious) man may well pass for a beast.

2. And now, that we see it apparent that he is so, let us a little enquire HOW HE BECAME SO.

Certainly, God made man upright; as in shape, so in disposition. What wrought this miserable metamorphosis? What could do it but sorcery? and what witch could this be, but the old Circe of the world, Sensuality? Man is led and informed by reason; beasts, by sense: now when man abandons reason and gives himself up to sense, he casts off the man and puts on the beast.

Neither is this sensuality in the affection only, but it goes through the whole soul: there is a sensual understanding, as well as a sensual appetite: the one makes a beast in opinion; the other, in practice: gross error doth the one; vice, the other. Whosoever therefore is transported with either, is turned beast. Give me a man, that is given up to his filthy lusts; give me a man, whose reason is drawn through his maw, or his spleen: let him be otherwise what he will, I dare say he is no other than a beast.

3. And now, what VARIETY think you is there of several kinds? no wilderness affords so many. Nero is *a Lion;* 2 Tim. iv. 17: Herod, *a Fox;* Luke xiii. 32: the Jewish false-teachers, *Dogs*; Phil. iii. 2: David's persecutors, *Bulls of Basan*, and *Unicorns*, Psalm xxii. 12, 21: the Egyptian enemies, *Dragons;* Psalm lxxiv. 13: the Scribes and Pharisees, *Serpents, Vipers;* Matt. xxiii. 33: the Babylonian Monarch, *an Eagle-winged Lion;* the Persian, *a Bear;* the Macedonian, *a Leopard;* Dan. vii. 4, 5, 6: the enemies of the Church, *Wild Boars;* Psalm lxxx. 13: greedy judges, *Evening Wolves;* Zeph. iii. 3: schismatics, *Foxes' Cubs;* Cant. ii. 15. The time and my breath would fail me, if I should reckon up all the several kinds of beasts in the skins of men. Surely, as there is thought to be no beast upon earth, which hath not his fellow in the sea,

and which hath not his semblance in plants; so I may truly say, there is no beast in the vast desert of the world, which is not paralleled in man. Yea, as effects and qualities are in a higher degree found in causes and subjects equivocal than in their own; as heat is more excellently in the sun than in the fire; so certainly is brutishness more eminent and notorious in man than in beast.

(1) Look into all herds and droves, and see if you can find so very a beast as the Drunkard. It was St. Austin's reason of old, Those beasts will drink no more than they think enough: and if the panther, which they say is the drunkennest beast, or the swine, be overtaken with unaccustomed liquor, it is upon ignorance of the power of it: so a Noah himself may be at first mistaken. But man's reason foretels him, that those intoxicating draughts will bereave him of reason: yet he swills them down wilfully; as if it were a pleasure to forego that, whereby he is a man. The beast, when he hath his load, may frisk a little, and move inordinately; and then lie down in an ordinary posture of harmless rest: but, for the drunkard, his tongue reels straight, either into railing or ribaldry; his hands, into swaggering and bloodshed: all his motions are made of disorder and mischief; and his rest is no less odious, than his moving. See how he lies wallowing in his own filthy excretions; in so loathsome a fashion, as were enough to make the beholder hate to be a man. And now, when we have all done, after all the shame and scorn, here is *sus ad volutabrum*. All the world cannot reclaim a habituated drunkard. That, which the beasts know not how to do, his wit projects when he is sober, how he may be drunk; and, which St. Chrysostom well observes, as more transcending all humours of beasts, how he may force others to his own shameful excess. Far, far be this abominable vice from any of you, Courtiers. That, which the Lacedæmonians scorned in their very slaves; that, which our former times had wont to disdain in beggars; let not that, stain the honour of a Christian Court. Or, if any such should hear me this day, *Awake, ye drunkards; and weep, and howl, ye drinkers of wine;* Joel i. 5. Return back your superfluous liquor into tears: or, if ye will not weep, ye shall howl; if ye will not weep with penitents, ye shall howl with hell-hounds: and ye, that now pour down vessels more to make than quench thirst, shall one day in vain wish to give all the world, for but one drop of water to cool that flaming tongue, which a whole ocean cannot so much as moisten.

(2) Look, if in all the mountains or stalls, there be any such goat or stallion as the Voluptuous man. Those silly beasts are carried, with the sway of their natural desires, into those actions of lust, which are uncapable both of shame and sin; but, in their own seasons, and within their own line: these high-fed steeds are ever neighing after strange flesh; and, as was said of beastly Messalina, may be wearied, cannot be satisfied. Those beasts affect not to go in any other, than the ordinary road of nature: but these prodigies of Sodomitical lewdness, as St. Paul speaks to his Romans, even then infamous for this not-to-be-named villainy, *burn in lust one to-*

wards another, and man with man work that which is unseemly. In that impure city, beasts might have been saints to the men; even out of that reason, which the wanton Roman Dame gave of old for their silly innocence, because they are beasts.

(3) Look into all the cribs and troughs of brutish diet, and see whether you can find such a beast as a Glutton. Those irrational creatures take that simple provision which nature yields them, but to a sufficiency; not affecting curiosity of dressings, varieties of mixtures, surcharges of measures: whereas, the liquorous palate of the glutton ranges through seas and lands, for uncouth delicacies; kills thousands of creatures, for but their tongues or giblets; makes but one dish of the quintessence of a hundred fowls or fishes; praises that, for the best flesh, that is no flesh; cares only to solicit that, which others would be glad to satisfy, appetite. What shall I say more? this gourmand sacrifices whole hecatombs to his paunch; and whiffs himself away, in Necotian Incense, to the idol of his vain intemperance; and tears his own bowels, yea his soul, with his teeth.

(4) Look into all the caves and dens of the wildest desert; see if there be any such tiger or wolf, as an Enemy, as an Usurping Oppressor. Even the savagest beasts agree with themselves: else the wilderness would soon be unpeopled of her four-footed inhabitants. Cruel man falls upon his own kind; and spills that blood, which, when both are shed, he cannot distinguish from his own. The fiercest beast, if he seize upon a weaker prey, is incited by a necessity of hunger, and led by a natural law of self-preservation, which, once satisfied, puts an end to his cruelty: man is carried with a furious desire of revenge, which is as unsatiable as hell itself. Hence are murders of men, rapes of virgins, brayning and broaching of infants, mangling of carcases, carousing of blood, refossion of graves, torturing of the surviving worse than many deaths; firing of cities, demolishing of temples, whole countries buried in rubbish and ashes, and even the Christian World turned to a shambles or slaughter-house.

It were too easy for me to prosecute the rest; and, in every vicious man, to find more beasts, than hides, or horns, or hoofs, or paws can discover.

Brag of thyself therefore, O Man, that thou art a noble creature; and vaunt of thine own perfections: look big, and speak high: but, if thou be no other than thou hast made, yea marred, thyself, the very brute beasts, if they could speak as thou dost, would in pity call thee, as the philosopher did in Laertius, τρισάνθρωπε, "thrice man," instead of thrice miserable. God and his angels and good men look upon thee, with no less scorn, than thou lookest upon that, which thou art, and thinkest not, a beast; yea, it were well if no worse. Let me say, there is not the most loathly and despicable creature that crawls upon the earth, which thou shalt not once envy; and wish to have been, rather than what thou art. Raise up thyself therefore from this woeful condition of depraved Humanity: *naturam vincat institutio*, as Ambrose: and let it be thy holy ambi-

tion, to be advanced to the blessed participation of the divine nature; and, thereby, to be more above thyself, than the beast is below thee. Fight with thyself, till thou hast beaten away the beast; and wrestle with God, till his blessing have sent the angel away with thee.

4. But, from the Common view of these beasts, may it please you to cast down your eyes to the SPECIALS.

There are beasts of Game; there are beasts of Service: neither of these are for this place. They are Harmful beasts, with which this fight is maintained; and yet not every harmful beast neither.

Ye know the philosopher, when he was asked which was the harmfullest of all beasts, answered, "Of tame, the Flatterer; of wild, the Detractor."

We have nothing to do with the Former; and never may that pestilent beast have ought to do with this Presence. Those serpents, that swell up the soul with a plausible poison, that kill a man laughing and sleeping; those dogs, that worry their masters; those vultures, that feed on the eyes, on the hearts of the great: Hell is a fitter place for them, than Christian Courts.

The Detractor is a spiteful beast: his *teeth are spears and arrows; his tongue, a sharp sword;* Psalm lvii. 4: it was a great vaunt, that the witty captain made of his sword, that it was sharper than slander. And, which is most dangerous, this beast is a close one, *mordet in silentio, bites without noise;* Eccl. x. 11. He *carries the poison of asps under his tongue,* as David speaks; and *in linguâ diabolum,* as Bernard. *Deliver my soul, O God, from lying lips, and from a deceitful tongue.*

St. Paul was vexed with two kinds of them: 1. The Sophisters; 2. The Idolaters: 1. The wrangling adversaries of the Gospel; 2. The superstitious abettors of Diana; Acts xix. Both of them had *fœnum in cornu.*

The first, after three months' confutation, not only remained refractory, but blasphemous, κακολογοῦντες, *railing* on Christianity; and that openly, before the multitude. What beasts were these every way! Beasts, in that they would not be convinced by the clear and irrefragable demonstrations of truth; by the undeniable miracles of the apostles: in that, as they had no reason, so they would hear none. Beasts, in that they bellowed out blasphemies against the Sacred Name of Christ. In analogy whereto, let me safely and not uncharitably say, that whosoever he is, that wilfully stands out against a plain evidence of truth, and sharpens his tongue against the way of God, is no other than a beast. There is a faction of men, ἀποστρεφομένων (Tit. i. 14.) that do not only turn their backs upon that bright-shining truth, whose clear beams have, these hundred years, glared upon their faces; but also spend their clamorous mouths, in barking against this glorious light. What marts of invectives, what Bulls of censure, what thunderbolts of anathemas, do we still receive from these spiteful enemies of peace! What doth this argue, but the litter of the Beast? Rev. xiii.

The latter were the superstitious Demetrians, the doating Idola-

ters of Diana: beasts indeed; as for their Sottishness, so for their Violence and Impetuosity.

Their Sottishness is notable, even in their ring-leader Demetrius. Do you hear his exception against St. Paul? verse 26. No other than this; "He says, that *they are not gods, that are made with hands.*" Did ever any Ephesian beast bray out such another challenge? Is it possible, that human reason should be so brutified, as to think a man may make his own god; as to seek a deity in lifeless metals; as to bow his knees to what had fallen from his fingers? O Idolatry, the true sorceress of the world, what beasts do thine enchantments make of men! Even the fine Athenian (not the gross Theban) wits were fain to be taught, that the Godhead is not like to gold, or silver, or stone. And would to God the modern superstition were less foppish! Hear this, ye Seduced Souls, that are taught to worship a pastry-god. *Ergo adeo stolidi opifices ab se fabrefieri Deos credunt?* saith our Jesuit Lorinus of these Ephesians; "These so foolish workmen think they can make their gods." And why not of gold, as well as of grain? why not the smith, as well as the baker? Change but the name, the absurdity is but one. To hold, that a man can make his own fingers, or that those fingers can make that wheat whereof the wafer is made, were a strange folly: but, that a man can make the God that made him, and eat the god that he hath made, is such a monster of paradoxes, as puts down all the fancies of Paganism; and were enough to make a wavering soul say with Averroes, *Sit anima mea cum Philosophis.* I remember their learned Montanus, upon Luke xxii. 19, construes that *Hoc est corpus meum*, thus, *Verum corpus meum in hoc Sacramento panis continetur sacramentaliter, et etiam corpus meum mysticum;* "My true body is sacramentally contained in this Sacrament of bread, as also my body mystical:" and, withal, as willing to say something if he durst speak out, adds, *cujus arcanam et mysteriis refertissimam rationem, ut explicatiorem habeant homines Christiani, dabit aliquando Dominus;* "whose secret and most deeply-mystical meaning, God will one day more clearly unfold to his Christian people." Now the God of Heaven make good this honest prophecy; and open the eyes of poor mis-led souls, that they may see to distinguish, betwixt a slight corruptible wafer, and an incomprehensible immortal God. And if from this ἀρτολατρεία, "bread-worship," I should lead you to their ϛαυϱολάτρεία, "cross-worship," and from thence to their εἰκονολατρεῖα, "image-worship," you would find reason enough why that Man of Sin, the author of these superstitions, should be called the Beast.

The Violence, and Impetuosity, of these Ephesians was answerable: for here was ταραχὴ *Trouble*, verse 23; then συϱοφὴ *Concourse*, verse 40; then σύγχυσις *Confusion*, and that in the whole city, verse 29; and, more than that, ὁϱμὴ *a furious rushing* into the theatre; and then συναϱπάγμα *boisterous snatching* of those that were conceived opposites; besides all their shouting, and outcries, and savage uproar. What should I need to tell you, that this furious prosecution is no other than an ordinary symptom of idolatry?

And, to make it good, what should I need to lay before your eyes all those turbulent effects, that in our days have followed malicious superstition; those instigations of public invasions; those conspiracies against maligned sovereignty; those suffossions of walls; those powder-trains; those shameless libels; those patrocinations of treasons: and, to make up all, those late Bulls, that bellow out prohibitions of justly-sworn allegiance; those bold absolutions from sacred oaths (ἔστε βωμὸς, ἔστε πίστις, ἔστε ὅρκος, as he said of the Lacedemonians)? In all these, we too well feel, that we have to do with the Beast; with St. John's Beast, no whit short of St. Paul's. God knows how little pleasure I take in displaying the enormities of our fellow-Christians. Although, to say as it is, not the Church, but the Faction, is it, that by their practice thus merits the title of savageness. Of that Faction, let me say with sorrow of heart, that their wilful opposition to truth, their uncharitable and bloody courses, their palpable idolatry hath poured shame and dishonour, and hath brought infinite loss and disadvantage to the blessed Name of Christ.

5. And now ye see by this time, that, in the generality, natural and vicious men are no other than beasts; that, specially, all contentious adversaries to the truth and impetuous idolaters are beasts of St. Paul's theatre. Wherefore then serves all this, but to stir us up to a threefold USE; of holy Thankfulness, of Pity, of Indignation?

The two first are those *duo ubera Sponsæ*, "the two breasts of Christ's Spouse," as Bernard calls them, Congratulation and Compassion.

(1) The former, of Thankfulness to our good God, that hath delivered us; as from the wretchedness of our corrupt nature, so from blind and gross mis-devotion, yea from the tyranny of superstition. Alas! what are we better, what other, than our neighbours; that our Goshen should be shined upon, while their Egypt is covered with darkness? What are we, that we should be *renewed in the spirit of* our *minds*, and be *created according to the image of God;* while they continue in the woeful deformation of their bestial corruptions? that our understanding should be enlightened with the beams of divine truth; whereas those poor souls are left in the natural dungeon of their ignorance, or groveling to base earthly unreasonable traditions? O God of Mercies, had it pleased thee to give them our illumination and attraction, and to have left us in their miserable darkness and indocility, we had been as they are, and they perhaps had been as we should be. *Non nobis, Domine; Not unto us, Lord, not unto us, but to thy name let the praise* be given, of this thy gracious sequestration; and thou, that only hast done it, take to thyself the glory and improvement of thine own work.

(2) Of Pity and yearning of bowels: whether to those careless unregenerates, that cannot so much as complain of their too-pleasing corruptions, but applaud themselves in the free scope of their own brutish sensuality, as if they had *made a covenant with death, an agreement with hell;* or, whether to our poor seduced brethren, that

are nursed up in an invincible ignorance of truth, and are held down with the imperious sway of antichristian usurpation. Alas! it is too true, which our learned Spalatensis (why should I not call him ours, who sealed up that truth of ours, which his pen had so stoutly maintained, with his last blood?) hath observed and published; *Nam et plebem rudiorem, &c.* "That the ruder multitude, under the papacy, are carried commonly with more inward religious affection toward the Blessed Virgin, or some other Saint, than towards Christ himself." Whose heart would not bleed at the thought of this deplorable irreligion? And yet these poor souls think they do so well, as that they cry out of our damnation, for not accompanying them. *At tu, Domine, usque quò? How long, Lord, how long* wilt thou suffer the world to be deluded, with these foul and pernicious impostures? How long shall thy Church groan under the heavy yoke of their sinful impositions? O thou, that art the Great Shepherd, look down and visit thy wandering flock; and, at last, let loose those silly sheep of thine, that are fast entangled in the briers of antichristian exaction. And we, why do not we as heartily labour to reclaim them, as they to withdraw us? Why should they burn with zeal, while we freeze with indifferency? Oh, let us spend ourselves in prayers, in tears, in persuasions, in unweariable endeavours for the happy conversion of those ignorant, mis-guided souls; who, having not our knowledge, yet shame our affections.

(3) Of Indignation, lastly: as, on the one side, at those practical revolters, that, having *begun in the spirit*, will needs *end in the flesh;* that, having made a shew of godliness, deny the power of it in their lives, returning, with that impure beast, to their own vomit: so, on the other, at those speculative relapsers, that have, out of policy or guiltiness, abandoned a known and received truth. Pity is for those silly creatures, that could never be blessed with divine reason, and upright forms; but for a Gryllus, that was once a man, to quit his Humanity, and to be in love with four feet, what stomach can but rise at so affected a transformation? The cameleon is, for a time, beautiful, with all pleasing varieties of colours: in the end, no skin is more nasty. Woe is me! the swept house is repossessed with seven devils. This recidivation is desperate: although, indeed, there would not be a revolt, without an inward unsoundness. Do ye see an apple fall untimely from the tree? view it, ye shall find it worm-eaten; else, it had held. *Avolent, quantum volent, paleæ istæ levis fidei*, as that Father said; "Let this light chaff fly whither it will:" it shews it to be but chaff. God's heap shall be so much the purer: and, in the mean time, what do they make themselves fit for, but the fire? What shall we say to these absurd changes? Our forefathers thought themselves in heaven, when first the bright beams of the Gospel brake forth in their eyes: and shall we, like those fond subterraneous people that Rubruquis speaks of, curse those glorious beams of the sun now risen up to us; and lay our ears close to the ground, that we may not hear the harmony of that motion? Our fathers blessed themselves in this angelical manna: and shall our mouths hang towards the onions and garlic of Egypt?

Revertimini, filii aversantes; Return, ye backsliding children; return to the fountains of living waters, which ye have exchanged for your broken cisterns. *Recordamini priorum;* as Isaiah speaks, xlvi. 9. But, if their will do lie still in their way, it were happy for them, if authority would deal with them as confident riders do with a startling horse, spur them up, and bring them back to the block they leaped from. But, if still their obstinacy will needs, in spite of contrary endeavours, feoff them in the style of *filii desertores*, it is a fearful word, that God speaks to them, *Væ eis quoniam vagantur à me; Woe to them, for they have wandered from me;* Hos. vii. 13. Now the God of Heaven reclaim them; confirm us; save both them and us, in the day of the Lord Jesus! To whom, with the Father and the Holy Ghost, One Infinite God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XXIV.

ST. PAUL'S COMBAT.

PART II.

1 CORINTHIANS XV. 32.

Ἐθηριομάχησα.

I HAVE carried you into St. Paul's theatre at Ephesus; I have shewed you his beasts: you must now see his FIGHT.

It was his charge to Timothy, that he should be an example: know then, that what he bids, he practises. It is an exemplary combat, which St. Paul fought; and that, wherein we must follow him, as Teachers, as Christians.

Here he says, *I have fought*: afterwards, in imitation of him that saw his own works and approved them, he says, *I have fought a good fight;* doubtless, as with principalities and powers elsewhere, so even with these beasts at Ephesus.

Let it please you to see, first, the Person of the Combatant; then, secondly, the Manner of the Fight.

1. In the PERSON OF THE COMBATANT, ye may not look at St. Paul as a common soldier, but as a selected champion of God: not merely as Paul, but as an Apostle; as a public person; as the spiritual leader of God's people: so ἐθηριομάχησα, *I have fought with beasts.*

There is no trained man in the whole troop of God, but must have his bout with the beasts of the time. *Vita hominis militia super terram:* we are here in a Militant Church. As we have all received our press-money in baptism, so we must every one, according to our engagement, maintain this fight against the world. But if a man be ἀφωρισμένος, as St. Paul, *singled out to a public calling*, now he must think himself made for combats, because for victories: for *Bellum durius contra victores*, as Gregory speaketh.

It was the charge of the Apostle, that a Bishop should be no striker; and *Clericus percussor* is an old brand of irregularity. But if, in this kind, he strike not, I must say of him as St. Paul to Ananias, *God shall smite thee, thou whited wall.* All his whole life must be spent in these blows: he must be, as Jeremiah speaks of himself, איש ריב ואיש מדון; Jer. xv. 10. *a man of strife and contention:* there is no beast comes in his way, but he must have a fling at him. When Gregory Nazianzen (Epist. 23.) speaks of Basil, designed to the Bishoprick of Cæsarea, "If any man," saith he, "pretend his weakness, *non athletem, sed doctorem creabitis.*" But, in this spiritual sense, if he be a Doctor in the Chair, he must be a Champion in the Theatre. No St. Martin may plead here, "I am Christ's soldier, I may not fight;" yea, therefore must he fight, because he is Christ's soldier. Whosoever then would be a fit combatant for God, to enter into these lists against the beasts of the world, must be a St. Paul, in proportion: so must he *be a follower of him, as he is of Christ.* Will it please you to see him, first qualified, then armed.

(1.) Qualified first, with Holiness, Skill, Courage.

Holiness: for he must be a man of God, and, as the Apostle charges, ἄμεμπτος *irreprehensible;* otherwise he is a beast himself, and had need of some body to bait him. Woe be to those champions of God, that take upon them to wield the sword of the Spirit with unclean hands. That divine weapon is not so fit to wound any, as their own souls. *Ex ore tuo, serve nequam.* Let me say truly, It were a happy and hopeful thing, that even our external and secular wars should be managed with pure and innocent hands. I shall tell you that, which perhaps few of you have either known or considered, that of old a soldier was a sacred thing: and it is worth your notice, what, in former times, was the manner of our ancestors, in consecrating a soldier or a knight to the wars. Some six hundred years ago and upward, as I find in the History of Ingulphus, the manner was this: *Anglorum erat consuetudo, quòd qui militiæ legitimæ consecrandus esset, &c.* "He, that should be devoted to the trade of war, the evening before his consecration came to the Bishop or Priest of the place; and, in much contrition and compunction of heart, made a confession of all his sins: and, after his absolution, spent that night in the Church, in watching, in prayers, in afflictive devotions: on the morrow, being to hear Divine Service, he was to offer up his sword upon the altar; and, after the gospel, the priest was, with a solemn benedic-

tion, to put it about his neck; and then, after his communicating of those sacred mysteries, he was to remain *miles legitimus.*" Thus he: who tells us how that valiant and successful knight, Heward, came thus to his uncle, one Brandus, the devout Abbot of Peterborough, for his consecration; and that this custom continued here in England, till the irreligious Normans, by their scorns, put it out of countenance, accounting such a one *non legitimum militem, sed equitem socordem, et Quiritem degenerem.* This was their ancient and laudable manner; some shadow whereof we retain, while we hold some Orders of Knighthood religious. And, can we wonder to hear of noble victories atchieved by them; of giants and monsters slain by those hands, that had so pious an initiation? These men professed to come to their combats, as David did to Goliath, in the Name of the Lord: no marvel if they prospered. Alas! now, *Nulla fides pietásque, &c.* ye know the rest. The name of a soldier is misconstrued by our gallants, as a sufficient warrant of debauchedness: as if a buff-jerkin were a lawful cover for a profane heart. Woe is me, for this sinful degeneration! How can we hope, that bloody hands of lawless ruffians should be blessed with palms of triumph? that adulterous eyes should be shaded with garlands of victory? that profane and atheous instruments, if any such be employed in our wars, should return home loaded with success and honour? How should they prosper, whose sins fight against them, more than all the swords of enemies; whose main adversary is in their own bosom and in heaven? If the God of Heaven be the Lord of Hosts, do we think him so lavish that he will grace impiety? Can we think him so in love with our persons, that he will overlook or digest our crimes? Be innocent, O ye Warriors, if ye would be speedful: be devout, if ye would be victorious. Even *upon the bridles of the horses* in Zachary must be written, *Holiness to the Lord:* how much more upon the foreheads of his priests, the leaders of his spiritual war? With what face, with what heart, can he fight against beasts, that is a beast himself?

It is not holiness yet, that can secure us from blows: Job's *Behemoth*, as he is construed, durst set upon the Holy Son of God himself. To our holiness therefore must be added Skill; skill to guard, and skill to hit; skill in choice of weapons, places, times, ways of assault or defence: else we cannot but be wounded and tossed at pleasure. Hence the Psalmist; *Thou teachest my hands to war and my fingers to fight.* The title that is given to David's champions was, not *dispositi ad clypeum*, as Montanus hath it, ערכי צנה; but *disponentes:* such as *could handle the shield and the buckler;* 1 Chron. xii. 8. Alas, what is to be looked for, of raw, untaught, untrained men, if such should be called forth of their shops on the sudden; that know not so much as their files or motions or postures, but either flight or filling of ditches? He, that will be a Petus in Jovius's History, or a Servilius in Plutarch, to come off an untouched victor from frequent challenges, had need to pass many a guard and Veny in the fence-school. So skilful must the man of God be, that he must know, as St. Paul, even τὰ νοήματα;

the very *plots* and *devices* of that great challenger of hell. We live in a knowing age: and yet how many teachers are very novices in the practic part of this θηριομαχία; and therefore are either borne down, or tossed up with the vices of the time? whose miscarriages, would God it were as easy to remedy as to lament!

Lastly, what is skill in our weapon, without a Heart and Hand to use it? Rabshakeh could say, *Counsel and strength are for the war;* 2 Kings xviii. 20. Strength without counsel is like a blind giant, and counsel without strength is like a quick-sighted cripple. If heart and eyes and limbs meet not, there can be no fight; but *tu pulsas, ego vapulo.* What are men in this case, but *lepores galeati,* or as sword-fishes, that have a weapon, but no heart? Hear the spirit of a right champion of heaven; *I am ready, not to be bound only, but to die for the name of the Lord Jesus.* Here was a man, fit to grapple with beasts. It is the word of the sluggish coward, *There is a lion* or a bear *in the way.* What if there be? If thou wilt be a Sampson, a David, encounter them. There is no great glory to be looked for, but with hazard and difficulty. When the soldier said, "The enemy is strong," it was bravely answered of the captain, "The victory shall be so much more glorious."

(2.) I have shewed you the man qualified; I should stay to shew you him Armed: armed with Authority without, with Resolution within: but I long to shew you the Fight.

2. A FIGHT it must be; which I beseech you observe, in the first place. Neither doth he say, "I played with beasts;" except you would have it in Joab's phrase: as neither did the beasts play with him, except, as Erasmus speaks, *Ludus exiit in rabiem.* He says not, "I humoured their bestiality: I struck up a league or a truce with the vices of men." No; St. Paul was far from this: he was at a perpetual defiance with the wickedness of the times; and, as that valiant commander said, would die fighting.

The world wanted not, of old, plausible spirits; that, if an Ahab had a mind to go up against Ramoth, would say, *Go up and prosper;* and would have horns of iron, to push him forward. St. Paul was none of them: neither may we. He hath indeed bidden us, *if it be possible, to have peace with all men;* not with beasts. If wickedness shall go about to glaver with us, *Is it peace, Jehu?* we must return a short answer, and speak blows.

Far, far be it from us, to fawn upon vicious Greatness; to favour even Court-sins. If here we meet with bloody oaths, with scornful profaneness, with pride, with drunkenness; we must fly in the face of it with so much more fierceness, as the eminence of the sin may make it more dangerously exemplary: *quò grandius nomen, eò grandius scandalum,* as Bernard. Let the clearest water mix with the best earth, it makes but mire. If we be the true *Sons of Thunder,* even the tallest cedar-sins must be blasted with our lightning; and riven with our bolts. Cato would not, they say, have a dumb soldier: I am sure Christ will not. *Woe be to* us *if* we *preach not the Gospel:* yea, woe be to us, if we preach not the Law too; if we do not lash the guilt of the Great, with

the scorpions of Judgment. What stand we upon bulk? if the sin be an elephant, harnessed, and carrying castles upon his back; we must, with Eleazar, creep under his belly, and wound that vast enemy with the hazard of our own crushing. It is the charge of God, *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins;* Isaiah lviii. 1. The words are emphatical: whereof the first signifies a straining of the throat with crying; and the next, the *trumpet*, implies a sound of war. This same *bellum cum vitiis*, "war with sins," must be ἄσπονδος πόλεμος, uncapable of so much as a truce; yea, as a respiration. As that undaunted soldier therefore held first, with his right hand; and, when that was cut off, with his left; and, when both were cut off, with his teeth: so must we resolve to do. That, which is the praise of the mastiffs of our nation, must be ours, To leave our life with our hold. *Profectò stabimus, et pugnabimus usque ad mortem;* "We will stand, and fight it out to the very death;" as Bernard speaks.

The MANNER of the Fight follows; and that must needs vary, according to the divers fashions of the onset. For all beasts assail not alike: one fights with his tusks; another, with his paws; another, with his horn; another, with his heel; another, with his sting: one rampeth upon us; another leaps in to us; a third either rusheth us down, or casts us upward; a fourth galls us afar; a fifth wounds us unseen: one kills by biting; another, by striking; another, by piercing; another, by envenoming. According to these manifold changes of assaults, must the expert champion dispose of himself.

To speak morally: as these Men-beasts are either Beasts of Opinion or Beasts of Practice, and both of them maintain the fight either by close subtlety or by open violence; so did St. Paul's opposition suit them; so must ours, whether for defence or for offence.

The Beasts of Opinion were either idolatrous Ethnics, or refractory Jews: the one, worshipping Diana for their goddess; the other, refusing the true Messiah for their Saviour: the one, he beats with the down-right blows of right reason; the other, he hews with the two-edged sword of the Spirit, the Word of God. The Beasts of Practice he smites through with the darts of the Law; whereof Exod. xix. 13: If a beast touch the mount he shall be shot through. Their subtlety he declined by a wise evasion; their violence he repelled with an irresistible force. The particularities would be infinite: neither do any of you expect, that I should turn the pulpit into a Fence-school or a Paris-garden. Only let me reduce St. Paul's practice herein to some few useful rules; as to express his beast-combat, so to direct our own.

(1.) Whereof the first, to begin with the Beasts of Opinion, was and shall be, To fight still at the head. When he comes to the theatre of Ephesus, he deals, not with collateral matters of a secondary nature, but flies upon the main heads of the highest contradiction; whether one true God only should be worshipped; whether Christ should be acknowledged for the Messiah. No

doubt, Ephesus was full of curious and nice scruples: the wise Apostle waves all these; and, as some magnanimous mastiff, that scorns to set upon every cur that barks at him in the way, he reserves himself for these lions and tigers of error. Oh, how happy were it for Christendom, if we, that profess to sit at St. Paul's feet, as he at Gamaliel's, could learn this wit of him! It is true, which Chromatius hath, *Non sunt parva quæ Dei sunt;* "None of God's matters are slight:" but yet, there is a difference; and that would be observed. The working brains of subtle man have been apt to mince divinity into infinite atoms of speculation; and every one of those speculations breeds many questions, and every question breeds troubles in the Church: like as every corn of powder flies off, and fires his fellow. Hence are those μωραὶ, &c. *foolish and unlearned disquisitions;* 2 Tim. ii. 23. that have set the whole Christian World together by the ears. *Ex utrâque parte sunt qui pugnare cupiunt*, as Tully said of his time; "There are enough on both sides that would fight." The main fort of religion is worth, not our sweat, but our blood: thus must we strive *pro aris:* so even heresy shall be found, as Chrysostom observes, not more dangerous than profitable. But, if it be only matter of rite or of unimporting consequence, (*de venis capillaribus*, as he said) Oh, what madness is it in us, to draw the world into sides, and to pour out the souls of God's people like water! What is this, but as if some generous bandog should leave the bear or lion, *primæ formæ feram*, which he comes to bait, and run after a mouse? Melanchthon cites and approves that saying of Dionysius of Corinth in Eusebius, That schism is no less sin than idolatry. And, if the fish be the better, where the seas are most unquiet; I am sure the souls are worse, where the Church is tumultuous. I cannot skill of these swan's eggs, that are never hatched without thunder; nor of that unnatural brood, that eats through the dam, to make passage into the light of reputation. Oh, for *the unity of the Spirit in the bond of peace!* Justly did Agesilaus lament the state of Greece, that had lost as many soldiers in domestic wars, as might have made them masters of the world. Let me say, Had all our swords and pens been happily bent against the common enemy of Christendom, long ago had that Mahometan moon waned to nothing, and given way to the glorious Sun of the Gospel.

Our second rule must be, When we do smite, to strike home. It is St. Paul's: *I so fight*, οὐκ ὡς ἀέρα δέρων *as not beating the air;* 1 Cor. ix. 26. Here is not a blow lost; *non verberat ictibus auras.* How doth he cut the throat of the Ephesian beast, Idolatry, while he argues, They are not gods that are made with hands! All the silversmiths of Diana cannot hammer out a reply to this charge. It is no flourishing, when we come to this combat. Weak proofs betray good causes. Demonstrations must have place here, not probabilities. How powerfully doth he convince the unbelieving Jews of Ephesus and Rome, *out of Moses and the prophets;* Acts xxviii. 23! This, this is the weapon, whereby our Grand Captain vanquished the great challenger of the bottomless pit, *Scriptum est.*

All other blades are but lead to this steel. Councils, Fathers, Histories are good helps; but *ad pompam*, rather than *ad pugnam*. These Scriptures are they, whereof St. Augustin justly, *Hæc fundamenta, hæc firmamenta.* What do we multiply volumes, and endlessly go about the bush? That of Tertullian is most certain, *Aufer ab hæreticis quæcunque Ethnici sapiunt, ut de Scripturis solis quæstiones suas sistant, et stare non poterunt;* "Take from heretics what they borrow of Pagans, and hold them close to the trial by the Scriptures alone, they cannot stand." Bring but this fire to the wildest beast, his eye will not endure it: he must run away from it: for these kind of creatures are all, as that Father, *Lucifugæ Scripturarum.* What worlds of volumes had been spared, how infinite distractions of weak and wavering souls had been prevented, if we had confined ourselves to St. Paul's fence!

Our third rule must be, To redouble our strokes uncessantly, unwearіably; not giving breath to the beast; not fainting for want of our own. St. Paul laid on, three months together, in the Synagogue of Ephesus; two years more, in the School of Tyrannus; Acts xix. 8, 9: and, accordingly, gives us our charge, *State ergo, Stand* close to it; Eph. vi. 14. If, when we have dealt some few unsuccessful blows, we throw up the bucklers, or lean upon our pummels, we lose our life with the day. I could, as the case might stand, easily be of the mind of that soldier, who, when he heard Xenophantus by his music stirring up Alexander to the fight, wished rather to hear a musician that could take him off: but, since we have to do with an enemy, which *nec victor nec victus novit quiescere*, as Hannibal said of Marcellus, there is no way but to fight it out. *Ye have not yet resisted unto blood*, saith the Apostle. If need be, we must do so. *Serpens, sitis, ardor arenæ, Dulcia virtuti*, as he said. Oh, be constant to your own holy resolutions, if ever ye look for a happy victory. Well did the dying prophet chide the king of Israel, that he struck but thrice: *Thou shouldest have smitten often; then thou shouldest have smitten Syria till thou hadst consumed it;* 2 Kings xiii. 19. Let neither bugs of fear, nor suppalpations of favour weaken your hands, from laying load upon the Beast of Error. Fight zealously; fight indefatigably; and prevail. In the battles of Christ, as St. Chrysostom observes, the issue is so assured, that the crown goes before the victory: but, when ye once have it, *hold fast that you have, that no man take your crown;* Rev. iii. 11.

Our last rule is, To know our distance; and, where we find invincible resistance, to come off fairly. So did St. Paul in the theatre of the Ephesian Synagogue; when, after three months' disputation, some were hardened, and, instead of believing, blasphemed the way of God, ἀποστὰς ἀφώρισε, *he departed*, and *separated*, Acts xix. 9. Those beasts we cannot master, we must give up. If Babylon will not be cured, she must be left to herself. To apply this to the theatre of the times. There is no challenge either more frequent or more heavy, than that we have left that Church, which

they miscall our Mother. Had we gone from her that is gone from herself, we had but followed her in leaving her: had we left her that hath blasphemed her forsaken truth, we had but followed St. Paul: but now, let the world know, we have not left her; she hath abandoned us: *Non fugimus, sed fugamur;* as Casaubon cites from our late learned sovereign. It is her violence, not our choice, that hath excluded us. Because we could not but leave her errors, she hath ejected our persons. This schism shall, one day, before that great Tribunal of Heaven, fall heavily upon those perverse spirits, that would rather rend the Church than want their will; and can be content to sacrifice both truth and peace, together with millions of souls, to their own ambition.

(2.) Let this suffice for the Beasts of Opinion, which are Errors. Turn your eyes now, if you please, to St. Paul's fight with the Beasts of Practice, Vices.

And, in the first place, see how the Ephesian beasts fought with St. Paul, Acts xix. 28, 29. Ye find them, as so many enraged bulls, scraping the earth with their feet, and digging it with their horns; snuffing up the air with their raised nostrils; rushing furiously into the theatre; tossing up Gaius and Aristarchus, Paul's companions, into the air; and, with an impetuous violence, carrying all before them. This hath been ever the manner of wickedness, to be headstrong in the pursuit of its own courses; impatient of opposition; cruel, in revenge of the opposers. Doth Elijah cry out against the murders and idolatries of Ahab? The beast hath him in chace for his life, and earths him in his cave. Doth Micaiah cross the designs of the false prophets in the expedition of Ramoth? The beast with the iron-horns pusheth him in the face, and beats him down into the dungeon. Doth John Baptist bend his *non licet* against Herodias's incest? The beast flies in his throat; and, with one grasp, tears his head from his shoulders. So it ever was; so it ever will be. *Am I become your enemy, because I tell you the truth?* saith St. Paul. *Stetisse lego judicandos Apostolos,* saith Bernard. If still therefore heart-burnings and malicious censures attend the faithful delivery of God's sacred errand, the beast is like itself. *Sagittant in obscurâ lunâ rectos corde,* as St. Chrysostom reads that in the Psalm.

In the mean time, what doth St. Paul? Doth he give in? doth he give out? No, here was still παῤῥησία; Eph. vi. 20. He traverses his ground indeed for his advantage, from Ephesus to Macedonia; but still he galls the beast wherever he is: as idolaters, so all sorts of flagitious sinners, felt the weight of his hand, the dint of his stroke; all which, wheresoever he finds them, he impartially pierces through with the darts of denounced judgment, that is, the *verbum asperum,* and *sagitta vdians* in Psalm xci. 5: *the curse of the Law;* Gal. iii. 13. See how he wounds those other beasts of Ephesus: *No whoremonger, nor unclean person, nor covetous man which is an idolater, hath any inheritance in the kingdom of God;* Eph. v. 5: and, *For these things cometh the wrath of God upon the children of disobedience;* verse 6: *Tribulation and anguish to every*

soul that doth evil: In flaming fire rendering vengeance to those that know not God, and obey him not. And, why do not we, in imitation of this noble champion of God, strike through the loins of wickedness wherever we find it; that, if it be possible, it may rise up no more? Why do not we spend the whole quiver of God's threatened vengeance upon wilful sinners? And thus must we bait the beast.

Is it a Drunken Beast we are committed with? *Woe to them, that rise up early to follow strong drink;* Isaiah v. 11: *Woe to him, that giveth his neighbour drink to make him drunk;* Hab. ii. 15: *The cup of the Lord's right hand shall be turned to* that man, and *vomitus ignominiosus ad gloriam;* verse 16. Oh, it is a bitter cup, this of the Lord's right hand; whereof he shall wring out the dregs unto that soul: so as, instead of quaffing the excessive healths of others, he shall drink up his own death and eternal confusion.

Is it a Gluttonous beast? Woe to him! his *God is* his *belly,* his *glory shall be in* his *shame, and* his *end damnation;* Phil. iii. 19. *While the flesh* is *yet between* his *teeth, ere it be chewed, the wrath of the Lord* is *kindled against* him; Num. xi. 33. Yea, but it goes down sweetly. O fool! *the meat in* thy *belly shall be turned into the gall of asps* within thee; Job xx. 14. *Væ saturis; Woe be to the full, for they shall hunger!* They shall famish to death; and die famishing; and live dying; and have enough of nothing, but fire and brimstone.

Is it a Ravenous beast, a Covetous oppressor? His tooth, like a mad dog's, envenoms and emphrensies: so saith Solomon, that knew the nature of all beasts; *Oppression makes a wise man mad;* Eccl. vii. 7. *Tabifici sunt;* Psalm lxxix. 7. *Woe be to* you, *that join house to house;* Isaiah v. 8. Woe be to *the mighty sins* of them, whose *treadings are upon the poor;* that *afflict the just;* that *take bribes, and turn away the poor in the gates;* Amos v. 11, 12. *Therefore the Lord, the God of Hosts, saith thus, Wailing shall be in all their streets, and they shall say in all highways, Alas, alas!* verse 16. They have robbed their poor tenants, and oppressed the afflicted in the gate; therefore the Lord will plead their cause, and spoil the soul of those that spoiled them.

Is it an Unclean beast? *Whoso committeth adultery with a woman destroyeth his own soul;* Prov. vi. 32. *A fornicator in the body of his flesh will never cease till he have kindled a fire;* Ecclus. xxiii. 16. His fire of lust flames up into a fire of disease, and burns down into the fire of hell.

Is it a Foul-mouthed beast, that bellows out blasphemies and bloody oaths? *There is a word, that is clothed about with death: God grant it be not found in the heritage of Jacob;* Ecclus. xxiii. 12. *A man, that useth much swearing, shall be filled with iniquity; and the plague shall never depart from his house;* verse 11.

Thus must we lay about us, *spiritu oris;* yea, *gladio Spiritûs;* and let drive at the Beast, of what kind soever. But, if we shall still find that, which blind Homer saw, τὰ χερείονα νικᾷν, "that the worse hath the better;" and that this spiritual edge shall either

turn again, or, through our weak wieldance, not enter the stubborn and thick hide of obdured hearts; give me leave, most Gracious Sovereign, and ye Honourable Peers, to whom is committed the sword of either supreme or subordinate justice, to say, that both God and the world expects, that this Beast of Sin should be baited by you in another fashion. It is not for nothing, that God hath set you so conspicuously in this great amphitheatre, where the eyes of angels and men are bent upon you; and that he hath given into your hands the powerful instruments of death. If this pernicious beast dare contest with our weakness, and ofttimes leave us gasping and bleeding on this pavement; yet we know, that it cannot but fall under the power of your mercy, yea your vengeance. Oh, let it please you, to rouze up your brave and princely spirits; and to give the fatal blow to presumptuous wickedness. If that monster of impious Sacrilege, of atheous Profaneness, of outragious Inordinateness, dares lift up his hated head in the sight of this sun; let him be straight crushed with the weight of that royal sceptre: let him be hewn in pieces, with the sharp sword of your sacred authority. As we abound with wholesome laws for the repressing of vice, so let it please you, in a holy zeal, to revive their hearty and effectual execution; that the precious Gospel of our Lord Jesus, which we profess, may not be either shamed or braved by insolent wickedness; that Justice and Peace may flourish in our land; and that your Crown may long and happily flourish upon that royal head, until it shall receive a late and blessed exchange for a Crown of Glory and Immortality in the highest Heavens. Amen.

SERMON XXV.

THE BLESSINGS, SINS, AND JUDGMENTS OF GOD'S VINEYARD:

ONE OF THE SERMONS PREACHED AT WESTMINSTER, ON THE DAY OF THE PUBLIC FAST, APRIL 5, 1628, TO THE LORDS OF THE HIGH COURT OF PARLIAMENT, AND, BY THEIR APPOINTMENT, PUBLISHED, BY THE BISHOP OF EXETER.

ISAIAH v. 4, 5.

What could have been done more to my Vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to, I will tell you what I will do to my Vineyard; I will take away the hedge thereof.

IT is a piece of a Song: for so it is called, verse 1. Alas! what should songs do, to a heavy heart; Prov. xxv. 20? or music, in a day of mourning? Howling and lamentation is fitter for this occasion. Surely, as we do sometimes weep for joy; so do we sing also for sorrow. Thus also doth the Prophet here. If it be a song, it is a dump; Isaiah's *Lacrymæ*; fit for that *Sheminith; gravis symphonia*, as Tremellius turns it, which some sad psalms were set unto; 1 Chron. xv. 21: Psalm vi. t. xii. 1. Both the ditty and the tune are doleful.

There are in it three passionate strains: FAVOURS, WRONGS, REVENGE; BLESSING, SINS, JUDGMENTS: Favours and Blessings from God to Israel; Sins, which are the highest Wrongs, from Israel to God; Judgments, by way of Revenge, from God to Israel.

And each of those follow upon other: God begins with Favours to his people; they answer him with their Sins; he replies upon them with Judgments.

And all of these are in their height: the Favours of God, are such, as he asks, *What could be more?* the Sins are aggravated by those favours; what worse than *wild grapes* and disappointment? and the Judgments must be aggravated to the proportion of their sins; what worse than the *Hedge taken away, the Wall broken, the Vineyard trodden down, and eaten up?*

Let us follow the steps of God and his Prophet in all these; and,

when we have passed these in Israel, LET US SEEK TO THEM AT HOME. What should I need to crave attention? the business is both God's and our own.

I. God and we begin with FAVOURS: favours, not mean and ordinary; not expressed in a right-down affirmation, but in an expostulatory and self-convincing question, *What could have been done more to my vineyard, that I have not done to it?*

Every word is a new obligation. That Israel is a Vineyard, is no small favour of God: that it is God's vineyard, is yet more; that it is God's vineyard so exquisitely cultivated, as nothing more could be either added or desired, is most of all.

1. Israel is no vast desert, no wild forest, no moorish fen, no barren heath, no thorny thicket, but a VINEYARD; a soil of use and fruit.

Look where you will in God's book, ye shall never find any lively member of God's Church compared to any but a fruitful tree: not to a tall cypress, the emblem of unprofitable honour; nor to a smooth ash, the emblem of unprofitable prelacy, that doth nothing but bear keys; nor to a double-coloured poplar, the emblem of dissimulation; nor to a well-shaded plane, that hath nothing but form; nor to a hollow maple, nor to a trembling asp, nor to a prickly thorn; shortly, not to any plant whatsoever, whose fruit is not useful and beneficial.

Hear this then, ye goodly Cedars, strong Elms, fast-growing Willows, sappy Sycamores, and all the rest of the fruitless trees of the earth; I mean all Fashionable and Barren Professors whatsoever: ye may shoot up in height, ye may spread far, shade well, shew fair; but what are ye good for? ye may be fit for the forest, ditches, hedge-rows of the world: ye are not for the true saving soil of God's Israel. That is a Vineyard: there is place for none but Vines; and true vines are fruitful. *He, that abideth in me, bringeth forth much fruit;* saith our Saviour, John xv. 5.

And, of all fruits, what is comparable to that of the Vine? Let the vine itself speak in Jonathan's parable; Judges ix. 13. *Should I leave my wine, which cheereth God and man?* How is this? God cheered with wine? It is a high hyperbole; yet seconded by the God of Truth: *I will drink no more of the fruit of this vine, till I drink it new with you in my Father's kingdom;* Matth. xxvi. 29. It must needs be an excellent liquor, which is used to resemble the joys of heaven. Yea, the Blood of the Son of God, that celestial nectar which to morrow shall cheer our souls, is it otherwise resembled, than by the blood of the grape? He is *Vitis vera, The true vine*: this is his juice.

Alas, would God we had not too much cause to complain of the pleasure of this fruit! Religion, reason, humanity savour not to the palate of many, in comparison of it. *Wine is a mocker;* saith Solomon. How many thousands doth it daily cheat of their substance, of their patrimony, of their health, of their wit, of their sense, of their life, of their soul! Oh, that we had the grace to be sensible

of our own scorn and danger! but this is the honour of the fruit, and the shame of the man: the excess is not more our sin, than the delicacy is the praise of the grape.

For sweetness of verdure then, all plants will yield to the Vine: so tasteful, so pleasing, so delightful unto God are the persons, the graces, the endeavours of his Israel. Their persons are εὐάρεστοι, Rom. xii. 1. Their *Love is better than wine;* Cant. iv. 10. Their alms are ὀσμὴ εὐωδίας, *a sweet-smelling savour;* Phil. iv. 18. Their prayers as evening incense, of a most fragrant composition: and, for the rest of their words, *the roof of their mouth is like the best wine;* Cant. vii. 9.

Acceptation hath wont to be the encouragement of forwardness. Honourable and Beloved, how should this hearten us in our holy stations, in our conscionable actions! While we continue Vines, it is not in the power of our imperfections to lose our thanks. The delicatest grape cannot be so relishsome to the palate of man, as our poor weak obediences are to the God of Mercies. *Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart;* saith Christ of his Church, Cant. iv. 9.

The Vine is a noble plant; but a feeble and tender one. Other trees grow up alone out of the strength of their own sap; this grovels on the ground, and rots if it have not an elm to prop it: like as man, the best creature, is in his birth most helpless, and would presently die without outward succours. Such is the Israel of God; the worthiest piece of God's creation, yet of itself impotent to good: here is no growth, no life, but from that Divine Hand: *Without me ye can do nothing.* They are no vines, that can stand alone: those proud spirits, as they have no need of God, so God hath no interest in them. His Israel is a Vineyard; and the vine must be propped.

2. As a Vineyard, so GOD'S VINEYARD. The Church shall be sure not to be masterless. There is much waste ground, that hath no owner. Our globe can tell us of a great part of the world, that hath no name but *Incognita,* "not known" whether it have any inhabitant: but a vineyard was never without a possessor: till Noah, the true Janus, planted one, there was no news of any. Come into some wild Indian forest, all furnished with goodly trees: you know not whether ever man were there: God's hand we are sure hath been there, perhaps not man's. But, if you come into a well-dressed vineyard, where you see the hillocks equally swelling, the stakes pitched in a just height and distance, and the vines handsomely pruned; now it is easy to say, as the Philosopher did when he found Figures, "Here hath been a man, yea a good husband." There is an universal Providence of God over the world; but there is a special eye and hand of God over his Church. In this, God challengeth a peculiar interest: that is his, as we heard worthily this day, in a double right, of Confederation, of Redemption. *Israel is my Son, yea my first-born;* saith God to Pharaoh. *Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it;* saith the Psalmist; lxxx. 8.

O the blasphemous diffidence of foolish men! Can we, dare we, impute ill husbandry to the God of Heaven? Hath God a vineyard, and shall he not tend it? shall he not mightily protect it? Go on, ye *Foxes*, ye *little Foxes*, to *spoil the tender grapes;* go on, ye *Boars of the Wood, to waste* this vineyard, and ye *wild beasts of the field* to *devour* it: our sins, our sins have given this scope to your violence and our calamity. But ye shall once know, that this vineyard hath an Owner, even the Mighty God of Jacob. Every cluster, that you have spoiled, shall be fetched back again from the bloody wine-press of his wrath; and, in spite of all the gates of hell, this Vine shall flourish. Even so, *return, we beseech thee, O God of Hosts: look down from heaven, and visit this Vine, and the Vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.*

3. Ye have seen Israel a Vineyard, and God's Vineyard: now cast your eyes upon the FAVOURS, that God hath done to his vineyard Israel; such, as that God appeals to their own hearts for judges, *What could have been done more to my vineyard, that I have not done?*

Mark, I beseech you: He doth not say, *What could have been done more than hath been done;* but, *more, that I have not done?* challenging all the acts done to his Vineyard for his own. As the soil is his, so is all the culture. He, that elsewhere makes himself *the Vine and* his *Father the Husbandman*, here makes Israel the Vine and Himself the Husbandman. Nothing is, nothing can be done to his Church, that passeth not his hands. *My Father still worketh*, saith he, *and I work.* This work, this care knows no end, no limits. Many a good husband over-tasks himself; and undertakes more than his eye can overlook, or his hand sway; and therefore is fain to trust to the management of others; and it speeds thereafter. But the owner of this vineyard is every where, and works wherever he is: nothing can pass his eye; every thing must pass his hand. This is the difference betwixt Solomon's vineyard, and his that is *greater than Solomon: Solomon lets out his vineyard to keepers;* Cant. viii. 11: Christ keeps his in his own hand. He useth indeed the help of men; but as tools, rather than as agents: he works by them; they cannot work but by him. Are any of you, Great Ones, benefactors to his Church? (a rare style, I confess, in these not dative but ablative times:) ye are but as the hands of the sub-almoners of heaven: God gives by you. Are any great potentates of the earth secret or open persecutors of his Church? *Ashur is the rod of my wrath*, saith God: they are but as God's pruning-knives, to make his vine bleed out her superfluous juice: God cuts by them. He is the Author of both; men are the instruments. To him must we return the praise of his mercy, in the one; and, in the other, the awe of his judgments. Whatever is done to his Church, God doth it himself.

Neither doth he say, *What could I have done more, that I have not done?* as our former Translation reads it, with a reference to his absolute power; according whereto we know that he can do more

than he doth, more than he will do: but, מה לעשות, *Quid faciendum? What could have been done more,* in respect of the exigence of the occasion? Would God set his Omnipotent Power upon it, we know he could make all the world Israel: he could make all Israel saints: he could have made devils men; men, angels. But God uses not to proceed according to the rule of an absolute Omnipotency, but according to the economy of his most holy, most wise, most just decrees; whereby he hath chalked out unto men those ways and helps of salvation, which he sees fit for the attainment of that end. These are they, wherein he hath not been failing to his Israel.

Of these he says, *What could have been done more, that I have not done?* See what notice God takes, and what reckonings he keeps, of all the good, that he doth to any Church or people. He files up all his blessings. He is bountiful; not profuse: open-handed; but not so as that his largess makes him respectless or forgetful of his beneficences. He gives not, like the picture of Fortune, blindfolded; or, like an almoner in a throng, he knows not to whom: he notes both the man and the favour. In our gifts, our *left hand may not know what* our *right hand doth;* because our weakness is subject to a proud self-conceit, and a mis-opinion of too much obligation in the receiver: but he, whose Infinite Goodness is not liable to any danger of those infirmities which follow our sinful nature, sets all his mercies on the score, and will not balk one of the least. He, that could say to Israel, *I took thee from among the pots;* and to David, *I took thee from following the ewes great with lamb:* do ye not think he still says to his Anointed, "I brought you from weak in the cradle, to strong in the throne: I kept you from treacherous hands: I returned you safe from the danger of your southern voyage: I have given you, not the hands and knees, but the hearts of your subjects?" Do I not think he saith to me, "I brought thee from the ferula to a pastoral staff?" to another, "I brought thee from the bench of justice to the seat of honour?" to another, "I delivered thee from the sword of thine enemy, from the bed of thy sickness, from the walls of thy restraint, from the powder-mine: I made thee, noble; thee, rich; thee, potent: I made this country, populous; that city, wealthy; this kingdom, strong?" Be sure, if we be forgetful, God will not misreckon his own mercies.

Our favours are, like ourselves, poor and impotent; worthy to be scribbled upon the sand, that they may be washed off with the next wave: his are full of goodness and infinite compassion; fit for the marble of an eternal remembrance.

Honourable and Beloved, why do not we keep one part of the tally, as he keeps the other; that so we may hold even reckonings with our Munificent God? How should we meditate continually of the gracious and wonderful works of his bounty; knowing that God hath so done his great works, that they ought to be had in perpetual memory! How should we gratefully recount his favours, and call the world about us with the sweet singer of Israel, *Come hither,*

and hear, all ye that fear God, and I will tell you what he hath done for my soul! Psalm lxvi. 16.

O God, it is a just quarrel, that thou hast against us, for our unthankfulness: the familiarity of thy blessings hath drawn them into neglect. Alas! thy mercies have not been sown; but buried, in us: we have been gulphs to swallow them; not repositories to keep them. How worthily do we smart, because we forget! How justly are thy judgments seen upon us, because thy mercies are not! Away with this wretched ingratitude. *O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud-doer;* Psalm xxxi. 23.

What then is it, O Lord; what is it, that thou hast done, than which more could not be done for thy vineyard? Thou best knowest thine own mercies, and canst best express them: thou, that wouldst not have us search into thy counsels, wouldst not have us ignorant of thy favours. Those are particularized in the foregoing words; in thy Choice, in thy Fence, in Picking, in Planting, in Oversight, in Pressing.

First, there is the advantage of the place chosen: where hath he settled his Vineyard, but *upon a very fruitful hill?* A double advantage; a hill, and very fruitful. Hills are held best for vines: the declivity whereof gives much strength to the reflection; so as the most generous vines are noted to grow upon the hills. Yet, there are barren hills; nothing but heaps of unprofitable sands: this is a fruitful hill; yea, superlatively fruitful, *the horn of the son of oil*, as it is in the Original; that is, by a Hebraism, a hill eminently fat and fertile.

But, what would it avail the ground to be fruitful, if it be unfenced, that the wild boar or the foxes may spoil it? As good no fruit, as to no purpose. Lo then here, Secondly, both *A Hedge;* and, lest that should not be sufficient, *A Wall.*

But, to what purpose should it be fenced with stones without, if it be choked with stones within? As, therefore, Thirdly, *the stones* were laid together in the wall for defence; so they were *gathered off* from the soil to avoid offence.

But, to what purpose is the fruitfulness, fencing, stoning, if the ground yield a plentiful crop of briars, thistles, weeds? *Injussa virescunt gramina;* "Ill weeds grow fast." Here is therefore, Fourthly, the main favour to this vineyard, that the owner hath *planted it with choicest vines.* It is the praise of the earth, to foster any plant, that is put into the bosom of it: it is the chief care of the husbandman, to store it with plants of worth.

Now, all this provision of soil, fencing, stoning, planting, were nothing without a continual oversight: the wise Owner therefore, Fifthly, *builds*, not a bower, not a banqueting-house for pleasure, but *A Tower* for survey: and that, not in some obscure angle, but in the midst of the vineyard; that he may view the carriage of his labourers, and descry the first danger of the annoyances.

Lastly, to what purpose were all this choice, fencing, stoning, planting, oversight; if, when the grapes are grown to their due

ripeness, they should not be improved to any useful vintage? This must be done by the *Wine-press:* that is *set up.* And now, what can remain, but the setting under of vessels, to receive the comfortable juice, that shall flow from these so-well-husbanded clusters?

All this hath God done for his Vineyard: what could have been done more?

Not to dwell in the mists of allegories; God himself hath read this riddle. *The Vineyard of the Lord of Hosts is the house of Israel;* verse 7: and the house of Israel is his Church. The Church is God's Hill, conspicuous for his wonderful favours (though not ever) even to the eye of the world; not a hidden, unheeded Valley: a Fruitful Hill; not by nature, but by grace. Nature was like itself, in it, in the world: God hath taken it in from the barren downs, and gooded it: his choice did not find, but make it thus.

Thus chosen, he hath fenced it about with the hedge of discipline; with the wall of his Almighty protection.

Thus fenced, he hath ordained, by just censures to pick out of it those stones of offence, which might hinder their holy proceedings, and keep down the growth of the vines; whether scandalous men, false opinions, or evil occurrences.

Thus cleared, he hath planted it with the choicest vines of gracious motions, of wholesome doctrines.

Thus planted, he hath overlooked it from the watch-tower of heaven, in a careful inspection upon their ways, in a provident care of their preservation.

Thus overlooked, he hath endeavoured to improve it by his seasonable wine-press, in reducing all those powers and favours to act, to use; whether by Fatherly corrections, or by suggesting meet opportunities of practice. And now, having thus chosen, fenced, cleared, planted, watched, and ordered to strain his vines, he says most justly, *What could have been done more, that I have not done?*

Certainly, it is not in the power of any human apprehension, to conceive what act could be added, to perfect his culture; what blessing could be added, to the endearing of a Church. If he have made choice of a people for his own; if he have blessed them with good government, with safe protection; if he have removed all hindrances of their proficiency; if he have given them wholesome instructions, and plied them with solicitations to good; if his provident eye have been ever over them for their deliverances; if, lastly, he have used both fair and foul means to wring from them the good juice of their obedience: say, Men or Angels, what could have been done more? What Church soever in the world can make good to itself these specialties of mercy, let it know, that God hath abated nothing to it of the height of his Favour.

II. These are the Favours, wherewith God hath begun to Israel. Now turn your ears to the answer, that Israel returns to God: see the Mercies of a good God requited with the REBELLIONS of a wicked people. *Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* A woeful issue of such bles-

sings wild grapes; and that, with the disappointment of God's expectation!

Two usual faults doth God find with any vicious tree; No fruit, Ill fruit: the one, in omission of good; the other, in commission of sin. The fig-tree in the way is cursed for the one; Israel here, taxed for the other.

What then are these *wild*, or, as Pagnine renders it, *Uvæ putidæ, rotten grapes?* God hath not left it to our guess; but hath plainly told us verse 7, in an elegant paronomasy; *I looked for* משפט *judgment; and behold* משפח *a wound* or *scab*, that is, *oppression: I looked for* צדקה *justice; and behold* צעקה *clamour.* Generally, whatever disposition or act uncultured nature doth or would produce of itself, that is a wild grape. Particularly, the Holy Ghost hath here instanced in several sins so styled; a self-greatening oppression; verse 8: a settled drunkenness and wilful debauchedness; verse 11: a determined resolution of wicked courses; verse 18: a nicknaming of good and evil; verse 20: a self-conceitedness in their own ways; verse 21: bribery in their judges; verse 23: pride in their women; ch. iii. 16: obdured infidelity in all; ch. vi. 10. Wild grapes indeed! such as corrupted nature yields, without a correction, without an alteration: she herself is wild: she can yield but what she hath, what she is.

Please yourselves, who list, in the opinion of your fair, and sweet, and plausible dispositions; ye shall find nature at best but a wild vine. *In me, that is, in my flesh, there dwelleth no good;* saith the Chosen Vessel. Wild grapes, for the harshness and sourness of the taste, for the odiousness of their verdure, to the palate of the Almighty. The best fruits of nature are but glorious sins; the worst are horrible abominations.

Such are the wild grapes of Israel: which yet could not have been so ill, if God had not been put into an expectation of better; and if this expectation had not been crossed with disappointment: *Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* Had only maples, or thorns, or willows grown there, God would not have looked for grapes; had only wild vines grown there, God would not have looked for pleasing clusters: but now, that God furnished the soil with noble and generous plants, with what scorn and indignation doth he look upon wild grapes! Favours bestowed raise expectation; and expectation frustrated doubles the judgment. The very leaves and the highway drew a curse upon the fig-tree. *Woe be to thee, Chorazin: woe be to thee, Bethsaida! Son of Man, what shall be done to the vine of all trees?* Woe be to thee, O Vineyard of Israel: *I will take away the hedge thereof, and it shall be eaten up: I will break down the wall, and it shall be trodden down.*

III. My speech shall now descend to the woeful VENGEANCE, that God threats to, and inflicts upon his Israel: a fit theme for so heavy a day. The hedge of good government and wholesome laws shall be trodden down: the wall of divine protection shall be broken: the beasts of the field and forest shall be let in, the grapes devoured, the trees bruised and trampled upon, the roots extirpate;

to the full and final vastation of Israel, to the scorn and hissing of all nations, to the just terror of the world: while that darling people, which was once the example of God's mercy, is now become the fearful spectacle of his fury and revenge; surviving only in some few abhorred and despised vagabonds, to shew that there was once such a nation.

IV. But the time and occasion call my thoughts homeward, and invite me rather to spend the rest of my hour in PARALLELING ISRAEL'S BLESSINGS, SINS, THREATS OF JUDGMENT WITH OUR OWN: Wherein our interest shall be a sufficient motive of our attention.

1. *Gather you together therefore, gather you, O nation, not worthy to be loved;* and cast back your eyes upon those incomparable FAVOURS, wherewith God hath provoked and endeared this Island; in which I dare boldly say we are, at the least, his second Israel. How hath he chosen us out of all the earth, and divided us from the rest of the world, that we might be a singular pattern and strange wonder of his bounty! What should I speak of the wholesome temper of our clime; the rich provision of all useful commodities? so as we cannot say only as Sanchez did, "I have moisture enough within my own shell;" but as David did, *Poculum exuberans, My cup runs over*, to the supply of our neighbour nations. What speak I of the populousness of our cities, defencedness of our shores? These are nothing, to that heavenly treasure of the Gospel, which makes us the Vineyard of God; and that sweet Peace, which gives us the happy fruition of that saving Gospel. Albion do we call it? nay, as he rightly, Polyolbion, "richly blessed." O God, what, where is the nation, that can emulate us in these favours?

How hath he fenced us about with the hedge of good discipline, of wholesome laws, of gracious government; with the brazen wall of his Almighty and miraculous protection! Never land had more exquisite rules of justice, whether mute or speaking. He hath not left us to the mercy of a rude anarchy, or a tyrannical violence; but hath regulated us by laws of our own asking, and swayed us by the just sceptres of moderate princes. Never land had more convincing proofs of an Omnipotent Tuition, whether against foreign powers or secret conspiracies. Forget, if ye can, the year of our invasion, the day of our Purim: besides the many particularities of our deliverances filled up by the pen of one of our worthy prelates *.

How hath he given us means to remove the rubs of our growth; and to gather away the stones of false doctrine, of heretical pravity, of mischievous machinations that might hold down his truth! And, which is the head of all, how hath he brought our vine out of the Egypt of Popish Superstition, and planted it! In plain terms, how hath he made us a truly-orthodox Church, eminent for purity of Doctrine, for the grave and reverend solemnity of true Sacraments, for the due form of Government, for the pious and religious form

* Bishop Carleton's "Thankful Remembrance of God's Mercy." EDITOR.

of our public Liturgy! With what plenty hath he showered upon us the first and latter rain of his Heavenly Gospel! With what rare gifts hath he graced our teachers! With what pregnant spirits hath he furnished our academies! With what competency of maintenance hath he heartened all learned professions! So as, in these regards, we may say of the Church of England, *Many daughters have done virtuously, but thou excellest them all;* Prov. xxxi. 29.

How hath the vigilant eye of his Providence, out of his tower of heaven, watched over this Island for good! Not a hellish pioneer could mine under ground, but he espied him: not a dark lanthorn could offer to deceive midnight, but he descries it: not a plot, not a purpose of evil could look out, but he hath discovered it; and shamed the agents, and glorified his mercy in our deliverance.

Lastly, how infinitely hath his loving care laboured to bring us to good! What sweet opportunities and encouragements hath he given us of a fruitful obedience! And when his Fatherly counsels would not work with us, how hath he screwed us in the wine-press of his afflictions: one while, with a raging pestilence; another while, with the insolence and prevalence of enemies; one while, with unkindly seasons; another while, with stormy and wracking tempests: if, by any means, he might fetch from us the precious juice of true penitence and faithful obedience, that we might turn and live! If the press were weighty, yet the wine is sweet.

Lay now all these together, *And what could have been done more for* our *Vineyard*, O God, *that thou hast not done?* Look about you, Honourable and Christian Hearers, and see whether God hath done thus with any nation. Oh, never, never was any people so bound to a God. Other neighbouring regions would think themselves happy, in one drop of those blessings, which have poured down thick upon us. Alas! they are in a vaporous and marish vale, while we are seated on the fruitful hill: they lie open to the massacring knife of an enemy, while we are fenced: they are clogged with miserable encumbrances, while we are free: briars and brambles overspread them, while we are choicely planted: their tower is of offence, their wine-press is of blood. O the lamentable condition of more likely vineyards than our own! Who can but weep and bleed, to see those woeful calamities, that are fallen upon the late-famous and flourishing Churches of Reformed Christendom? Oh, for that Palatine Vine, late inoculated with a precious bud of our royal stem; that Vine, not long since rich in goodly clusters, now the insultation of boars and prey of foxes! Oh, for those poor distressed Christians in France, Bohemia, Silesia, Moravia, Germany, Austria, the Valteline, that groan now under the tyrannous yoke of Antichristian oppression! How glad would they be of the crumbs of our feasts! How rich would they esteem themselves, with the very gleanings of our plentiful crop of prosperity! How do they look up at us, as even now militantly triumphant, while they are miserably wallowing in dust and blood; and wonder to see the sun-shine upon our hill, while they are drenched with storm and tempest in the valley!

What are we, O God, what are we, that thou shouldest be thus

rich in thy mercies to us, while thou art so severe in thy judgments unto them? It is too much, Lord, it is too much, that thou hast done for so sinful and rebellious a people.

2. Cast now your eyes aside a little; and, after the view of God's Favours, see some little glimpse of our REQUITAL. Say then, say, *O nation not worthy to be beloved*, what fruit have ye returned to your beneficent God? Sin is impudent: but let me challenge the impudent forehead of sin itself. Are they not sour and wild grapes, that we have yielded? Are we less deep in the sins of Israel, than in Israel's blessings? Complaints, I know, are unpleasing, however just; but now not more unpleasing than necessary. *Woe is me, my mother, that thou hast borne me a man of contention;* Jer. xv. 10. I must cry out in this sad day, of the sins of my people.

The searchers of Canaan, when they came to the brook of Eshcol, they cut down a branch with a cluster of grapes, and carried it on a staff between two, to shew Israel the fruit of the land; Num. xiii. 23. Give me leave, in the search of our Israel, to present your eyes with some of the wild grapes, that grow there on every hedge. And what if they be the very same, that grew in this degenerated vineyard of Israel?

Where we meet, first, with Oppression: a lordly sin, and that challengeth precedency, as being commonly incident to none but the great; though a poor oppressor (as he is unkindly, so he) is a monster of mercilessness. Oh the loud shrieks and clamours of this crying sin! What grinding of faces, what racking of rents, what detention of wages, what inclosing of commons, what engrossing of commodities, what griping exactions, what straining the advantages of greatness, what unequal levies of legal payments, what spiteful suits, what depopulations, what usuries, what violences abound every where! The sighs, the tears, the blood of the poor pierce the heavens, and call for a fearful retribution. This is a sour grape indeed; and that makes God to wring his face in an angry detestation.

Drunkenness is the next: not so odious in the weakness of it, as in the strength. O woeful glory! *Strong to drink.* Woe is me! how is the world turned beast! What bouzing, and quaffing, and whiffing, and healthing is there on every bench! and what reeling and staggering in our streets! What drinking by the yard, the die, the dozen! What forcing of pledges! what quarrels for measure and form! How is that become an excuse of villainy, which any villainy might rather excuse, "I was drunk!" How hath this torrent, yea this deluge of excess in meats and drinks drowned the face of the earth, and risen many cubits above the highest mountains of religion and good laws! Yea, would God I might not say that, which I fear and shame and grieve to say, that even some of them, which square the ark for others, have been inwardly drowned, and discovered their nakedness. That other inundation scoured the world: this impures it. And what but a Deluge of Fire can wash it from so abominable filthiness?

Let no Popish eaves-dropper now smile to think, what advantage

I give by so deep a censure of our own profession. Alas! these sins know no difference of religions. Would God they themselves were not rather more deep in these foul enormities! We extenuate not our guilt: whatever we sin, we condemn it as mortal: they palliate wickedness, with the fair pretence of veniality. Shortly; They accuse us; we, them; God, both.

But where am I? How easy is it for a man to lose himself in the sins of the time! It is not for me, to have my habitation in these black tents: let me pass through them running. Where can a man cast his eye, not to see that which may vex his soul?

Here, bribery and corruption in the seats of judicature; there, perjuries at the bar: here, partiality and unjust connivancy in magistrates; there, disorder in those that should be teachers: here, sacrilege in patrons; there, simoniacal contracts in unconscionable Levites: here, bloody oaths and execrations; there, scurril profaneness: here, cozening in bargains; there, breaking of promises: here, perfidious underminings; there, flattering supparasitations: here, pride in both sexes, but especially the weaker; there, luxury and wantonness: here, contempt of God's messengers; there, neglect of his ordinances, and violation of his days. The time and my breath would sooner fail me, than this woeful bead-roll of wickedness.

3. Yet, alas! were these the sins of ignorance, of infirmity, they might be more worthy of pity than hatred. But oh, the high hand of our presumptuous offences! We draw iniquity, with the strings of vanity, up to the head, up to the ear; and shoot up these hateful shafts against heaven. Did we *sit in darkness and the shadow of death*, as too many Pagan and Popish regions do, these works of darkness would be less intolerable: but, now that the beams of the glorious Gospel have shined thus long, thus bright in our faces, Oh me, what can we plead against our own confusion? O Lord, where shall we appear, when thy very mercies aggravate our sins and thy JUDGMENTS?

How shouldest thou expect fruit from a vineyard so chosen, so husbanded? and woe worth our wretchedness, that have thus repayed thee. Be confounded in thyself, O my Soul, be confounded, to see these deplored retributions. Are these grapes for a God? *Do ye thus requite the Lord, O foolish people and unjust?* Hath he for this made us the mirror of his mercies to all the world, that we should so shamefully *turn his graces into wantonness?* Are these the fruits of his Choice, his Fencing, his Reforming, his Planting, his Watchtower, his Winepress? *O Lord, the great and dreadful God, keeping the covenants and mercies to them that love thee; we have sinned and committed iniquity, and have rebelled by departing from thy precepts and from thy judgments. O Lord, righteousness belongeth to thee, but unto us confusion of faces, as at this day.* We know, we acknowledge, how just it may be with thee, to pull up our hedges, to break down our wall, to root up our vine, to destroy and depopulate our nation, to make us the scorn and proverb of all generations. But, O our God, *Let thine anger and thy fury be turned away from thy Jerusalem, thy holy*

mountain. O Lord hear, O Lord forgive, O Lord hearken and do. Defer not for thine own sake, O our God: for thy city and thy people are called by thy Name; Dan. ix. 16, 19.

But, alas! what speak I of not deferring to a God of Mercy; who is more forward to give, than we to crave; and more loth to strike, than we to smart; and, when he must strike, complains, *Why will ye die, O house of Israel?* Let me rather turn this speech to ourselves. The delay is ours. Yet, it is not too late, either for our return or his mercies. The decree is not, to us, gone forth, till it be executed. As yet, our hedge stands, our wall is firm, our vine grows. These sharp monitions, these touches of Judgment have been for our warning, not for our ruin. Who knows if he will not return, and yet leave a blessing behind him? Oh, that we could *turn unto him with all* our *heart, with fasting, and with weeping, and with mourning!* Oh, that we could truly and effectually abandon all those abominable sins, that have stirred up the anger of our God against us; and, in this our day, this day of our solemn Humiliation, renew the vows of our holy and conscionable obedience! Lord God, it must be thou only, that must do it. Oh, strike thou our flinty hearts with a sound remorse, and melt them into tears of penitence for all our sins. *Convert us unto thee, and we shall be converted.* Lord, hear our prayers; and regard our tears; and reform our lives; and remove thy plagues; and renew thy loving countenance; and continue and add to thine old mercies. Lord, affect us with thy favours; humble us for our sins; terrify us with thy judgments: that so thou mayest hold on thy favours, and forgive our sins, and remove thy judgments; even for the Son of thy Love, Jesus Christ the Righteous: To whom, &c.

POSTSCRIPT.

SINCE it seemed good to that Great Court to call this poor Sermon, amongst others of greater worth, into the public light; I have thus submitted to their pleasure. And now, for that they pleased to bid so high a rate as their command for that mean piece; I do willingly give this my other statue into the bargain.

This work preceded, some little, in time, that, which it now follows in place; not without good reason. Authority sends forth that; this Will; and my Will hath learned ever to give place to Authority. Besides my desire to save the labour of transcriptions, I found it not unfit the world should see what preparative was given for so stirring a potion: neither can there be so much need in these languishing times of any discourse, as that, which serves to quicken our mortification; wherein I so much rejoice to have so happily met with those Reverend Bishops, who led the way, and followed me, in this Holy Service. The God of Heaven make all our endeavours effectual to the saving of the souls of his people! Amen.

SERMON XXVI.

THE CHRISTIAN'S CRUCIFIXION WITH CHRIST.

A SERMON PREACHED TO HIS MAJESTY,

ON THE SUNDAY BEFORE THE FAST, BEING MARCH 30, 1628, AT WHITEHALL: IN WAY OF PREPARATION FOR THAT HOLY EXERCISE.

BY THE BISHOP OF EXETER.

GALATIANS ii. 20.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

He, that was once tossed in the confluence of two seas; Acts xxvii. 41: was once no less straitened in his resolutions betwixt life and death; Phil. i. 23. Neither doth my Text argue him in any other case here. As there, he knew not whether he should choose; so here, he knew not whether he had. *I am crucified;* there he is dead: *yet I live;* there he is alive again: *yet not I;* there he lives not: but *Christ in me;* there he more than lives.

This holy correction makes my Text full of wonders; full of sacred riddles. 1. The living God is dead upon the Cross; *Christ crucified.* 2. St. Paul, who died by the sword, dies on the Cross. 3. St. Paul, who was not Paul till after Christ's death, is yet crucified with Christ. 4. St. Paul, thus crucified, yet lives. 5. St. Paul lives not himself, while he lives. 6. Christ, who is crucified, lives in Paul, who was crucified with him.

See then here, both a Lent and an Easter: a Lent of Mortification, *I am crucified with Christ;* an Easter of Resurrection and Life, *I live, yet not I, but Christ lives in me.*

The Lent of my Text will be sufficient, as proper, for this season. Wherein my speech shall pass through three long stages of discourse: CHRIST CRUCIFIED: ST. PAUL CRUCIFIED: ST. PAUL CRUCIFIED WITH CHRIST. In all which, your Honourable and Christian patience shall as much shorten my way, as my care shall shorten the way to your patience.

I. CHRIST'S CROSS is the first lesson of our infancy; worthy to be our last, and all. The great Doctor of the Gentiles affected not to fly any higher pitch: *Grande crucis Sacramentum;* as Ambrose. This is the greatest wonder, that ever earth or heaven

yielded. God incarnate was μέγα μυστήριον; 1 Tim. iii. 16: but God suffering and dying was so much more, as death is more penal than birth. The Godhead of Man and the Blood of God are two such miracles, as the angels of heaven can never enough look into; never admire enough.

Ruffin tells us, that, among the sacred characters of the Egyptians, the Cross was anciently one, which was said to signify eternal life: hence their learneder sort were converted to and confirmed in the Faith. Surely we know, that, in God's hieroglyphics, eternal life is both represented and exhibited to us by the Cross. That the Cross of Christ was made of the Tree of Life, a slip whereof the angels gave to Adam's son out of Paradise, is but a Jewish legend: Galatine may believe it; not we: but, that it is made the Tree of Life to all believers, we are sure. This is the only scale of heaven: never man ascended thither, but by it.

By this Christ himself climbed up to his own glory. *Dominus regnavit à ligno;* as Tertullian translates that of the psalm. *Father, glorify thy name;* that is, saith he, *Duc me ad crucem,* "Lift me up to the tree," not of my shame, but of my triumph. *Behold, we preach Christ crucified,* saith St. Paul, *to the Jews a stumbling-block, to the Greeks foolishness; but to them which are called, Christ the power of God, and the wisdom of God;* 1 Cor. i. 23, 24. Foolish men! that stumble at power, and deride wisdom.

Upbraid us now, ye Fond Jews and Pagans, with a Crucified Saviour. It is our glory, it is our happiness, which ye make our reproach. Had not our Saviour died, he could have been no Saviour for us: had not our Saviour died, we could not have lived. See now the flag of our Dear Redeemer, this Cross, shining eminently *in loco pudoris,* in our foreheads; and, if we had any place more high, more conspicuous, more honourable, there we would advance it. O Blessed Jesu, *when* thou art thus *lifted up on thy Cross,* thou *drawest all* hearts *unto thee:* there, thou *leadest captivity captive, and givest gifts unto men.*

Ye are deceived, O ye Blind Jews and Painims; ye are deceived: it is not a gibbet, it is a throne of honour to which our Saviour is raised; a throne of such honour, as to which heaven and earth and hell do and must vail. The sun hides his awful head; the earth trembles; the rocks rend; the graves open; and all the frame of nature doth homage to their Lord in this secret, but divine pomp of crucifixion. And, while ye think his feet and hands despicably fixed, behold he is powerfully trampling upon Hell and Death; and setting up trophies of his most glorious victory, and scattering everlasting crowns and sceptres unto all believers.

O Saviour, I do rather more adore thee on the Calvary of thy Passion, than on the Tabor of thy Transfiguration, or the Olivet of thine Ascension: and cannot so effectuously bless thee, for *Pater, clarifica, Father, glorify me;* as for, *My God, my God, why hast thou forsaken me?* since it is no news for God to be great and glorious; but for the Eternal and Ever-living God to be abased, to be abased unto death, to the death of the Cross, is that, which could

not but amaze the angels and confound devils; and, so much more magnifies thine infinite mercy, by how much an infinite person would become more ignominious.

All Hosannas of men, all Hallelujahs of saints and angels, come short of this Majestic Humiliation. *Blessing, honour, glory and power be unto him that sits upon the throne, and to the Lamb for ever and ever;* Rev. v. 13.

And ye, Honourable and Beloved, as ever ye hope to make music in heaven, learn to tune your harps to the note and ditty of these heavenly elders. Rejoice in this, and rejoice in nothing but this Cross: not in your transitory honours, titles, treasures, which will at the last leave you inconsolately sorrowful; but in this Cross of Christ, whereby *the world is crucified to you, and you to the world.* Oh, clip and embrace this precious Cross with both your arms; and say, with that blessed martyr, *Amor meus crucifixus est,* "My love is crucified."

Those, that have searched into the monuments of Jerusalem, write, that our Saviour was crucified with his face to the west: which, howsoever spitefully meant of the Jews, as not allowing him worthy to look on the Holy City and Temple, yet was not without a mystery, *Oculi ejus super Gentes respiciunt, His eyes look to the Gentiles, &c.* saith the Psalmist. As Christ therefore on his Cross looked towards us sinners of the Gentiles; so let us look up to him. Let our eyes be lift up to this Brazen Serpent, for the cure of the deadly stings of that old serpent.

See him, O all ye Beholders, see him, hanging upon the tree of shame, of curse, to rescue you from curse and confusion, and to feoff you in everlasting blessedness. See him, stretching out his arms, to receive and embrace you; hanging down his head, to take view of your misery; opening his precious side, to receive you into his bosom; opening his very heart, to take you in thither; pouring out thence water, to wash you, and blood, to redeem you. O all ye Nazarites that pass by, out of this dead lion seek and find the true honey of unspeakable and endless comfort.

And ye, great Masters of Israel, whose *lips* profess to *preserve knowledge,* leave all curious and needless disquisitions; and, with that divine and ecstatical Doctor of the Gentiles, *care only to know,* to preach, *Christ and him crucified.*

II. But this, though the sum of the Gospel, is not the main drift of my Text. I may not dwell in it, though I am loth to part with so sweet a meditation.

From Christ crucified, turn your eyes to PAUL CRUCIFIED. You have read him dying by the sword: hear him dying by the Cross; and see his moral, spiritual, living crucifixion.

Our Apostle is two men, Saul and Paul; the old man, and the new: in respect of the old man, he is crucified, and dead to the law of sin, so as that sin is dead in him; neither is it otherwise with every regenerate.

Sin hath a body, as well as the man hath; *Who shall deliver me from this body of death?* Rom. vii. 24: a body, that hath limbs and

parts. *Mortify your earthly members*, saith our Apostle, Col. iii. 5. not the limbs of our human body, which are made of earth, so should we be *hostes naturæ*, as Bernard; but the sinful limbs, that are made of corruption, *fornication, uncleanness, inordinate affection, &c.* The head of sin is wicked devices; the heart of sin, wicked desires; the hands and feet of sin, wicked executions; the tongue of sin, wicked words; the eyes of sin, lustful apprehensions; the forehead of sin, impudent profession of evil; the back of sin, a strong supportation and maintenance of evil: all this body of sin is not only put to death, but to shame too; so as it is dead with disgrace; *I am crucified.* St. Paul speaks not this singularly of himself, but in the person of the Renewed: sin doth not, cannot live a vital and vigorous life in the Regenerate. Wherefore then, say you, was the Apostle's complaint, ταλαίπωρος ἐγὼ, *&c. Wretched man that I am, who shall deliver me from this body of death?* Mark, I beseech you: it was the body of sin, not the life of sin; a body of death, not the life of that body: or, if this body had yet some life, it was such a life as is left in the limbs when the head is struck off; some dying quiverings, rather as the remainders of a life that was, than any act of a life that is; or, if a further life, such a one as in swoons and fits of epilepsy, which yields breath, but not sense; or, if some kind of sense, yet no motion; or, if it have some kind of motion in us, yet no manner of dominion over us. What power, motion, sense, relics of life are in a fully-crucified man? Such a one may waft up and down with the wind, but cannot move out of any internal principle.

Sin and Grace cannot more stand together in their strength, than life and death. In remiss degrees all contraries may be lodged together under one roof. St. Paul swears, that he *dies daily*; yet, he lives: so, the best man sins hourly, even while he obeys; but the powerful and over-ruling sway of sin is incompatible with the truth of Regeneration. Every Esau would be carrying away a blessing; no man is willing to sit out. Ye shall have strong drinkers, as Isaiah calls them; Isaiah v. 22: neighing stallions of lust, as Jeremiah calls them; Jer. v. 8: mighty hunters in oppression, as Nimrod; Gen. x. 9: rotten talkers; Eph. iv. 29: which yet will be challenging as deep a share in grace, as the conscionablest. Alas, how many millions do miserably delude themselves, with a mere pretence of Christianity! *Aliter vivunt, aliter loquuntur*; as he said of the philosophers. Vain Hypocrites! they must know, that every Christian is a crucified man. How are they dead to their sins, that walk in their sins? How are their sins dead in them, in whom they stir, reign, flourish? Who doth not smile, to hear of a dead man that walks? Who derides not the soleeism of that actor, which expressed himself fully dead by saying so? What a mockery is this? eyes full of lust, itching ears, scurrilous tongues, bloody hands, hearts full of wickedness; and yet dead? Deceive not your souls, Dear Christians, if ye love them. This false death is the way to the true, eternal, incomprehensibly-woeful death of body and soul. If ye will needs do so, walk on, ye falsely-dead, in the ways of your old

sins: be sure these paths shall lead you down to the chambers of everlasting death. If this be the hanging up of your corruptions, fear to hang in hell. Away with this hateful simulation: *God is not mocked.* Ye must either kill, or die. Kill your sins, or else they will be sure to kill your souls: apprehend, arraign, condemn them; fasten them to the tree of shame; and, if they be not dead already, break their legs and arms, disable them to all offensive actions as was done to the thieves in the Gospel; so shall you say, with our blessed Apostle, *I am crucified.*

Neither is it thus, only in matter of notorious crime and gross wickedness; but thus it must be, in the universal carriage of our lives, and the whole habitual frame of our dispositions; in both these we are, we must be, crucified.

Be not deceived, my Brethren: it is a sad and austere thing to be a Christian. This work is not frolic, jovial, plausible: there is a certain thing, called true Mortification, required to this business; and whoever heard, but there was pain in death? but, among all deaths, in crucifying? What a torture must there needs be, in this act of violence! what a distention of the body; whose weight is rack enough to itself! what straining of the joints! what nailing of hands and feet! Never make account to be Christians, without the hard tasks of Penitence. It will cost you tears, sighs, watchings, self-restraints, self-strugglings, self-denials.

This word is not more harsh than true. Ye Delicate Hypocrites, what do you talk of Christian profession, when ye will not abate a dish from your belly; nor spare an hour's sleep from your eyes; nor cast off an offensive rag from your backs, for your God? In vain shall the vassals of appetite challenge to be the servants of God.

Were it, that the kingdom of God did consist in eating and drinking, in pampering and surfeits, in chambering and wantonness, in pranking and vanity, in talk and ostentation; O God, how rich shouldst thou be of subjects, of Saints! But, if it require abstinence, humiliation, contrition of heart, subjugation of our flesh, renunciation of our wills, serious impositions of laboursome devotions; O Lord, what is become of true Christianity? where shall we seek for a crucified man? Look to our tables: there ye shall find excess and riot. Look to our backs: there ye shall find proud disguises. Look to our conversations: there ye shall find scurril and obscene jollity.

This liberty, yea this licentiousness, is that, which opens the mouths of our adversaries to the censure of our real impiety. That slander, which Julian could cast upon Constantine, that τρυφὴ led him to ἀσωτίαν, "delicacy" to "intemperance," the very same do they cast upon us. They tell us of their strict Lents, frequent fastings, canonical hours, sharp penances, their bashful shrifts, their painful scourgings, their solitary cells, their woolward and barefoot walks, their hard and tedious pilgrimages; while we, they say, deny nothing to back or belly, fare full, lie soft, sit warm, and make a wanton of the flesh, while we profess to tend the spirit.

Brethren, hear a little the words of exhortation. The brags of their penal will-worship shall no whit move us. All this is blown away, with a *Quis requisivit?* Baal's priests did more than they; yet were never the holier. But, for ourselves, in the fear of God see that we do not justify their crimination. While they are in one extreme, placing all religion in the outside, in *Touch not, taste not, handle not;* let us not be in the other, not regarding the external acts of due humiliation.

It is true, that it is more easy to afflict the body, than to humble the soul: a dram of remorse is more than an ounce of pain. O God, if whippings and hair-cloths and watchings would satisfy thy displeasure, who would not sacrifice the blood of this vassal (his body), to expiate the sin of his soul? who would not scrub his skin, to ease his conscience? who would not freeze upon a hurdle, that he might not fry in hell? who would not hold his eyes open, to avoid an eternal unrest and torment? But such sacrifices and oblations, O God, thou desirest not. *The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

Yet, it is as true, that it it more easy to counterfeit mortification of spirit, than humiliation of body: there is pain in the one; none, in the other, He, that cares not therefore to pull down his body, will much less care to humble his soul; and he, that spares not to act meet and due penalties upon the flesh, gives more colour of the soul's humiliation.

Dear Christians, it is not for us, to stand upon niggardly terms with our Maker: he will have both: he, that made both, will have us crucified in both. The old man doth not lie in a limb or faculty; but is diffused through the whole extent of body and soul, and must be crucified in all that it is. Ὑπωπιάζω, saith the Chosen Vessel, *I beat down my body;* my body, as well as my spirit.

Give me leave, ye Courtiers and Citizens. Lent is wont to be a penitential time: if ye have soundly and effectually shriven yourselves to your God, let me enjoin you a wholesome and saving penance for the whole year, for your whole life. Ye must curb your appetites; ye must fast; ye must stint yourselves to your painful devotions; ye must give peremptory denials to your own wills; ye must put your knife to your throat, in Solomon's sense. Think not, that ye can climb up to heaven with full paunches; reeking ever of Indian smoke, and the surfeits of your gluttonous crammings and quaffings.

O easy and pleasant way to glory! from our bed to our glass, from our glass to our board, from our dinner to our pipe, from our pipe to a visit, from a visit to a supper, from a supper to a play, from a play to a banquet, from a banquet to our bed! Oh, remember the quarrel against damned Dives: *He fared sumptuously every day:* he made neither Lents nor Embers: αἰὲν ἑορτή, as he said, "every day was gaudy and festival;" in rich suits, in dainty morsels and full draughts; *Intus mulso, foris oleo,* "Wine within, oil without," as he said: now, all the world for a drop, and it is too little. *Væ saturis, Woe to the full,* saith our Saviour: but even

nature itself could abominate *bis de die saturum*, "one that is full twice a day."

One of the sins of our Sodom is fulness of bread. What is the remedy? It is an old word, that "Hunger cures the diseases of gluttony." Oh, that my words could prevail so far with you, Honourable and Beloved Christians, as to bring austere abstinence and sober moderation into fashion. The Court and City have led the way to excess: your example shall prescribe, yea administer the remedy. The heathen man could say, "He is not worthy of the name of a man, that would be a whole day in pleasure;" (Cic. de Fin.) what, and we always? *In fasting often*, saith St. Paul; what, and we never? *I fast twice a week*, saith the Pharisee; and we Christians, when? I speak not of Popish mock-fasts; in change, not in forbearance; in change of coarser cates of the land for the curious dainties of the water, of the flesh of beasts for the flesh of fish, of untoothsome morsels for *sorbitiunculæ delicatæ*, as Jerome calls them. Let me never feast, if this be fasting. I speak of a true and serious maceration of our bodies, by an absolute and total refraining from sustenance: which, howsoever in itself it be not an act pleasing unto God, (for well may I invert St. Paul, *neither if we eat not are we the better, neither if we eat are we the worse*; 1 Cor. viii. 8.) yet in the effect it is: *singulare Sanctitatis aratrum*; as that Father terms it. The plough bears no corn, but it makes way for it: it opens the soil; it tears up the briars; and turns up the furrows. Thus doth holy abstinence: it chastises the flesh; it lightens the spirit; it disheartens our vicious dispositions; it quickens our devotion.

Away with all factious combinations. Every man is master of his own maw. Fast at home, and spare not: leave public exercises of this kind to the command of sovereign powers. *Blow the trumpet in Zion, sanctify a fast*, saith Joel, ii. 15. Surely this trumpet is for none but royal breath.

And now, that what I meant for a suit may be turned to a just gratulation, how do we bless the God of Heaven, that hath put it into the heart of his Anointed to set this sacred trumpet to his lips! Never was it, never can it be, more seasonable than now: now, that we are fallen into a war of religion; now, that our friends and allies groan either under miscarriage or danger; now, that our distressed neighbours implore our help in tears and blood; now, that our God hath humbled us with manifold losses; now, that we are threatened with so potent enemies; now, that all Christendom is embroiled with so miserable and perilous distempers; oh, now it hath seasonably pleased your Majesty, to *blow the trumpet in Zion*, to *sanctify a fast*, to *call a solemn assembly*. The miraculous success, that God gave to your Majesty and your Kingdom in this holy exercise, may well encourage a happy iteration. How did the public breath of our fasting-prayers cleanse the air before them! How did that noisome pestilence vanish suddenly away, as that which could not stand before our powerful humiliations! If we be not straitened in our own bowels, the hand of our God is not shortened.

O daughter of Zion, gird thee with sackcloth, and wallow thyself in ashes, make thee mourning and most bitter lamentation; Jer. vi. 26. Fast, and pray, and prosper.

And, in the mean time, for us, let us not think it enough to forbear a meal, or to hang down our heads like a bulrush for a day: but let us break the bands of wickedness; and, in a true contrition of soul, vow and perform better obedience. Oh, then, as we care to avert the heavy judgments of God from ourselves and our land, as we desire to traduce the Gospel with peace to our posterity, let each man humble one: let each man rend his heart, with sorrow for his own sins and the sins of his people: shortly, let every man ransack his own soul and life; and offer a holy violence to all those sinful corruptions, which have stirred up the God of Heaven against us; and never leave, till, in truth of heart, he can say, with our blessed Apostle, *I am crucified.*

III. Ye have seen Christ crucified, St. Paul crucified: see now BOTH CRUCIFIED TOGETHER; *I am crucified with Christ.* It is but a cold word this, *I am crucified.* It is the company that quickens it. He, that is *the Life*, gives it life; and makes both the word and act glorious; *I am crucified with Christ.*

Alas, there is many a one crucified, but not with Christ!

The Covetous, the Ambitious man, is self-crucified. He plaits a crown of thorny cares, for his own head: he pierces his hands and feet, with toilsome and painful undertakings: he drencheth himself, with the vinegar and gall of discontentments: he gores his side and wounds his heart, with inward vexations. Thus, the man is crucified; but with the world, not with Christ.

The Envious man is crucified by his own thoughts. He needs no other gibbet, than another man's prosperity: because another's person or counsel is preferred to his, he leaps to hell in his own halter. This man is crucified; but it is Ahithophel's cross, not Christ's.

The Desperate man is crucified, with his own distrust. He pierceth his own heart, with a deep, irremediable, unmitigable, killing sorrow: he pays his wrong to God's justice with a greater wrong to his mercy; and leaps out of an inward hell of remorse, to the bottomless pit of damnation. This man is crucified; but this is Judas's cross, not Christ's.

The Superstitious man is professedly mortified. The answer of that Eremite in the story is famous; "Why dost thou destroy thy body?" "Because it would destroy me." He useth his body therefore, not as a servant, but a slave; not as a slave, but an enemy. He lies upon thorns, with the Pharisee: little ease is his lodging, with Simeon the anachoret; the stone is his pillow, with Jacob: the tears his food, with exiled David: he lanceth his flesh, with the Baalites: he digs his grave with his nails: his meals are hunger; his breathings, sighs; his linen hair-cloth, lined and laced with cords and wires: lastly, he is his own willing tormentor, and hopes to merit heaven by self-murder. This man is crucified; but not with Christ.

The Felon, the Traitor, is justly crucified: the vengeance of the law will not let him live. The Jesuitical Incendiary, that cares only to warm himself by the fires of states and kingdoms, cries out of his suffering. The world is too little for the noise of our cruelty, their patience; while it judgeth of our proceedings by our laws, not by our executions. But, if they did suffer what they falsely pretend, (as they now complain of ease,) they might be crucified; but not with Christ: they should bleed for sedition; not conscience: they may steal the Name of Jesus; they shall not have his Society. This is not Christ's cross: it is the cross of Barabbas, or the two malefactors; τῶν συςασιαςῶν; Mark xv. 7.

All these, and many more, are crucified; but not, as St. Paul was here, *with Christ*. How *with Christ?* In Partnership; in Person.

1. In PARTNERSHIP of the suffering. Every particularity of Christ's crucifixion is re-acted in us. Christ is the model; we, the metal: the metal takes such form, as the model gives it: so are we spread upon the Cross of Christ in an answerable extension of all parts, to die with him; as the prophet was upon the dead child, to revive him.

Superstitious men talk of the impression of our Saviour's wounds in their idol St. Francis. This is no news. St. Paul, and every believing Christian, hath both the lashes and wounds and transfixions of his Jesus wrought upon him. The crown of thorns pierces his head, when his sinful conceits are mortified: his lips are drenched with gall and vinegar, when sharp and severe restraints are given to his tongue: his hands and feet are nailed, when he is, by the power of God's Spirit, disabled to the wonted courses of sin: his body is stripped, when all colour and pretences are taken away from him: shortly, his heart is pierced, when the life-blood of his formerly-reigning corruptions is let out. He is no true Christian, that is not thus crucified with Christ.

Woe is me! how many fashionable ones are not so much as pained with their sins! It is no trouble to them, to blaspheme, oppress, debauch: yea, rather it is a death to them, to think of parting with their dear corruptions. The world hath bewitched their love. That, which Erasmus saith of Paris, That after a man hath acquainted himself with the odious scent of it, *(hospitibus magis ac magis adlubescit)* "it grows into his liking more and more;" is too true of the world and sensual minds. Alas, they rather crucify Christ again, than are crucified with Christ! Woe to them, that ever they were: for, being not dead *with Christ*, they are not dead *in Christ;* and, being not dead in Christ, they cannot but die eternally in themselves: *for the wages of sin is death;* death in their person, if not in their surety.

Honourable and Beloved, let us not think it safe for us to rest in this miserable and deadly condition. As ye love your souls, give no sleep to your eyes nor peace to your hearts, till ye find the sensible effects of the Death and Passion of Christ your Saviour within

you, mortifying all your corrupt affections and sinful actions; that ye may truly say with St. Paul, *I am crucified with Christ.*

Six several times, do we find that Christ shed blood; in his Circumcision, in his Agony, in his Crowning, in his Scourging, in his Affixion, in his Transfixion: the instrument of the first was the Knife; of the second, vehemence of Passion; of the third, the Thorns; of the fourth, the Whips; of the fifth, the Nails; of the last, the Spear. In all these we are, we must be Partners with our Saviour.

In his Circumcision, when we draw blood of ourselves by cutting off the foreskin of our filthy, if pleasing, corruptions; Col. ii. 11: in his Agony, when we are deeply affected with the sense of God's displeasure for sin, and terrified with the frowns of an angry Father: in his Crowning with thorns, when we smart and bleed with reproaches for the name of Christ; when that, which the world counts honour, is a pain to us for his sake; when our guilty thoughts punish us, and wound our restless heads with the sad remembrance of our sins: in his Scourging, when we tame our wanton and rebellious flesh with wise rigour and holy severity: in his Affixion, when all the powers of our souls and parts of our body are strictly hampered and unremovably fastened upon the Royal Commandments of our Maker and Redeemer: in his Transfixion, when our hearts are wounded with divine love, with the Spouse in the Canticles; or our consciences with deep sorrow.

If all these, we bleed with Christ; and all these, save the first only, belong to his crucifying.

Surely, as it was in the Old Law, *χωρὶς αἱματεκχυσίας without bloodshed there* was *no remission*; Heb. ix. 22: so it is still and ever in the New. If Christ had not thus bled for us, no remission: if we do not thus bleed with Christ, no remission.

There is no benefit where is no partnership. If Christ therefore bled with his agony, with his thorns, with his whips, with his nails, with his spear, in so many thousand passages as tradition is bold to define; and we never bleed, either with the agony of our sorrow for sin, or the thorns of holy cares for displeasure, or the scourges of severe Christian rigour, or the nails of holy constraint, or the Spear of deep remorse; how do we, how can we for shame say, we are *crucified with Christ?*

Divine St. Austin, in his Epistle or Book rather to Honoratus, (Epist. 120. ad Honoratum), gives us all the dimensions of the Cross of Christ. The Latitude he makes in the transverse: this, saith he, pertains to good works; because on this his hands were stretched. The Length was from the ground to the transverse: this is attributed to his longanimity and persistance; for on that his body was stayed and fixed. The Height was in the head of the cross above the transverse; signifying the expectation of supernal things. The Depth of it was in that part, which was pitched below within the earth; importing the profoundness of his free grace, which is the ground of all his beneficence.

In all these must we have our part with Christ. In the Transverse of his cross, by the ready extension of our hands to all good works of piety, justice, charity; in the Arrectary or beam of his cross, by continuance and uninterrupted perseverance in good; in the Head of his cross, by a high elevated hope and looking for of glory; in the Foot of his cross, by a lively and firm faith, fastening our souls upon the affiance of his free grace and mercy. And thus shall we be crucified with Christ upon his own Cross.

2. Yet, lastly, we must go further than this; from his Cross to his PERSON. So did St. Paul, and every believer, die with Christ, that he died in Christ: for, as in the First Adam we all lived, and sinned; so, in the Second, all believers died, that they might live.

The First Adam brought in death to all mankind; but, at last, actually died for none but himself: the Second Adam died for mankind, and brought life to all believers. Seest thou thy Saviour therefore hanging upon the Cross? all mankind hangs there with him: as a Knight or Burgess of Parliament voices his whole borough or country.

What speak I of this? The arms and legs take the same lot with the head. Every believer is a limb of that body: how can he therefore but die with him, and in him? That real union then, which is betwixt Christ and us, makes the Cross and Passion of Christ ours; so as the thorns pierced our heads, the scourges blooded our backs, the nails wounded our hands and feet, and the spear gored our sides and hearts: by virtue whereof, we receive justification from our sins, and true mortification of our corruptions.

Every believer therefore is dead already for his sins, in his Saviour: he needs not fear, that he shall die again. God is too just, to punish twice for one fault; to recover the sum, both of the surety and principal. All the score of our arrearages is fully struck off, by the infinite satisfaction of our Blessed Redeemer.

Comfort thyself therefore, thou Penitent and Faithful Soul, in the confidence of thy safety: thou shalt not die, but live; since thou art already crucified with thy Saviour: he died for thee; thou diedst in him. *Who shall lay any thing to the charge of God's elect? It is God that justifies. Who shall condemn? It is Christ that died; yea rather that is risen again, and lives gloriously at the right hand of God, making intercession for us.* To thee, O Blessed Jesu, together with thy Coeternal Father and Holy Spirit, Three Persons in One Infinite and Incomprehensible Deity, be all praise, honour, and glory, now and for ever. Amen.

SERMON XXVII.

CHRISTIAN LIBERTY LAID FORTH:

IN A SERMON PREACHED TO HIS LATE MAJESTY AT WHITEHALL, IN THE TIME OF THE PARLIAMENT HOLDEN ANNO 1628.

BY JOSEPH BISHOP OF EXON.

GALATIANS v. 1.

Stand fast therefore in the Liberty, wherewith Christ hath made you free.

As if my tongue and your ears could not easily be disworited from our late parliamentary language, you have here, in this Text, Liberty, Prerogative, the Maintenance of both: Liberty of subjects, that are freed; Prerogative of the King of Glory, that hath freed them; Maintenance of that liberty, which the power of that great prerogative hath atchieved: Christian Liberty; Christ's Liberation; our Persistance: *Stand fast in the Liberty, wherewith Christ hath made you free.*

I. Liberty is a sweet word: the thing itself is much sweeter: and men's apprehensions make it yet sweeter than it is. Certainly, if liberty and life were competitors, it is a great question, whether would carry it: sure I am, if there be a life without it, yet it is not vital. Man restrained is like a wild bird shut up in a cage; that offers at every of the grates to get out, and grows sullen when it can find no evasion; and, till stark famine urge it, will not so much as feed, for anger to be confined.

Neither is the word more sweet, than large: there are as many liberties, as restraints; and as many restraints, as there are limitations of superior commands; and there are so many limits of commands, as there are either duties to be done, or sentences to be undergone. There is a liberty of the parts, and a liberty of the man.

There is a drunken liberty of the Tongue; which, being once glibbed with intoxicating liquor, runs wild through heaven and earth; and spares neither him that is God above, nor those which are called gods on earth. The slanderer answered Pyrrhus well:

"I confess I said thus, O king; and had said more, if more wine had been given me." Treason is but a tavern dialect. Anything passes well under the Rose. It is not the man, but the liquor; not the liquor, but the excess, that is guilty of this liberty.

There is an audacious and factious liberty of this loose film; which not only ill-tutored scholars take to themselves under the name of *libertas prophetandi*, pestering both presses and pulpits with their bold and brainsick fancies; but unlettered tradesmen, and tattling gossips too: with whom, deep questions of divinity, and censures of their teachers, are grown into common table-talk; and peremptory decisions of theological problems is as ordinary almost, as backbiting their neighbours.

There is a profane liberty of atheous swaggerers, which say, *Disrumpamus vincula; let us break their bonds.* Not religion only, but even reason and humanity seem fetters to these spirits; who, like the demoniac in the Gospel, having broken all their chains, find no freedom, but among the noisome graves of hateful corruptions.

There is a disloyal liberty of those rebellious spirits, which despise government; and hold it a servitude, to live within the range of wholesome laws. There is no freedom with these unquiet dispositions, but in the bold censures of authority, in the seditious calumniations of superiors, and in their own Utopical prescriptions. Every thing is good to these men, save the present; and nothing, save their own. Though all these are not so much liberties, as licentiousness.

Besides these, there are civil liberties of persons, towns, incorporations, countries, kings, kingdoms. Good reason these should be mutually stood upon. Religion was never an enemy to the due orders and rights of policy. God's book is the true Magna Charta, that enacts both king and people their own. He, that hath set bounds to the wide ocean, hath stinted the freest liberty.

But these liberties are not for the pulpit. It is the CHRISTIAN LIBERTY, wherewith we have to do: that alone hath scope enough, both for our present speech and perpetual maintenance.

This Christian Liberty stands, either in Immunity from evil, or Enlargement to good.

The Immunity is from that, which is evil in itself; or that, which is evil to us. In itself: Sin; Satan. Sin, whether in the fault, or in the punishment; the punishment, whether inward, or outward: inward, the slavery of an accusing conscience; outward, the wrath of God, death, damnation. Evil to us: whether burdensome traditions, or the law; the law, whether moral, or ceremonial; moral, whether the obligations, or the curse.

Enlargement to good: whether in respect of the creature, which is our free use of it; or whether in respect to God, in our voluntary service of him, in our free access to him: access, whether to his throne of grace, or our throne of glory.

I have laid before you a compendious tablet of our Christian Liberty: less than which, is bondage; more than which, is looseness.

Such abundant scope there is in this allowed freedom, that what heart soever would yet rove further, makes itself unworthy of pity in loosing itself. Do we think the angels are pent up in their heavens, or can wish to walk beyond those glorious bounds? Can they hold it a restraint, that they can but will good; like to our liquorous first parents, that longed to know evil?

Oh the sweet and happy liberty of the sons of God! All the world, besides them, are very slaves; and lie obnoxious to the bolts, fetters, scourges of a spiritual cruelty.

It is hard to beat this into a carnal heart. No small part of our servitude lies in the captivation of our understanding; such, as that we cannot see ourselves captive. This is a strange difference of misprision: the Christian is free, and cannot think himself so; the Worldling thinks himself free, and is not so.

What talk we to these jovialists? It is liberty, with them, for a man to speak what he thinks, to take what he likes, to do what he lists; without restriction, without controulment. "Call ye this freedom, that a man must speak and live by rule; to have a guard upon his lips and his eyes; no passage for a vain word or look, much less for a lewd; to have his best pleasures stinted, his worse abandoned; to be tasked with an unpleasing good, and chid when he fails. Tush, tell not me. To let the heart loose to an unlimited jollity, to revel heartily, to feast without fear, to drink without measure, to swear without check, to admit of no bound of luxury but our own strength, to shut out all thoughts of scrupulous austerity, to entertain no guest of inward motion but what may sooth up our lawlessness; this is liberty: who does less is a slave to his own severe thoughts."

Get thee behind me, Satan, for thou savourest not the things of God. If this be freedom, to have our full scope of wickedness, O happy devils; O miserable saints of God! Those, though fettered up in chains of everlasting darkness, can do no other but sin: these, in all the elbow-room of the empyreal heaven, cannot do one evil act: yea, the God of Saints and Angels, the Author of all Liberty, should be least free; who, out of the blessed necessity of his most pure nature, is not capable of the least possibility of evil. Learn, O Vain Men, that there is nothing but impotence, nothing but grieves and manacles in the freest sins. Some captive may have a longer chain than his fellows; yea, some offender may have the liberty of the Tower; yet, he is a prisoner still. Some gaol may be wider than some palace: what of that? If hell were more spacious than the seat of the blessed, this doth not make it no place of torment. Go whither thou wilt, thou Resolved Sinner, thou carriest thy chain with thee: it shall stick as close to thee as thy soul; neither can it ever be shaken off, till thou have put off thyself by a spiritual regeneration: then only thou art free.

It is a divine word, that in our Liturgy, "Whose service is per-

fect freedom." St. Paul saith as much; Rom. vi. 18, 20. *Being freed from sin, ye are made, servi justitiæ, the servants of righteousness.* What is liberty, but freedom from bondage? and, behold, our freedom from the bondage of sin ties us to a sure liberty, that is our free obedience to God. Both the Orator and the Philosopher define liberty, by *Potestas vivendi ut velis;* but, withal, you know he adds, *quis vivit ut vult, nisi qui recta sequitur?* See how free the good man is: he doth what he will; for he wills what God wills, and what God would have him will: in whatever he doth therefore, he is a free man. Neither hath any man free-will to good, but he. Be ambitious of this happy condition, O all ye Noble and Generous Spirits; and do not think ye live, till ye have attained to this true liberty; *The liberty, wherewith Christ hath made us free.*

II. So from the Liberty, we descend to the Prerogative: CHRIST'S LIBERATION.

Here is the glorious prerogative of the Son of God, to be the Deliverer or Redeemer of his people. They could not free themselves. The angels of heaven might pity, could not redeem them: yea, alas, who could, or who did redeem those of their rank; which, of lightsome celestial spirits, are become foul devils? Only Christ could free us, whose ransom was infinite: only Christ did free us, whose love is infinite.

And how hath he wrought our liberty? By force, by purchase. By Force, in that he hath conquered him, whose captives we were; by Purchase, in that he hath paid the full price of our ransom, to that supreme hand whereto we were forfeited.

I have heard lawyers say, there are in civil corporations three ways of freedom; by birth, by service, by redemption: by Birth, as St. Paul was free of Rome; by Service, as apprentices upon expiration of their years; by Redemption, as the centurion, *with a great sum purchased I this freedom.* Two of these are barred from all utter possibility, in our spiritual freedom: for, by Birth, we are the sons of wrath; by Service, we are naturally the vassals of Satan: it is only the precious Redemption of the Son of God, that hath freed us.

Whereas freedom then hath respect to bondage, there are seven Egyptian Masters, from whose slavery Christ hath freed us. Sin, an accusing Conscience, danger of God's Wrath, tyranny of Satan, the curse of the Law, Mosaical Ceremonies, human Ordinances: see our servitude to, and our freedom from, all these, by the powerful Liberation of Christ.

1. It was a true word of that Pythagorean, *Quot vitia, tot domini:* SIN is a hard master. A master? yea, a tyrant: *let not sin reign in your mortal bodies;* Rom. vi. 12. and so the sinner is not only *servus corruptitiæ, a drudge of corruptions;* 2 Pet. ii. 19: but a very slave, *sold under sin;* Rom. vii. 14. So necessitated to evil by his own inward corruption, that he cannot but grind in this mill; he cannot but row in this galley: for, as *posse peccare* is the condition of the greatest saint upon earth, and *non posse peccare*

is the condition of the least saint above; so, *non posse non peccare* is the condition of the least sinful unregenerate: as the prisoner may shift his feet, but not his fetters; or, as the snail cannot but leave a slime track behind it, which way soever it goes. Here is our bondage: where is our liberty? *Ubi Spiritus Domini, ibi libertas; Where the Spirit of the Lord is, there is liberty;* 2 Cor. iii. 17. *O wretched man that I am, who shall deliver me from this body of death? I thank my God, through Jesus Christ.* So then Christ hath freed us from the bondage of Sin.

2. An ACCUSING CONSCIENCE is a true task-master of Egypt. It will be sure to whip us, for what we have done, for what we have not done. Horror of sin, like a sleeping mastiff, lies at our door; Gen. iv. 7: when it awakes, it will fly on our throat. No closer doth the shadow follow the body, than the revenge of self-accusation follows sin. Walk eastward in the morning, the shadow starts behind thee: soon after, it is upon thy left side: at noon, it is under thy feet; lie down, it coucheth under thee: towards even, it leaps before thee. Thou canst not be rid of it, while thou hast a body, and the sun light. No more can thy soul quit the conscience of evil. This is to thee instead of a hell of fiends, that shall ever be shaking firebrands at thee; ever torturing thee with affrights of more pains, than thy nature can comprehend: *Sæva conturbata conscientia;* Wisd. xvii. 11. If thou look to the punishment of loss, it shall say, as Lysimachus did, "How much felicity have I lost, for how little pleasure!" If to the punishment of sense, it shall say to thee, as the Tyrant dreamed his heart said to him out of the boiling cauldron, ἐγώ σοι τούτων αἰτία; "I am the cause of all this misery." Here is our bondage: where is the liberty? *Having our hearts sprinkled from an evil Conscience;* Heb. x. 22. Sprinkled, with what? *Even with the blood of Jesus;* verse 19. This, this only is it, that can free us. It is with the unquiet heart, as with the troubled sea of Tiberias: the winds rise, the waters swell, the billows roar, the ship is tossed, heaven and earth threat to meet; Christ doth but speak the word, all is calm. So Christ hath freed us, secondly, from the bondage of an Accusing Conscience.

3. The conscience is but God's bailiff. It is the displeasure of the Lord of Heaven and Earth, that is the utmost of all terribles. The fear of GOD'S WRATH is that strong wind, that stirs these billows from the bottom. Set aside the danger of divine displeasure, and the clamours of conscience were harmless. This alone makes a hell in the bosom. The aversion of God's face, is *confusion:* the least bending of his brow, is *perdition,* Psalm ii. 12: but his *totus æstus, his whole fury,* as Psalm lxxviii. 38, is the utter absorption of the creature: *Excandescentia ejus funditur sicut ignis; His wrath is poured out like fire, the rocks are rent before it;* Nahum i. 6: whence there is nothing, but, φοβερὰ ἐνδοχὴ, *a fearful expectation of judgment, and fiery indignation, which shall devour the adversaries;* Heb. x. 27. Here is the bondage: where is the liberty? *Being justified by faith, we have peace with God, through Jesus*

Christ our Lord. So then Christ hath freed us, thirdly, from the bondage of the Wrath of God.

4. As every wicked man is a tyrant, according to the Philosopher's position; and every tyrant is a devil among men: so, THE DEVIL is the arch-tyrant of the creatures. He makes all his subjects errand vassals; yea, chained slaves: 2 Tim. ii. 26: *That they may recover themselves from the snare of the Devil, who are taken captive by him at his will:* lo, here is will, snares, captivity, perfect tyranny. Nahash, the Ammonite, was a notable tyrant: he would have the right eyes of the Israelites put out, as an eminent mark of servitude. So doth this Infernal Nahash blind the right eye of our understanding; yea, with the spiteful Philistine, he puts out both the eyes of our apprehension and judgment; that he may gyre us about in the mill of unprofitable wickedness, and cruelly insult upon our remediless misery. And, when he hath done, the fairest end is death; yea, death without end. Oh, the impotency of earthly tyranny to this! The greatest blood-suckers could but kill; and *livor post fata*, as the old word is: but here is a *homicida ab initio;* and *à fine*, too; ever killing with an ever-living death, for a perpetual fruition of our torment. Here is the bondage: where is the liberty? *Christ hath spoiled principalities and powers, and made a show of them, openly triumphing over them in the same cross;* Col. ii. 15. *By his death he destroyed him that hath the power of death, the Devil;* Heb. ii. 14. So then Christ hath freed us, fourthly, from the bondage of Satan's Tyranny.

5. At the best, THE LAW is but a hard master, impossible to please; ἀδύνατον τοῦ νόμου saith St. Paul: but, at the worst, a cruel one. The very courtesy of the Law was *jugum*, an unsupportable *yoke;* but the spite of the Law is κατάρα, *a curse. Cursed is every one, that continues not in all that is written in the book of the law to do it;* Gal. iii. 10. Do you not remember an unmerciful steward in the Gospel, that catcheth his bankrupt fellow by the throat, and says, *Pay me that thou owest me?* so doth the Law to us: we should pay, and cannot; and, because we cannot pay, we forfeit ourselves; so as every mother's son is the child of death. Here is our bondage: where is our liberty? *Christ hath redeemed us from the curse of the Law, being made a curse for us.* O blessed redemption, that frees us from the curse! O Blessed Redeemer, that would become a curse for us, that the curse of the Law might not light upon us! So Christ hath freed us, fifthly, from the bondage of the Law.

6. MOSES was a meek man, but a severe master. His face did not more shine in God's aspect upon him, than it lowered in his aspect to men. His ceremonies were hard impositions: many, for number; costly, for charge; painful, for execution. He, that led Israel out of one bondage, carried them into another; from the bondage of Egypt, to the bondage of Sinai. This held till the vail of the Temple rent; yea, till the vail of that better Temple, his Sacred Body, his very heart-strings, did crack asunder, with a *consummatum est.* And now, τέλος νόμου Χριστὸς, *Christ is the end of*

the Law; Rom. x. 4. Now, *the Law of the Spirit of Life hath freed us*; Rom. viii. 2. You hear now no more news of the ceremonies of prefiguration: they are dead with Christ. Ceremonies of decency may and must live. Let no man now have his ear bored through to Moses's post. Christ hath freed us, sixthly, from the Law of Ceremonies.

7. Our last master is HUMAN ORDINANCES; the case of our exemption wherefrom is not so clear. Concerning which, I find a double extreme of opinion: the one, that ascribes too much to them, as equalling them with the Law of God; the other, that ascribes too little to them, as if they were no tie to our obedience: the one, holding them to bind the conscience, no less than the positive laws of God; the other, either slighting their obligation, or extending it only to the outward man, not the inward. We must learn to walk a mid-way betwixt both: and know, that the good laws of our superiors, whether civil or ecclesiastical, do, in a sort, reach to the very conscience; though not primarily and immediately as theirs, yet mediately and secondarily as they stand in reference to the Law of God with our obedience to his instituted authority; and therefore they tie us, in some sort, besides the case, whether of scandal or contempt. Where no man can witness, there is no scandal: where is no intention of an affront to the commanding power, there is no contempt; and yet, willingly to break good laws without all witness, without all purpose of affront, is therefore sin, because disobedience. For example: I dine fully alone out of wantonness, upon a day sequestered by authority to a public fast: I dine alone, therefore without scandal; out of wantonness, therefore not out of contempt: yet I offend against him that seeth in secret, notwithstanding my solitariness; and my wantonness is by him construed as a contempt to the ordainer of authority. But, when both scandal and contempt are met to aggravate the violation, now the breach of human laws binds the conscience to a fearful guilt. Not to flatter the times, as I hope I shall never be blurred with this crimination, I must needs say this is too shamefully unregarded. Never age was more lawless. Our forefathers were taught to be superstitiously scrupulous, in observing the laws of the Church, above God's: like those Christians, of whom Socrates the historian speaks, which held fornication as a thing indifferent, *de diebus festis tanquam de vitâ decertant*, "but strive for a holy day as for their life;" we are leaped into a licentious neglect of civil or sacred laws, as if it were piety to be disobedient. Doth the law command a Friday fast? no day is so selected for feasting: let a schismatical or popish book be prohibited; this very prohibition endears it: let wholesome laws be enacted against drunkenness, idleness, exactions, unlawful transportations, excess of diet, of apparel, or whatever noted abuse; commands do not so much whet our desires, as forbiddances. What is this, but to baffle and affront that sacred power, which is entrusted to government; and to profess ourselves not Libertines, but Licentiate of disorder? Far, far is it from the intentions of the God of

Order, under the stile of liberty to give scope to these unruly humours of men; the issue whereof can be no other than utter confusion. But if any power, besides divine, in heaven or earth, shall challenge to itself this privilege, to put a primary or immediate tie upon the conscience, so as it should be a sin to disobey that ordinance, because it is without relation to the command of the Highest let it be *anathema*. Our hearts have reason to be free, in spite of any such antichristian usurpation; while the owner of them hath charged us, not to be (thus) *the servants of men*; 1 Cor. vii. 23. So Christ hath, lastly, freed us from the bondage of Human Ordinances.

Lo, now, ye have seen our liberation from a whole heptarchy of spiritual tyranny; stand still now awhile, Honourable and Beloved, and look back, with wondering and thankful eyes, upon the infinite mercy of our Deliverer. Sin beguiles us, conscience accuseth us, God's wrath is bent against us, Satan tyrannizes over us, the law condemns us, insolent superstition enthrals us; and now, from all these, Christ hath made us free. How should we now erect altars to our dear Redeemer; and inscribe them *Christo liberatori!* How should we, from the altars of our devoted hearts, send up the holy sacrifices of our best obediences, the sweet incense of our perpetual prayers! O Blessed Saviour, how should we, how can we enough magnify thee; no, not though those celestial choristers of thine should return, to bear a part with us, in renewing their *gloria in excelsis, glory to God on high!* Our bodies, our souls are too little for thee. Oh, take thine own from us, and give it to thyself, who hast both made and freed it.

To sum up all, then: we are freed from the bondage of sin, by the Spirit of Christ; from an accusing conscience, by the blood of Christ; from the wrath of God, by faith in Christ; from the tyranny of Satan, by the victory of Christ; from the curse of the law, by the satisfaction of Christ; from the law of ceremonies, by the consummation of Christ; from human ordinances, by the manumission and instruction of Christ: and now, stand fast in all these liberties, wherewith Christ hath made you free.

III. And so, from the Liberty and Prerogative, we descend to the MAINTENANCE OF THIS LIBERTY; *Stand fast.*

Is it any boot to bid a man hold fast our once recovered liberty? Did ye ever hear of a wild bird, that, once let out of the cage wherein she hath been long enclosed, would come fluttering about the wires to get in again? Did ye ever see a slave, that, after his ransom paid and his discharge obtained, would run back, and sue for a place in his galley?

Casuists dispute, whether a prisoner, though condemned, may, upon breach of prison, escape; and the best resolve it affirmatively: so Cajetan, Soto, Navarre, Lessius, others. Their reason is; for that he is not sentenced to remain voluntarily in bonds, but to be kept so; neither is it the duty of the offender to stay, but of the keeper to hold him there: hence chains and fetters are ordained, where otherwise twists of tow were sufficient: but never

any casuist doubted, whether a prisoner would be glad to be free; or, once well escaped, would or ought to return to his gaol: that self-love, which is engraffed in every breast, will be sure to forbid so prejudicial an act.

God himself hath forbidden to deliver back the slave, that is run from his master; Deut. xxiii. 15. Hagar thought it a hard word, *Return to thy mistress, and be beaten;* Gen. xvi. 9. If Noah's dove had not found more refuge than restraint in the ark, I doubt whether it had returned with an olive-branch.

O then, what strange madness possesseth us, that being ransomed by the precious blood of the Son of God, paid down for us upon the Cross, we should again put our neck under the servile yoke of Sin, Satan, Men!

The two first shall go together: indeed they cannot be severed: wherever sin is, there is a devil at the end of it. Why will we be the *servants of corruptions?* 2 Pet. ii. 19: servants, both by nature and by will. The philosophers dispute, whether there be *servus naturâ:* divinity defines it clearly, *servi eratis peccati, ye were the servants of sin;* Rom. vi. 17: though not more by nature, than by will. Contrary to the civil condition, there is no servitude here but willing. St. Paul's thesis, *His servants ye are to whom ye obey,* is reduced, by our Saviour, to this hypothesis; *He, that doth sin, is the servant of sin:* John viii. 34. Do we then obey the filthy lusts of our brutish sensuality? how high soever we look, we are but vassals: and our servitude is so much more vile, as our master is more despicable. A prince's vassal may think himself as good as a poor free-man; but a slave's slave goes in rank with a beast: such is every one, that endrudgeth himself to any known sin. *In whose eyes a vile person is contemned;* saith the Psalmist: a vile person; who is that? Be not deceived, it is not the habit, that makes a man vile; but the conditions. No rags can make the good man other than glorious: no robe can make the lewd man other than base. When we see and hear of high titles, rich coats, ancient houses, long pedigrees, glittering suits, large retinues, we honour these, and so we must do, as the just monuments, signs, appendances of civil greatness: but, let me tell you withal, the eyes of God, his saints, and angels look upon any of you as a vile person, if his sin be his master. As they say of Lewis the Eleventh, that he was the slave of his physician Corterius, but a tyrant to others; so, nothing hinders, but that ye may be the commanders of others, and yet, the while, vassals to your own corruptions. It is the heathen man's question: blush, O ye Christians, blush for shame to hear it: *An ille mihi liber, cui mulier imperat?* "Shall he go for a free man, that is a slave to his courtezan?" that is at the command of her eyes, and hangs upon the doom of her variable lips? Shall he go for a free man, that is at the mercy of his cups; whether for mirth or rage? Shall he go for a free man, that is loaden with fetters of gold; more servile to this metal than the Indian that gets it? Shall he go for a free man, that is ever fastened upon the rack of envy or ambition? Hate this

condition, O all ye Noble and Generous Courtiers: and, as ye glory to affect freedom, and scorn nothing so much as the reputation of baseness, abhor those sins, that have held you in a miserable and cursed servitude: *Stand fast in the liberty, wherewith Christ hath made you free.*

Lastly, what should we, or why do we, enthral our consciences to the sinful yoke of the corrupt ordinances of Men? That, which the legal ceremonies were to the Jews, popish traditions are to us: yea, more and worse. Those ceremonies were prefigurations of Christ to come: these traditions are defigurations and deformations of Christ exhibited. Those were of God's prescribing: these, of that *homo delinquentiæ*, as Tertullian construes it; that *man of sin*. See what a stile here is, as if he were made all of impiety and corruption. That, which Rehoboam said of himself, we may justly borrow here: The Pope's little finger is heavier than Moses's loins. From these superstitions and antichristian impositions, Christ hath freed us, by the clear light of the glorious Gospel of his Son Christ Jesus: *Oh, stand fast now in the liberty, wherewith Christ hath made you free.* Give leave, I beseech you, Most Gracious Sovereign, and ye Honourable and Beloved Christians, to my just importunity; if, in these cold, slippery, backsliding times, I press this needful exhortation with more than common vehemence.

Hath the Gospel of Christ freed us from the idolatrous adoration of Daniel's Maazim, a breaden God: and shall any of us so far abdicate, not our religion only, but our reason; as to creep, crouch, and to worship that which the baker makes a cake, and the priest makes a God? *Crustum pro Christo*, as he said? And if Israel play the harlot, yet oh why will Judah sin? If the poor seduced souls of foreign subjects, that have been invincibly noursled up in ignorance and superstition, whose woeful case we do truly commiserate with weeping and bleeding hearts, be carried hoodwinked to those hideous impieties, which if they had our eyes, our means they would certainly detest, shall the native subjects of the Defender of the Faith, who have been trained up in so clear a light of the Gospel, begin to cast wanton eyes upon their glorious superstitions; and, contrary to the laws of God and our Sovereign, throng to their exotical devotions? What shall we say? *Increpa, Domine; Master, rebuke them.* And ye, to whom God hath given grace to see and bewail the lamentable exorbitances of their superstitions, settle your souls in the noble resolution of faithful Joshua, *I and my house will serve the Lord. Stand fast in the liberty, wherewith Christ hath made you free.*

Hath the Gospel of God freed us from the worship of stocks and stones; from the mis-religious invocation of those, who, we know, cannot hear us; from the sacrilegious mutilation of the blessed sacrament; from the tyrannical usurpations of a sinful vice-god; from the dangerous reliance upon the inerrable sentence of him, that cannot say true; from the idle fears of imaginary purgatories; from buying of pardons, and selling of sins; shortly,

from the whole body of damnable antichristianism? and shall our unstable mouths now begin to water at the onions and garlic of our forsaken Egypt? O Dear Christians, if ye love your souls, if ye fear hell, *Stand fast in this liberty, wherewith Christ hath made you free.*

What mercy soever may abide well-meaning ignorance, let the wilful revolter make account of damnation. I cannot, without yearning of bowels, think of the dear price, that our holy forefathers staked down for this liberty of the Gospel; no less than their best and last blood. And shall we, their unthrifty progeny, lavish it out carelessly, in a willing neglect; and either not care to exchange it for a plausible bondage, or squander it out in unnecessary differences?

Do but cast your eyes back upon the fresh memory of those late flourishing times of this goodly kingdom, when pure religion was not more cheerfully professed, than inviolably maintained: how did we then thrive at home, and triumph abroad! How were we then the terror, the envy of nations! Our name was enough to affright, to amate an enemy. But now, since we have let fall our first love, and suffered the weak languishments and qualms of the truth under our hands, I fear and grieve to tell the issue.

Oh then, suffer yourselves, O ye Noble and Beloved Christians, to be roused up from that dull and lethargic indifferency, wherein ye have thus long slept; and awake up your holy courages for God, and his sacred truth. And, since we have so many comfortable and assured engagements from our pious Sovereign, Oh let not us be wanting to God, to his Majesty, to ourselves, in our utmost endeavours of advancing the good success of the blessed Gospel of Christ. Honour God with your faithful and zealous prosecutions of his holy truth, and he shall honour you; and, besides the restoration of that ancient glory to our late-clouded nation, shall repay our good offices done to his Name, with an eternal weight of glory in the highest heavens: To the possession whereof, he, that hath ordained us, in his good time mercifully bring us, for the sake of the Son of his Love, Jesus Christ the Just: To whom, with the Father, and the Holy Ghost, one Infinite God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XXVIII.

SALVATION FROM AN UNTOWARD GENERATION:

ONE OF THE SERMONS PREACHED TO THE LORDS OF THE HIGH COURT OF PARLIAMENT, IN THEIR SOLEMN FAST, HELD ON ASH-WEDNESDAY, FEBRUARY 18, 1629*; AND, BY THEIR APPOINTMENT, PUBLISHED,

BY THE BISHOP OF EXETER.

ACTS ii. 37, 38, 40.

Now when they heard this, they were pricked in their hearts, and said to Peter and the rest of the Apostles, Men and Brethren, what shall we do? Then said Peter unto them, Repent and be baptized, &c. And with many other words did he testify, and exhort them, saying, Save yourselves from this untoward generation.

WHO knows not, that Simon Peter was a fisher? that was his trade both by sea and land: if we may not rather say, that as Simon he was a fisherman, but as Peter he was a fisher of men: he, that called him so, made him so.

And, surely, his first draught of fishes, which, as Simon, he made at our Saviour's command, might well be a true type of the first draught of men, which, as Peter, he made in this place: for as then the nets were ready to crack, and the ship to sink with store; so here, when he threw forth his first drag-net of heavenly doctrine and reproof, three thousand souls were drawn up at once.

This Text was as the sacred cord, that drew the net together; and pulled up this wondrous shoal of converts to God. It is the sum of St. Peter's Sermon; if not at a Fast, yet at a general Humiliation, which is more and better: for wherefore fast we, but to be humbled? and, if we could be duly humbled without fasting, it would please God a thousand times better, than to fast formally without true humiliation.

Indeed, for the time, this was a Feast, the Feast of Pentecost: but, for the estate of these Jews it was *dies cinerum*, a day of contrition, a day of deep hunger and thirst after righteousness; *Men and Brethren, what shall we do?* Neither doubt I to say, that the festivity of the season added not a little to their humiliation: like as we are never so apt to take cold, as upon a sweat; and that wind is ever the keenest, which blows cold out of a warm coast.

* The date of the year is not given in the folio, but I have ventured to add it, as the Ash Wednesday which fell on February 18, was in the year 1629; or, 1628, as perhaps the Bishop would call it, the Church of England then beginning the year on March 25. See Notes to the Dates of Sermons XXIX and XXXVI. EDITOR.

No day could be more afflictive, than an Ashwednesday, that should light upon a solemn Pentecost; so it was here.

Every thing answered well. The Spirit came down upon them, in a mighty wind; and, behold, it hath rattled their hearts together: the house shook in the descent; and, behold, here the foundations of the soul were moved: fiery tongues appeared; and here their breasts were inflamed: cloven tongues; and here their hearts were cut in sunder. The words were miraculous, because in a supernatural and sudden variety of language; the matter divine, laying before them both the truth of the Messiah, and their bloody measure offered to that Lord of Life.

And now, *Compuncti cordibus; They were pricked in their hearts.* Wise Solomon says, *The words of the wise are like goads and nails:* here they were so. Goads, for they were *compuncti, pricked:* yea, but the goad could not go so deep, that passeth but the skin: they were nails, driven into the very heart of the auditors, up to the head: the great master of the assembly, the divine Apostle had set them home; *they were pricked in their hearts.* Never were words better bestowed. It is a happy blood-letting, that saves the life: this did so here. We look to the sign commonly in phlebotomy: it is a sign of our idle and ignorant superstition. St. Peter here saw the sign to be in the heart; and he strikes happily: *Compuncti cordibus; They were pricked in their hearts, and said, Men and Brethren, what shall we do?*

Oh what sweet music was this to the Apostle's ear! I dare say none but heaven could afford better. What a pleasing spectacle was this anguish of their wounded souls! To see men come, in their zealous devotions, and lay down their monies, the price of their alienated possessions, at those apostolic feet, was nothing to this, that they came, in a bleeding contrition, and prostrated their penitent and humbled souls at the beautiful feet of the messengers of peace, with *Men and Brethren, what shall we do?*

Oh when, when shall our eyes be blessed with so happy a prospect? How long shall we thunder out God's fearful judgments against wilful sinners? How long shall we threaten the flames of hell to those impious wretches, who *crucify again to themselves the Lord of Life*, ere we can wring a sigh or a tear from the rocks of their hearts or eyes? Woe is me, that we may say too truly, as this Peter did of his other fishing, *Master, we have travailed all the night, and have caught nothing.* Surely, it may well go for night with us, while we labour and prevail not. Nothing? not a soul caught? Lord, what is become of the success of thy Gospel? *Who hath believed our report, or to whom is the arm of the Lord revealed?* O God, thou art ever thyself: thy truth is eternal: hell is where it was. If we be less worthy than thy first messengers, yet what excuse is this to the besotted world, that, through obduredness and infidelity, it will needs perish? No man will so much as say with the Jews, *What have I done?* or, with St. Peter's auditors, *What shall I do?*

O foolish sinners! shall ye live here always? care ye not for

your souls? is there not a hell, that gapes for your stubborn impenitence? Go on, if there be no remedy, go on, and die for ever: we are guiltless: God is righteous: your damnation is just. But, if your life be fickle, death unavoidable, if an everlasting vengeance be the necessary reward of your momentary wickedness; oh turn, turn from your evil ways, and, in a holy distraction of your remorsed souls, say, with these Jews, *Men and Brethren, what shall we do?*

This from the general view of the occasion; we descend to a little more particularity.

Luke, the beloved physician, describes St. Peter's proceeding here much after his own trade, as of a true spiritual physician; who, finding his countrymen, the Jews, in a desperate and deadly condition, gasping for life, struggling with death, enters into a speedy and zealous course of their cure.

And, first, he begins with the chirurgical part; and, finding them rank of blood, and that foul and putrified, he lets it out: *compuncti cordibus.*

Where we might shew you the incision, the vein, the lancet, the orifice, the anguish of the stroke. The Incision, *compuncti; they were pricked.* The Vein, *in their hearts.* Smile not now, ye Physicians, if any hear me this day, as if I had passed a solecism, in telling you these men were pricked in the vein of the heart: talk you of your *cephalica*, and the rest; and tell us of another cistern, from whence these *tubuli sanguinis* are derived: I tell you again, with an addition of more incongruities still, that God and his divine physician do still let blood in the median vein of the heart. The Lancet is the keen and cutting reproof of their late barbarous crucifixion of their Holy and most Innocent and Benign Saviour. The Orifice is the ear; *when they heard this.* Whatever the local distance be of these parts, spiritually the ear is the very surface of the heart; and, whosoever would give a medicinal stroke to the heart, must pass it through the ear, the sense of discipline and correction. The Anguish bewrays itself in their passionate exclamation, *Men and Brethren, what shall we do?*

There is none of these, which my speech might not well take up; if not as a house to dwell in, yet as an inn to rest and lodge in. But I will not so much as bait here: only, we make this a throughfare to those other sacred prescriptions of saving remedies, which are Three in number.

The first is, Evacution of sins by a speedy REPENTANCE, *μετανοεῖτε.*

The second, the sovereign Bath or Laver of Regeneration, BAPTISM.

The third, dietetical and prophylactical receipts of wholesome CAUTION; which I mean, with a determinate preterition of the rest, to spend my hour upon: *Save yourselves from this untoward generation.*

But ere I pitch upon this most useful and seasonable particularity, let me offer to your thoughts the speedy application of these gracious remedies. The blessed Apostle doth not let his patients

languish under his hand, in the heats and colds of hopes and fears; but, so soon as ever the word is out of their mouths, *Men and Brethren, what shall we do?* he presently administereth these sovereign receipts, *Repent; be baptized; save yourselves.* In acute diseases, wise physicians will lose no time: only delay makes some distempers deadly. It is not for us, to let good motions freeze under our fingers. How many gleeds have died in their ashes, which, if they had been speedily blown, had risen into comfortable flames! The care of our zeal for God must be sure to take all opportunities of good. This is the Apostle's καιρῷ δουλεύειν, *serving the time;* that is, observing it: not for conformity to it when it is naught; (fie on that baseness: no; let the declining time come to us upon true and constant grounds, let not us stoop to it in the terms of the servile yieldance of Optatus his Donatists, *Omnia pro tempore, nihil pro veritate:*) not, I say, for conformity to it; but for advantage of it. The emblem teaches us to take occasion by the fore-lock; else we catch too late. The Israelites must go forth and gather their manna so soon as it is fallen: if they stay but till the sun have reached his noon-point, in vain shall they seek for that food of angels. St. Peter had learnt this of his Master: when the shoal was ready, Christ says, *Laxate retia;* Luke v. 4: what should the net do now in the ship? When the fish was caught, Christ says, *Draw up again:* what should the net do now in the sea?

What should I advise you, Reverend Fathers and Brethren, *the princes of* our *Israel,* as the doctors are called Judges v. 9, to speak a word in season? What should I presume to put into your hands *these apples of gold with pictures of silver?* What should I persuade you to these ἔπεα πτερόεντα, to wing your words with speed, when the necessity of endangered souls calls for them? Oh, let us row hard while the tide of grace serves. When we see *a large door and effectual opened* unto us, let us throng in, with a peaceable and zealous importunity to be sure. Oh, let us preach the word εὐκαίρως, ἀκαίρως, *in season, out of season;* and carefully watch for the best advantages of prevailing: and, when the iron of men's hearts is softened by the fire of God's Spirit, and made flexible by a meet humiliation, delay not to strike, and make a gracious impression, as St. Peter did here, *Repent, be baptized: Save yourselves from this untoward generation.*

Now to the main and all-sufficient Recipe for these feeling distempers; *Save yourselves.* This is the very extracted quintessence of St. Peter's long Sermon; in which alone is included and united the sovereign virtue of Repentance, of Baptism, of whatsoever Help to a converting soul: so as I shall not need to speak explicitly of them, while I enlarge myself to the treating of this universal remedy, *Save yourselves from this untoward generation.*

Would you think that St. Luke hath given me the division of this, whether Text or Sermon of St. Peter? Ye shall not find the like otherwhere: here it is clearly so: Διεμαρτύρατο, καὶ παρεκάλει; *he testifies, he exhorts. He testifies,* what he thinks of the times; *he*

exhorts, or *beseeches*, as the Syriac turns it, to avoid their danger: both of them, as St. Austin well, refer to this one divine sentence. The parts whereof then are, in St. Luke's division, Peter's reprehensory ATTESTATION, and his OBTESTATION: his reprehensory Attestation to the common wickedness; γενεὰ σκολιὰ: his Obtestation of their freedom and indemnity; Σώθητε, *Save yourselves.*

I. To begin with the ATTESTATION.

What is a *generation?* what is an *untoward generation?* Either word hath some little mist about it.

The very word *generation* hath begot multiplicity of senses. Without all perplexedness of search, we will single out the properly-interested for this place. As times, so we in them, are in continual passage. Every thing is in motion: the heavens do not more move above our heads in a circular revolution, than we here on earth do by a perpetual alteration. Now, all that are contained in one list of time, whether fixed or uncertain, are a generation of men. Fixed: so Suidas under-reckons it by seven years; but the ordinary rate is a hundred. It is a clear text, Gen. xv. 16. *But in the fourth generation they shall come hither again:* when is that? to the shame of Galatinus, who clouds it with the fancy of the four kinds or manners of man's existence, Moses himself interprets it of four hundred years; verse 13. Uncertain: so Solomon; *One generation passeth, another cometh.* The very term implies transitoriness. It is with men, as with rasps: one stalk is growing, another grown up, a third withered, and all upon one root. Or, as with flowers, and some kinds of flies: they grow up, and seed, and die. Ye see your condition, O ye Great Men of the earth. It is no staying here: *Orimur, morimur.* After the acting of a short part upon this stage, ye must withdraw for ever. Make no other account but, with Abraham, to serve your generation, and away. Ye can never more fitly hear of your mortality, than now, that ye are under that roof, which covers the monuments of your dead and forgotten progenitors.

What is an *untoward generation?* σκολιὰ: It is promiscuously turned *froward, perverse, crooked.* The opposition to τὰ σκολιὰ is, εἰς ἐυθεῖαν. All is as one: whatever swerves from the right is crooked. The Law is a right line: and, what crookedness is in nature, frowardness and untowardness is in morality. Shortly, there is a double crookedness and untowardness: one, negative; another, positive. The first is a failing of that right we should either have or be; the second, a contrary habit of vicious qualities: and both these are either in *credendis*, or *agendis;* in "matter of Faith," or "matter of Fact." The first, when we do not believe or do what we ought; the second, when we misbelieve or mislive.

The first is an untowardness of Omission; the second, of Commission.

1. The OMISSIVE UNTOWARDNESS shall lead the way; and that,

(1.) In matter of Belief. This is it, whereof our Saviour spake to the two disciples in their warm walk to Emmaus, *O fools, and slow of heart to believe!* whereof the proto-martyr Stephen to his

auditors, σκληροτράχηλοι. The stiff neck, the uncircumcised ear, the fat heart, the blinded eye, the obdurate soul (*quæ nec movetur precibus, nec cedit minis*, as Bernard) are wont to be the expressions of this untowardness.

If these Jews then, after so clear predictions of the prophets; after so miraculous demonstrations of the divine power of Christ; after so many graves ransacked, dead raised, devils ejected, limbs and eyes new-created; after such testimonies of the Stars, Sages, Angels, God himself; after such triumphs over death and hell; do yet detrect to believe in him, and to receive him for their Messiah, most justly are they, in this first kind, σκολιὰ γενεὰ, *a froward generation.* And so is any nation under heaven, that follows them in the steps of their peevish incredulity; more or less shutting their eyes upon the glorious light of Saving Truth: like that sullen tree in the Indies, which, they say, closes itself against the beams of the rising sun, and opens only to the dampish shades of the night. Where we must take this rule with us, a rule of most just proportion, That the means of light to any nation aggravate the heinousness and damnableness of their unbelief. *The time of that ignorance God regarded not, but now;* saith St. Paul to the Athenians; Acts xvii. 30. *If I had not come and spoken to them, they should have had no sin;* saith our Saviour, John xv. 22. Those, that walk in Cimmerian, in Egyptian darkness, it is neither shame nor wonder, if they either err or stumble; but, for a man to stumble the sun in the face, or to grope by the walls at noon in the midst of Goshen, is so much more hateful, as the occasion is more willing.

(2.) The latter, which is the negative untowardness in Action, is, when any nation fails palpably in those holy duties of piety, justice, charity, which the Royal Law of their God requireth. Of this kind, are those usual complaints; *The fear of God is not before their eyes. God looked to see if there were any that looked after God, and behold there was none. The righteous is perished from the children of men. Behold the tears of the oppressed, and none comforted them.* The prophets are full of these querulous notes: there is not a page of them free; yea, hardly shall ye meet with one line of theirs, which doth not brand their Israel with this defect of holiness.

2. From the Negative, cast your eyes upon the POSITIVE CROOKEDNESS or UNTOWARDNESS. That is, in matter of Faith; the maintenance of impiety, misbelief, heresy, superstition, atheism, and whatever other intellectual wickedness: in matter of Fact; idolatries, profane carriage, violation of God's days and ordinances, disobediences, murders, adulteries, thefts, drunkenness, lies, detractions, or any other actual rebellion against God. Behold, I have drawn forth before you a hellish rabble of sins, enough to mar a world. Whatever nation now, or succession of men, abounds, either in these sinful omissions or these heinous commissions, whether in matter of judgment or manners, is σκολιὰ γενεὰ, *an untoward generation.* That, which makes a man crooked or untoward, makes a generation so; for what is a generation, but a resultance of men? their number doth not vary their condition. But let not our zeal,

as it oft doth, make us uncharitable. When a whole generation is taxed for untowardness, think not that none are free. *No, not one;* saith the Psalmist, by way of fervent aggravation. *All seek their own,* saith the Apostle; all, in comparison. But, never times were so overgrown with iniquity, as that God hath not left himself some gracious remainders: when the thievish Chaldæans and Sabæans have done their worst, there shall be a messenger, to say, *I am escaped.* Never was harvest or vintage so curiously inned, that some gleanings were not left in the field; some clusters among the leaves. But these few, if they may give a blessing to the times, yet they cannot give a style: the denomination still follows the greater, though the worse, part: let these be never so good, the Generation is, and is noted for evil.

Let me, therefore, here commend to your better thoughts these three emergent considerations. (1.) The irreparable Wrong and Reproach, that lewd men bring upon the very ages and nations where they live. (2.) The Difference of Times and Ages, in respect of the degrees of evil. (3.) The Warrant of the Free Censure of ill-deserving times or nations.

(1.) It were happy, if the injury of a wicked man could be confined to his own bosom; that he only should fare the worse for his sins: *εἰ δὲ πάθοι,* &c. as the Greek rule runs; if it were but "self-do, self-have," as the old word is. But, as his lewdness is, like some odious scent, diffused through the whole room where he is: so it reacheth to earth and heaven; yea, to the very times and generations, upon which he is unhappily fallen.

Doubtless, there were many worthy saints in these very times of St. Peter. There was the Blessed Mother of Christ, the paragon of Sanctity: there was a bevy of those devout and holy dames, that attended the doctrine, bewailed the death, and would have embalmed the corpse of our Blessed Saviour: there were the twelve Apostles; the seventy Disciples; the hundred and twenty names, that were met in one room at Jerusalem, Acts i. 15; the five hundred brethren, that saw Christ after his glorious and victorious Resurrection; besides those many thousands, that believed through their word in all the parts of Judea and Galilee: yet, for all that, the Apostle brands this with *σκολιὰ γενεὰ, an untoward generation.*

It is not in the virtue of a few, to drown the wickedness of the more. If we come into a field, that hath some good plenty of corn, and some store of weeds, though it be red with poppy, or yellow with carlock, or blue with wild-bottles or scabious; we still call it a corn-field: but, if we come into a barn-floor, and see some few grains scattered amongst a heap of chaff; we do not call it a corn-heap; the quantity of the offal devours the mention of those insensible grains. Thus it is with times and nations: A little good is not seen amongst much ill: a righteous Lot cannot make his city to be no Sodom. Wickedness, as it helps to corrupt, so to shame, a very age.

The orator Tertullus, when he would plead against Paul, says, *We have found this man λοιμὸν, a pestilence;* Acts xxiv. 5. Foolish

Tertullus! that mistook the antidote for the poison, the remedy for the disease. But, had St. Paul been such as thy misprision supposed him, he had been such as thy unjust crimination now makes thyself, λοιμὸς, *the plague* of thy people.

A wicked man is a perfect contagion: he infects the world with sin, the very age with infamy. *Malus vir, malum publicum,* is not a more old than true word. Are there then, in any nation under heaven, lewd miscreants, whose hearts are atheists, whose tongues are blasphemers, whose bodies are stews, whose lips are nothing but a factory of close villiany? let them please themselves, and let others, if ye will, applaud them for their beneficial contributions to the public affairs, in the style of *bonus civis,* "a good patriot," as men whose parts may be useful to the weal-public; yet, I say, such men are no better than the bane of their country, the stain of their age. *Turpis est pars, quæ suo toti non convenit,* as Gerson well: it is an ill member, for which all the body fares the worse.

Hear this then, ye Glorious Sinners, that brag of your good affections and faithful services to your dear country: your hearts, your heads, your purses, your hands, ye say, are pressed for the public good; yea, but are your hearts godless? are your lives filthy? let me tell you, your sins do more disservice to your nation, than yourselves are worth. All your valour, wisdom, subsidiary helps cannot counterpoise one dram of your wickedness. Talk what ye will: *Sin is a shame to any people,* saith wise Solomon: ye bring both a curse and a dishonour upon your nation. It may thank you, for the hateful style of σκολιὰ γενεὰ, *a froward generation.* This for our First observation.

(2.) Never generation was so straight, as not to be distorted with some powerful sins: but there are differences and degrees in this distortion.

Even in the very first world were giants, as Moses tells us; Gen. vi. 4: which, as our mythologists add, did θεομαχεῖν, "bid battle to heaven." In the next, there were mighty hunters, proud Babel-builders: after them, followed beastly Sodomites. It were easy to draw down the pedigree of evils through all times, till we come to these last, which the Holy Ghost marks out for perilous.

Yet some generation is more eminently sinful than other: as the sea is in perpetual agitation, yet the spring-tides rise higher than their fellows.

Hence St. Peter notes this his generation with an emphasis of mischief, τῆς γενεᾶς ταύτης: here is a transcendency of evil. What age may compare with that, which hath embrued their cruel hands in the blood of the Son of God?

That *Roaring Lion* is never still; but there are times, wherein he rageth more: as he did and doth, in the first, in the last days of the Gospel. The first, that he might block up the way of saving truth; the last, for that he knows his time is short. There are times, that are poisoned with more contagious heresies, with more remarkable villainies.

It is not my meaning to spend time in abridging the sacred

Chronologies of the Church; and to deduce along the cursed successions of damnable errors from their hellish original: only let me touch at the notable difference, betwixt the first and the last world. In the first, as Epiphanius observes, ὅπω ἑτεροδοξία, ὅπω ὄνομα αἱρέσεως, οὐδὲ εἰδωλολατρεία; there was "neither diversity of opinion, nor mention of heresy, nor act of idolatry:" μόνον ἀσέβεια καὶ ἐυσέβεια; "only piety and impiety" divided the world: whereas now, in the last, which is the wrangling and techy dotage of the decrepit world, here is nothing, but unquiet clashings of opinion; nothing, but foul heresy, either maintained by the guilty, or imputed to the innocent; nothing, but gross idolatry, in paganism, in misbelieving Christianity; and, woe is me that I must say it! a coloured impiety shares too much of the rest.

(3.) My speech is glided, ere I was aware, into the Third head of our discourse; and is suddenly fallen upon the practice of that, which St. Peter's example here warrants, the censure of ill-deserving times: which I must crave leave of your Honourable and Christian patience, with a holy and just freedom to prosecute.

It is the peevish humour of a factious eloquence, to aggravate the evils of the times: which, were they better than they are, would be therefore cried down in the ordinary language of male-contented spirits, because present. But, it is the warrantable and necessary duty of St. Peter and all his true Evangelical successors, when they meet with a froward generation, to call it so.

How commonly do we cry out of those querulous Micaiahs, that are still prophesying evil to us, and not good! No theme, but sins; no sauce, but vinegar.

Might not one of these galled Jews of St. Peter's auditory have started up, and have thus challenged him for this tartness; "What means this hard censure? why do you slander the time? Solomon was a wise man, and he says, *Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this:* this is but a needless rigour: this is but an envious calumny: the generation were not untoward, if your tongue were not uncharitable."

The Apostle fears none of these currish oblatrations; but, contemning all impotent misacceptions, calls them what he finds them, *A froward generation.*

And well might he do so: his Great Master did it before him, *an evil and adulterous generation;* and the Harbinger of that Great Master fore-ran him in that censure, *O generation of vipers;* Matt. iii. 7: and the prophets led the same way to him, in every page.

And why do not we follow Peter in the same steps, wherein Peter followed Christ, and Christ his fore-runner, and his fore-runner the prophets? Who should tell the times of their sins, if we be silent? Pardon me, I beseech you, most Noble, Reverend, and Beloved Hearers: necessity is laid upon me. In this day of our public mourning, I may not be as *a man in whose mouth are no reproofs.* Oh, let us be thankful for our blessings, wherein

through the mercy of God, we outstrip all the nations under heaven; but, withal, let us bewail our sins, which are so much more grievous, because ours. Would to God, it were no less unjust than unpleasing, to complain of this as an untoward generation.

There be four things, that are wont both to make up and evince the pravity of any generation: woe is me that they are too apparently met in this! Multitude of sins, Magnitude of sin, Boldness of sin, Impunity of sinning. Take a short view of them all. You shall see, that the Multitude is such, as that it hath covered the earth; the Magnitude such, as hath reached to heaven; the Boldness such, as out-faceth the Gospel; the Impunity such, as frustrates the wholesome laws under which we live.

For the Multitude, where is the man, that makes true conscience of any the laws of his God? And, if every man violates all the laws of God, what do all put together? Our forefathers' sins were but as drops: ours, are as torrents. Instance in some few. Cannot we ourselves remember, since a debauched drunkard was an owl among birds, a beast of men, a monster of beasts, abhorred of men, shouted at by children? Is this sight now any news to us? Is not every tavern a sty of such swine? Is not every street indented with their shameful staggerings? Is there not now as much spent in wanton smoke, as our honest forefathers spent in substantial hospitality? Cannot we remember, since oaths were so geason and uncouth, that their sound startled the hearer; as amazed at the strange language of treason against the God of Heaven? Now, they fill every mouth; and beat every ear, in a neglected familiarity. What should I tell you of the overgrown frequence of oppressions, extortions, injurious and fraudulent transactions, malicious suits? The neighbour walls of this famous adjoining palace can too amply witness this truth; whose roof, if, as they say, it will admit of no spiders, I am sure the floor of it yields venom enough to poison a kingdom. What should I tell you of the sensible declination to our once-loathed superstitions; of the common trade of contemptuous disobediences to lawful authority; the scornful undervaluing of God's messengers; the ordinary neglect of his sacred ordinances? What speak I of these and thousands more? There are arithmeticians, that have taken upon them to count how many corns of sand would make up the bulk of heaven and earth; but no art can reckon up the multitude of our provoking sins.

Neither do they more exceed in number than Magnitude. Can there be a greater sin than idolatry? Is not this, besides all the rest, the sin of the present Romish generation? One of their own confesses, as he well may, that were not the bread transubstantiate, their idolatry were more gross than the heathenish. Lo, nothing excuses them, but an impossible figment. Know, O ye poor ignorant seduced Souls, that the bread can be no more turned into God, than God can be turned into bread, into nothing. The very Omnipotent Power of God bars these impious contradictions. My heart trembles, therefore, and bleeds to think of your highest,

your holiest devotions. Can there be a greater sin, than robbing of God? This is done by our sacrilegious patrons. Can there be a greater sin, than tearing God out of heaven, with our bloody and blasphemous oaths; than the famishing of souls, by a wilful or lazy silence; than rending in pieces the bowels of our dear Mother the Church, by our headstrong and frivolous dissensions; than furious murders; than affronts of authority? These, these are those huge mountains, which our giant-like presumption rolls upon each other, to war against heaven.

Neither are the sins of men more great than Audacious: yea, it is their impudency, that makes them heinous: bashful offences rise not to extremity of evil. The sins of excess, as they are *opera tenebrarum*, so they had wont to be night-works: *They, that are drunken, are drunk in the night*, saith the Apostle; now they dare, with Absalom's beastliness, call the sun to record. St. Bernard tells us of a *demon meridianus*, a "noon-devil," out of the Vulgate mistranslation of the xcth Psalm. Surely, that ill spirit walks about busily, and haunts the licentious conversation of inordinate men. Unjust exactions of griping officers had wont to creep in under the modest cloak of voluntary courtesy, or fair considerations of a befriended expedition: now they come, like Eli's sons, *Nay, but thou shalt give it me now; and, if not, I will take it by force;* 1 Sam. ii. 16. The legal thefts of professed usurers and the crafty compacts of sly oppressors dare throw down the gauntlet to justice: and insolent disobediences do so to authority. And, when we denounce the fearful judgments of God against all these abominable wickednesses, the obdured sinner dares jeer us in the face; and, in a worse sense, ask the disciples' question, *Domine, quando fient hæc? Master, when shall these things be?* Yea, their self-flattering incredulity dares say to their soul, as Peter did to his Master, *Favour thyself, for these things shall not happen to thee.*

Neither, lastly, would sin dare to be so impudent, if it were not for Impunity. It cannot be but cowardly, where it sees cause of fear. Every hand is not to be laid upon evil. If an error should arise in the Church, it is not for every unlearned tradesman, to cast away his yard-wand, and take up his pen. Wherefore serve Universities, if every blue apron may, at his pleasure, turn Licenciate of Divinity: and talk of theological questions, which he understands not, as if they were to be measured by the ell? O times! Lord, whither will this presumption grow? *Deus omen*, &c. If folly, if villainy be committed in our Israel, it is not for every man to be an officer. *Who made thee a Judge?* was a good question, though ill asked. But I would to God we had more cause to complain, of the presumption of them who meddle with what they should not, than the neglect of them who meddle not with what they should. Woe is me! the flood-gates of evil are, as it were, lift open, and the full stream gusheth upon us. Not that I would cast any aspersion upon Sacred Sovereignty: no; blessed be God for his dear Anointed; of whom we may truly and joyfully say, that, in imitation of him whom he represents, he *loves justice and*

hates iniquity. It is the partiality or slackness of the subordinate inferior executions, that is guilty of this prevalence of sin. What can the head do, where the hands are wanting? To what use is the water derived from the cistern into the pipes, if the cock be not turned? What avails it, if children are brought to the birth, if they want a midwifery to deliver them? Can there possibly be better laws, than have in our times been enacted against drunkenness? where or when are they executed? Can there be a better law made for the restraint of too-too common oaths? who urges, who pays that just mulct? Can there be better laws against wilful recusancy, against simony, against sacrilege? how are they eluded by fraudulent evasions! Against neglect of Divine service? yet how are they slighted! Against the lawless wandering of lazy vagabonds? yet how full are our streets, how empty our correction-houses! Lastly, for it were easy to be endless, can there be better laws, than are made for the punishment of fornications, adulteries, and all other fleshly inordinatenesses? how doth bribery and corruption smother these offences! as if the sins of men served only to enrich covetous officers.

Now, put all these together, the Multitude, the Magnitude, the Boldness, the Impunity of sin; and tell me whether all these do not make this of ours *generationem pravam; a froward generation.* So as we may too well take up Isaiah's complaint, *Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters;* Isaiah i. 4.

Honourable and Beloved, how should we be humbled under the hand of our God, in the sense of our many, great, bold, and lawless sins! What sackcloth, what ashes can be enough for us? Oh, that our faces could be covered with confusion; that we could *rend our hearts, and not our garments!* Be afflicted, and mourn, and weep, and thus *Save yourselves from this froward generation.*

II. And so, from St. Peter's Attestation to their wickedness, we descend to his OBTESTATION of their redress; *Save yourselves.*

We must be so much shorter in the remedy, as we have been longer in the disease. The remedy is but of a short sound, but of a long extent; Σώθητε. I urge not the passiveness of this advice; that it is not, *Save yourselves*, but, *Be ye saved.* God is jealous of ascribing to us any power unto good: we have ability, we have will enough to undo ourselves; scope enough to hell-ward; neither motion nor will to do good: that must be put into us by him, that gives both *posse, et velle, et posse velle;* "power to will, and will to do." This *Saving* comprises in it three great duties: Repentance for our sin; Avoidance of sinners; Reluctation to sin and sinners.

1. REPENTANCE. Perhaps, as St. Chrysostom and Cyrill think, some of these were the personal executioners of Christ. If so, they were the worst of this generation: and yet they may, they must save themselves from this generation, by their unfeigned repentance; howsoever they made up no small piece of the evil times, and had need to be saved from themselves by their hearty con-

trition. Surely, those sins are not ours, whereof we have truly repented. The skin, that is once washed, is as clean from soil, as if it had never been foul. Those Legal washings and rinsings shewed them, what they must do to their souls, to their lives. This remedy, as it is universal, so it is perpetual: the warm waters of our tears are, the streams of Jordan, to cure our leprosy; the Siloam, to cure our blindness; the pool of Bethesda, to cure all our lameness and defects of obedience. Alas! there is none of us, but have our share in the common sins: the best of us hath helped to make up the frowardness of our generation. Oh, that we could unsin ourselves by our seasonable repentance! *Cleanse your hands, ye sinners; and purge your hearts, ye double-minded.*

2. AVOIDANCE is the next: avoidance of all unlawful participation.

There is a participation Natural; as to live in the same air, to dwell in the same earth, to eat of the same meat: this we cannot avoid, unless we would go out of the world, as St. Paul tells his Corinthians.

There is a Civil participation, in matter of commerce and human necessary conversation: this we need not avoid with Jews, Turks, Infidels, Heretics.

There is a Spiritual participation, in moral things, whether good or evil: in these lies this Σώθητε. And yet not universally neither: we are not tied to avoid the services of God and holy duties, for the commixture of lewd men; as the foolish Separatists have fancied: it is participation in evil, that we are here charged to avoid. Although also entireness, even in civil conversation, is not allowed us with notoriously-wicked and infectious persons. The Israelites must hie them from the tents of Korah; and, *Come out of her my people.* Chiefly, they are the sins, from which we must save ourselves; not, the men: if not rather from the men, for the sins. *Have no fellowship with the unfruitful works of darkness;* saith St. Paul; Eph. v. 11: commenting upon this Σώθητε of St. Peter.

There is nothing more ordinary with our Casuists, than the nine ways of participation; which Aquinas, and the Schools following him, have shut up in two homely verses, *Jussio, consilium,* &c. The sum is, that we do not save ourselves from evil, if either we command it; or counsel it; or consent to it; or sooth it; or further it; or share in it; or dissuade it not; or resist it not; or reveal it not. Here would be work enough, you see, to hold our preaching unto St. Paul's hour, midnight: but I spare you, and would be loth to have any Eutychus. Shortly, if we would save ourselves from the sin of the time, we may not command it, as Jezebel did to the elders of Jezreel; we may not advise it, as Jonadab did to Amnon; we may not consent to it, as Bathsheba did to David; we may not sooth it, as Zidkijah did to Ahab; we may not further it, as Joab did to David; we may not forbear to dissuade it, as Hirah the Adullamite to Judah; to resist it, as partial Magistrates; to reveal it, as treacherous Confessaries.

3. But, of all these, that we may single out our last and utmost remedy, here must be a zealous RELUCTATION to evil. All those other negative carriages, of not commanding, not counselling, not consenting, not soothing, not abetting, not sharing, are nothing without a real oppugnation of sin. Would we then thoroughly quit ourselves of our froward generation? we must set our faces against it, to discountenance it: we must set our tongues against it, to control it: we must set our hands against it, to oppose it.

It goes far, that of the Apostle, *Ye have not yet resisted unto blood, striving against sin;* Heb. xii. 4. Lo, here is a truly heroical exercise for you Great Ones: to strive against sin; not *ad sudorem* only, as physicians prescribe, but *ad sanguinem.* Ye cannot better bestow yourselves, than, in a loyal assistance of Sacred Authority, upon the debellation of the outrageous wickedness of the times. These are the dragons, and giants, and monsters, the vanquishing whereof hath moralized the Histories of your famous Progenitors. Oh, do ye consecrate your hands and your hearts to God, in beating down the headstrong powers of evil: and, as by repentance and avoidance, so by Reluctation, *Save your Souls from this untoward generation.*

III. Now, what need I waste the time, in dehorting your Noble and Christian ingenuity from participation of the epidemical sins of a froward generation? It is enough motive to you, that sin is a base, sordid, dishonourable thing. But, withal, let me add only one dissuasive from the danger, implied in the very word *Save:* for how are we saved, but from a danger? the danger both of Corruption and Confusion.

1. CORRUPTION. Ye see before your eyes, that one yawning mouth makes many. This pitch will defile us. One rotten kernel of the pomegranate infects the fellows. St. Paul made that verse of the heathen poet canonical, *Evil conversation corrupts good manners.* What woeful experience have we every day of those, who, by this means, from a vigorous heat of zeal have declined to a temper of lukewarm indifferency; and then, from a careless mediocrity to all extremity of debauchedness; and, of hopeful beginners, have ended in incarnate devils! Oh the dangerous and insensible insinuations of sin! If that crafty Tempter can hereby work us but to one dram of less detestation to a familiarly-inured evil, he promiseth himself the victory. It is well noted by St. Ambrose, of that chaste Patriarch Joseph, that, so soon as ever his wanton mistress had laid her impure hand upon his cloak, he leaves it behind him; that he might be sure to avoid the danger of her contagious touch. If the Spouse of Christ be *a Lily among Thorns,* by the mighty protection of her Omnipotent Husband; yet, take thou heed, how thou walkest among those thorns for that lily. Shortly, wouldst thou not be tainted with wickedness? abhor the pestilent society of lewd men; and, by a seasonable subduction, thus *Save thyself from a froward generation.*

2. The last and utmost of all dangers, is CONFUSION. That charge of God by Moses is but just; Numb. xvi. 26: *Depart, I*

pray you, from the tents of these men, and touch nothing of theirs, lest ye perish in all their sins. Lo, the very station, the very touch is mortal. Indeed, what reason is there to hope or to plead for an immunity? If we share in the work, why should we not take part of the wages? *The wages of sin is death.* If the stork be taken damage faisant with the cranes, she is enwrapped in the same net, and cannot complain to be surprised. *Qui cum lupis est, cum lupis ululet;* as he said; "He, that is with wolves, let him howl with wolves." If we be *fratres in malo,* "brethren in evil," we must look to be involved in the same curse. Be not deceived, Honourable and Beloved, here is no exemption of greatness: nay, contrarily, eminence of place aggravates both the sin and the judgment. When Ezra heard, that the hand of the princes and rulers had been chief in that great offence, then he rent his clothes and tore his hair; Ezra ix. 3.

Certainly, this case is dangerous and fearful, wheresoever it lights. Hardly are those sins redressed, that are taken up by the great: easily are those sins diffused, that are warranted by great examples. The great lights of heaven, the most conspicuous planets, if they be eclipsed, all the almanacks of all nations write of it; whereas, the small stars of the galaxy are not heeded. All the country runs to a beacon on fire: nobody regards to see a shrub flaming in a valley. Know then, that your sins are so much greater as yourselves are: and all the comfort that I can give you, without your true repentance, is, that "mighty men shall be mightily tormented." Of all other men therefore, be ye most careful to keep yourselves untainted with the common sins, and to renew your covenant with God. No man cares for a spot upon a plain russet riding-suit; but we are curious of a rich robe: every mote there is an eye-sore. Oh, be ye careful to preserve your honour from all the foul blemishes of corruption; as those, that know virtue hath a greater share in nobility, than blood. Imitate in this the great frame of the creation; which still, the more it is removed from the dregs of this earth, the purer it is. Oh *save* ye *yourselves from this untoward generation:* so shall ye help to save your nation, from the imminent judgments of our just God: so shall ye save your souls, in the day of the appearance of our Lord Jesus Christ: To whom, with the Father, and the Holy Ghost, one Infinite God, be all honour and glory ascribed, now and for ever. Amen.

SERMON XXIX.

THE HYPOCRITE.

SET FORTH IN A SERMON AT THE COURT, FEBRUARY 28, 1630 *; BEING THE THIRD SUNDAY IN LENT.

BY JOSEPH EXON.

TO MY EVER MOST WORTHILY HONOURED LORD,

THE EARL OF NORWICH.

MY MOST HONOURED LORD:

I MIGHT not but tell the world, that this Sermon, which was mine in the Pulpit, is yours in the Press. Your Lordship's will, which shall never be other than a command to me, fetches it forth into the light before the fellows. Let me be branded with the Title of it, if I can think it worthy of the public view, in comparison of many accurate pieces of others, which I see content themselves daily to die in the ear. Howsoever, if it may do good, I shall bless your Lordship for helping to advance my gain.

Your noble and sincere true-heartedness to your God, your King, your Country, your Friend, is so well known, that it can be no disparagement to your Lordship to patronize this HYPOCRITE; *whose very inscription might cast a blur upon some guilty reputation. Go on still, most noble Lord, to be a great Example of Virtue and Fidelity to a hollow and untrusty age. You shall not want either the acclamations or prayers of*

Your Lordship's ever devoted, in all true duty and observance,

JOSEPH EXON.

* The folio has 1629; but I have altered it, because the Third Sunday in Lent of the year 1629 could not fall on Feb. 28, as Ashwednesday that year, was on the 18th of February; whereas Ashwednesday of the year 1630, falling on Feb. 10, the Third Sunday in Lent, would of course fall, as above, on the 28th. It is not, however, unlikely, that the Bishop uses, on this and other occasions, the mode of computation then frequently practised; which we find thus mentioned in our older Prayer Books, at the foot of the Table of Moveable Feasts: "The supputation of the year of our Lord, in the Church of England, beginneth the

2 TIM. iii. 5.

Having a Form of Godliness, but denying the Power thereof.

It is an unperfect clause, you see; but a perfect description of a Hypocrite: and that, a hypocrite of our own times, the last: which are so much the worse, by how much they partake more of the craft and diseases of age.

The Prophets were the Seers of the Old Testament: the Apostles were the Seers of the New. Those saw Christ's day, and rejoiced: these foresaw the reign of Antichrist, and complained. These very times were as present to St. Paul, as to us: our sense doth not see them so clearly, as his revelation. *I am with you in the spirit*, saith he to his absent Colossians, *rejoicing, and beholding your order.* He doth as good as say to us, "I am with you in the spirit, lamenting, and beholding your misdemeanours." By these divine optics, he sees our formal piety, real wickedness; both which make up the complete Hypocrisy in my Text; *Having a form of Godliness, but denying the Power thereof.*

I doubt not, but some will be ready to set this sacred prognostication to another meridian. And, indeed, we know a generation, that loves themselves too well; much more than peace and truth: so covetous, that they would catch all the world in St. Peter's net: proud boasters of their own merits, perfections, supererogations. It would be long, though easy, to follow all. We know where too many treasons are hatched: we know who, in the height of mind, exalts himself above all that is called God: we know where pleasure hath the most delicate and debauched clients: we know where devotion is professedly formal, and lives impure: and, surely, were we clearly innocent of these crimes, I should be the first that would cast this stone at Rome. But, now that we share with them in these sins, there is no reason we should be sejoined in the censure. Take it among ye, therefore, ye Hypocrites of all professions, for it is your own, *Ye have a Form of Godliness, denying the Power thereof.*

What is a Hypocrite but a Player; the Zany of religion, as ye heard lately? A Player acts that, he is not: so do ye, act good, and are wicked. Here is a semblance of good, a Form of Godliness: here is a real evil, a denial of the Power of Godliness. There is nothing so good as Godliness; yea, there is nothing good, but it. Nothing makes Godliness to be good, or to be Godliness, but the power of it: for it is not, if it work not; and it works not, if not powerfully. Now the denial of good must needs be evil;

five and twentieth day of March." In that case, by Feb. 28, 1629, he would mean what we should express by Feb. 28, 1630. Had he followed the method, usually employed, of giving those dates, which occurred between Jan. 1st., and Mar. 25th, and written Feb. $16\frac{2}{3}\frac{8}{0}$, it would have removed all ambiguity. EDITOR.

and, so much more evil, as the good which is denied is more good: and therefore the denial of the Power of Godliness, must needs be as ill as the Form or Shew of Godliness would seem good, and as the Power of Godliness is good.

This is, therefore, the perfect Hypocrisy of fashionable Christians: they have the Form; they deny the Power. Here is then a direct and professed opposition, betwixt μόρφωσις and δύναμις, the *form* and the *power:* and no less between the actions employed about them both; the one *having*, the other *denying*: *having the form, denying the power.*

As all sin is originally from the Devil, so especially Hypocrisy: he is *The Father of Lies:* and what is Hypocrisy but a real lie? that is, his darling: and these two are well put together, ἐν ὑποκρίσει ψευδολόγων, 1 Tim. iv. 2. *in hypocrisy speaking lies.* Now, as all things are more eminent in their causes and originals, than in the effects derived from them; so it must needs be said, that the greatest hypocrite in the world is the Devil. I know he hears what I say; but we must speak truth, and shame him. For *Satan is transformed into an angel of light;* saith the Apostle: not, he was; but, he is: so transformed, that he never did, never will put off that counterfeit. And, as all his Imps are partakers of the Satanical nature; so, in every hypocrite, there is both the angel and the devil: the seeming angel is the *Form of Godliness;* the real devil is the *denial of the Power of Godliness.* It must be in another sense, that that Father said, *Innocentia tempore posterior est quàm malitia.* I am sure the angel of light was before the Satan; and now, because he is Satan, he puts on the angel of light.

Such shall be our method in this Hypocrite we treat of: first, we will begin with the ANGEL OF HYPOCRISY; and then, shew you the DEVIL IN HIS TRUE SHAPE.

I. First then, here is a Form, and but A FORM, OF GODLINESS.

A form does well; but, if it be but a form, it is an immaterial shadow of piety. Such was this of these men: for they were *unnatural, traitors, heady, highminded,* φιλήδονοι. Surely, if they were unnatural, they must needs be unchristian: if they were traitors to their king, they could be no subjects to God: if heady and high-minded, they had nothing to do with him whose first lesson was, *Learn of me, for I am meek. Nulla creatura humilior Deo;* "No creature is more humble than God;" as Laurentius well: if they had pleasure for their idol, they could not have the Lord for their God. So as, even without God, they had yet *a Form of Godliness.*

Godliness is a thing much talked of; little understood. While the Ancient School had wont to say, That it is not practical, not speculative, but affective; their meaning was, That it is in all these, in the heart, in the brain, in the hand; but most in the heart. It is speculative, in the knowledge of God; practical, in the service to God; affective, in our fear of him, love to him, joy in him. Shortly then, to apprehend God as he hath revealed, to serve him,

as he hath required, to be affected to him as we ought, is Godliness; and the outward expression and counterfaisance of all these, is the *Form of Godliness.*

To this outside of Godliness then belongs all that glorious pageant of fashionable profession, which we see made in the world: whether in Words, Gesture, Carriage.

1. First, here is a world of GOOD WORDS; whether to God, or of him.

Here are words of sacred compliment with God: for the Hypocrite courts God in his prayers: no man speaks fairer, no man louder, than he. Here is Saul's *benedictus:* here is the Pharisee's *Lord, I thank thee:* here is the colloguing Jews' *Domine, Domine; Lord, Lord.*

And, as to him, so of him. Here are words of religious protestation for God, like to the Jews' *Templum Domini; the Temple of the Lord:* or Herod's προσκυνήσω, Matth. ii. 8. *I will worship the Babe.* The man's secret fire of zeal smokes forth into the holy breath of a good confession. Here are words of fervent excitation to the frozen hearts of others; yea, if need be, words of deep censure of the cold moderation which he apprehends in his wiser brethren: so as he is *comptus in verbo,* if *turpis in facto;* "neat in words, if foul in fact;" as Bernard.

2. Yet more, here is a perfect scene of PIOUS GESTURES; knees bowed, hands erected, turned up eyes, the breast beaten, the head shaken, the countenance dejected, sighs ascending, tears dropping, the Bible hugged and kissed, the ear nailed to the pulpit: what formality of devout Godliness is here unacted? If the man were within, as he is without, there were no Saint but he.

3. Yet, this is not all to make up a perfect *Form of Godliness:* here is a smooth face of HOLY CARRIAGE IN ACTIONS.

Devout Saul will be saving the fattest of the Amalekitish flocks and herds, for sacrifice to the Lord his God. Good man! he will not have God take up with the worst. Every man is not of this diet: too many think any offal good enough for their Maker: but here is one, that holds the best fittest for those sacred altars; when, in the mean time, the Hypocrite had already sacrificed them to his own Mammon, and God must take up with the reversion.

Shall I tell you of another as good, as devout, as he? Do ye not remember, that Absalom would go to pay his vow in Hebron? The fair prince of Israel was courteous, before: now, he will be Godly too. It was piety, that he would make a vow to God: our gallants have somewhat else to do, than to make holy vows: at every word, they protest, and vow, and perhaps swear; but, all like themselves, vainly and idly: but Absalom makes a solemn and religious vow. It was more piety, that he would perform it: this is not every man's care: too many care not how much they run upon God's score; this man will pitch and pay. Unnatural Parricide! First, he had stolen the subjects' hearts, and now he would steal his father's crown; and all this villainy must stalk un-

der a beast's hide, a sacrifice at Hebron. Blood was in his thoughts, while the sacrifice was in his mouth.

The old word is, "Full of courtesy, full of craft:" when ye see too glittering pretences, in unapproved persons; suspect the inside. Had you but seen a Jew's Fast, you would say so; Isaiah lviii. 6. Here was nothing but drooping and ash-strawed heads, torn garments, bare feet, starved cheeks, scrubbed skins, pined maws, afflictive devotions; yet, a Jew still.

But, had you seen Herod's formality, you would have said it yet more: mark a little, and see Herod turned Disciple to John Baptist. What, *Saul among the prophets?* Herod among the Disciples? Surely so; for he hears him. Tush, hears him? what's that? There are those, that hear and would not; forced to hear by compulsion of laws: who may say to Authority, as the Psalmist says to God, *Aurem perforasti mihi; Mine ear hast thou bored:* their ear is a Protestant, while their heart is a Recusant. There are those, that hear and hear not; that come fashionably, and hear perfunctorily: whose ears are like the Psalmist's idols; for form only, not for use. There are those, that hear and care not: who is so deaf as the wilful? there is *auris aggravata, heavy ear;* Isa. lix. 1: there is *auris surda, deaf ear;* Mic. vii. 16. But Herod hears ἡδέως, *gladly;* with pleasure: he heard, because he loved to hear. Yea, so doth many a hollow heart still: ye shall have such an one listen, as if he were *totus auris,* "all ear;" as if he would catch every word from the preacher's mouth, ere it could get out: perhaps it is new; perhaps, witty; perhaps, elegant; or, some way pleasing. Yea, there are some, not only willing, but greedy hearers: they have *aures bibulas;* they hear hungrily and thirstily: but it is but to catch advantages; somewhat they hope may fall to pay the preacher. Herod is better than so: συνεήρει, *he observed,* he respected, he countenanced this rough-hewn chaplain. Yea, so doth many a lewd patron for his own turn; either the easy passage of his simoniacal subductions, or for a favourable connivancy at his guilty debauchedness. Good looks are good-cheap. Perhaps a meal's meat may come in, for a further obligation too: but here is no good action, the while. Herod is better than so, πολλὰ ἐποίει, *he did* too, and did *many things.* Lo here, he doth not hear, but do: and not some things, but many. It may be this camel-haired monitor told him of some outrageous disorders in his court; those he was willing to amend: perhaps he told him of some bribery of his officers, unjust or hard measures offered by oppressive ministers to his poor subjects; those he was ready to reform: πολλὰ ἐποίει *he did many things.* One would think Bernard should not need to brand his Abailardus with *intùs Herodes, foris Johannes;* "Herod within, John without." His very outside was generally good; else, he had not done many things. Here was *a Form of Godliness:* but, let me tell you, a higher form, than many of us, for ought I see, care to climb up unto. There is hearing, and talking, and professing enough in the world; but where is the doing?

or, if there be doing, yet it is small doing, God wot! Some things, we may be drawn to do; not many: one good deed in a life is well: one fault amended meriteth: to do many, is not incident to many. So as too many of us are upon *a Form of Godliness;* but it is a lower form than Herod's, who heard, and heard gladly, and observed his teacher, and did, and did many things; yet a gross Hypocrite still, because he did but many. Ἢ ὅλως, ἢ μὴ ὅλως; "Either all, or none at all;" is God's rule.

What should I weary you with instances? Do you see an Ananias and Sapphira making God their heir of their half-shared patrimony? Do you see a griping usurer build schools and hospitals, with ten in the hundred? Do you see a man, whose stomach insatiably craves new superadditions upon the indigested morsels of his last hour's Lecture, and yet nauseates at the Public Prayers of the Church? Do you see a superstitious votary, looking ruefully from his knees upon his adored crucifix; and, as Isaac the Syrian prescribes, living like a dead man in a solitary sepulchre, yet making no bones of killing kings?

Nay, to ascend unto a higher key of pretended holiness, Do ye see some of the elect Manichees lying upon hard mats, which St. Austin says were therefore called Mattarii? Do ye see the penances of the three super-mortified Orders of the Mahometan Saints? Do ye see an illuminate Elder of the Anabaptists rapt in divine ecstasies? Do ye see a stigmatical Friar, lashing himself to blood; wallowing in the snow naked; returning the lice into his bosom? Do ye see a nice Humourist, that will not dress a dish, nor lay a cloth, nor walk abroad on a Sunday; and yet make no conscience of cozening his neighbour on the work-day?

All these, and many others of the same kind, are swans; which, under white feathers, have a black skin. These have *a Form of Godliness,* and are the worse for it. For, as it is the most dangerous and killing slatery, that is brought in under a pretence of liberty; so it is the most odious and perilous impiety, that is hid under *a Form of Godliness.*

These men, I say, have *a Form,* and nothing else save *a Form of Godliness.* But, withal, let me add, that whosoever makes a good profession hath this form; and is so far commendable, as he professes well. If there be not matter to this form, the fault is in what is not, and not in what there is. Certainly, religion is not, chaos-like, without form. As not civility, so Godliness cannot be without due form. Ye cannot think God's service to be all lining; no outside: a form there must be. It was a Law, written in Greek and Latin letters over the gate of the first peculiar partition of the Temple, which was *atrium Judæorum,* "Every stranger that passes into the Holy Place must die." If he had not the mark of a Jew upon his flesh, it was capital to tread in those Holy Courts. The Temple was the type of the Church: if we have not so much as *a Form of Godliness, procul, ó procul: without shall be dogs;* and, *if a beast touch the mount, it shall die.*

What shall we say to those gallants, that hate to have so much

as *a Form of Godliness?* there cannot be a greater disparagement cast upon them, than the very semblance of devotion. To say grace at meals, to bow a knee in prayer, to name God other than in an oath, to once mention religion, is a base, mortified, pusillanimous tenderness. What talk ye of a sermon? a play, if you will. What speak you of weeping for sins? Talk of drinking healths, singing of rounds, courting of dames, revels, matches, games; any thing, save goodness. What should we say of these men? even this, He, that hath but a form, is a Hypocrite; but he, that hath not a form, is an Atheist. I know not whether I should sever these two: both are human devils well met: a Hypocrite is a masked devil; an Atheist is a devil unmasked. Whether of them shall, without their repentance, be deeper in hell, they shall once feel, I determine not. Only let me assure them, that if the infernal Tophet be not for them, it can challenge no guests.

II. Thus much for the *Form of Godliness*, which is the Angel of Hypocrisy: our speech descends to the Devil in Hypocrisy, which is the DENIAL OF THE POWER OF GODLINESS.

1. But, while I am about to represent unto you the ugly face of that wicked one, God meets us in the way; and stays my thoughts and speech upon the POWER *of Godliness*, ere we fall upon the *Denial* of that *power*.

What *power* then is this of *Godliness?* what doth it? what can it do? The weakness of it is too apparent.

If we look to the Author of it Christ Jesus, alas! he is σημεῖον ἀντιλεγόμενον, *a but or mark for opposition to shoot at;* whereas true Power is an אלקום, that bars resistance, Prov. xxx. 31. If to the Means of Godliness, here is *the foolishness of preaching;* 1 Cor. i. 21. If to the Effects of Godliness, here is weak grace, strong corruption; Rom. vii. If to the Opposites of Godliness, here is *a law fighting*. Fighting? perhaps so it may be, and be foiled: nay, but here is αἰχμαλωτίζων, a *conquering* and *captivating* law; Rom. vii. 23. whereby I am not only made a slave, but sold for a save, πεπραμένος; Rom. vii. 14. So then, here is an opposed Saviour, a foolish preaching, a feeble grace, a domineering corruption; and where then is the *Power* of Godliness all this while?

Know, O thou foolish man, that God is אל אל, *the strong God:* and yet there is a Devil. He could call in the being of that Malignant Spirit; but he will not: he knows how to magnify his power by an opposite. Christ will be spoken against; not for impotence to resist, but for the glory of his prevailing: so we have seen a well-tempered target shot at, to shew the impenetrableness of it.

Preaching is *foolishness;* but, it is *stultitia Dei;* and *the foolishness of God is wiser than the wisdom of men.* Grace is weak, where corruption is strong; but, where grace prevails, sin dares not shew his head. Sin fights and subdues his own vassals: but the *Power of Godliness* foils it in the Renewed: so as, if it live, yet it reigns not. Great then is *the Power of Godliness:* great every way; great in respect of our enemies, great in respect of ourselves.

(1.) Of our Enemies; the Devil, the World, the Flesh.

So great, first, that it can resist the Devil; and it is no small matter to resist the powers and principalities of hell: *whom resist, stedfast in the faith.* Resist? Alas, what is this? The weak may perhaps resist the strong; the whelp, the lion: we may resistthe Spirit of God himself: *Semper restitistis;* saith St. Stephen of the Jews. Lo, here is resistance to God: and not for a brunt, but perpetual; *ye have always resisted.* So the ship resists the rock, against which it is shattered: so the crushed worm turns towards the foot, that treads it. Yea, but here is a prevalent resistance: *Resist the Devil, and he shall flee from you;* James iv. 7. Lo, Godliness can make a coward of the great Prince of Darkness. He shall flee. But if, Parthian-like, he shall shoot fleeing, as he doth; lo, this *shall quench all the fiery darts of Satan;* Eph. vi. 16. If he betake himself to his hold, this can batter and *beat down the strong holds of sin* about his ears: this can *enter, and bind the strong man.* Shortly, it can conquer Hell; yea, make us *more than conquerors.* Lo, to conquer is not so much as to make another a conqueror; but, more than a conqueror, is yet more. Is there any of you now, that would be truly great and victorious? It is *the Power of Godliness,* that must do it. Pyrrhus's word concerning his soldiers was, *Tu grandis, ego fortis.* Surely, if our profession make us great, our faith must make us valiant and successful. I tell you, the conquest of an evil spirit is more than the conquest of a world of men. O then, what is it to conquer legions?

And, as it foils Satan, so the World. No marvel; for, if the greater, much more the less. The world is a subject, Satan a Prince; *the Prince of this World.* The world is a bigot, Satan is a God; *the God of this World.* If the prince, if the God be vanquished, how can the subject or suppliant stand out? What do we talk of an Alexander or a Cæsar conquering the world? Alas! what spots of earth were they, which they bragged to subdue? Insomuch that Rome, which, in two hundred forty three years, had gained but some fifteen miles about; in Seneca's time, when her condition was at the largest, had the neighbouring Germany for the bounds of it. Lo here a full conquest of the whole world. *Mundus totus in maligno;* "The whole world is set in evil." To conquer the whole material world, is not so happy, so glorious a work, as to conquer the malignant: and this *the Power of Godliness* only can do: *This is the victory, that overcomes the world, even your faith.*

And now, what can the Flesh do without the world, without the devil? Surely, were it not for the devil, the world and the Flesh were both good; and, if it were not for the devil and the world, the Flesh were our best friend: now they have debauched it, and turned it traitor to God and the soul: now this proud Flesh dares war against heaven: Godliness doth ὑπωπιάζειν, beat it black and blue: yea, kill it dead; *Mortify your earthly members;* Col. iii. 5. so as it hath not a limb to stir, not a breath to draw. Anacharsis his charge was too hard for another, but performable by a Chris-

tian: γλώσσης, γαστρὸς, ἀδοίων κρατεῖν; "He can rule his tongue, his gut, his lust." Sampson was a strong man, yet two of them he could not rule: *the Power of Godliness* can rule all.

Oh then *the* great *Power of Godliness*, that can trample upon the Flesh, the World, the Devil! *Super aspidem, upon the asp*, the dragon, the lion; or, as the Psalmist, Psalm xci. 13. upon that roaring Lion of Hell, upon that sinuous Dragon the World, upon that close-biting Asp the Flesh!

(2.) And, as great in respect of our enemies, so no less great in respect of Ourselves: great; and beneficial.

What wonders are done by Godliness!

Is it not a great wonder, to make a fool wise, to make the blind see? This, Godliness can do; Psalm xix. 7, 8. Let me be bold to say, we are naturally like Solomon's child, *Folly is bound to our heart*; Prov. xxii. 15. In things pertaining to God ἦμεν ἀνόητοι, *we were foolish*, saith St. Paul; Titus iii. 3. Would any of us, that are thus born naturals (to God), be wise to salvation? That is the true wisdom indeed: all other is but folly, yea madness, to that. The Schools cannot teach us this: Philosophy, whether natural or moral or politic, can do nothing to it: if ye trust to it, it is but κενὴ ἀπάτη *vain deceit*; as St. Paul; Col. ii. 8: *Triobolaris et vilis*; as Chrysostom. It is only Godliness must do it. Please yourselves how you list without this, ye great Politicians of the World, the wise God hath put the pyed coat upon your backs, and past upon you his ἐμωράνθησαν; Rom. i. 22. If ye were oracles to men, ye are ideots to God. *Malitia occæcat intellectum*; "Wickedness blinds the understanding;" as he said: ye quick-sighted Eagles of the World, without this ye are as blind as beetles to heaven. If ye would have eyes to see him that is invisible, the hand of your Omnipotent Saviour must touch you; and, at his bidding, you must wash off your worldly clay, with the Siloam of Godliness.

Is it not a wonder, to raise the dead? We are all naturally not sick, not qualming, not dying, but *dead in sin*; Col. ii. 13: yea, with Lazarus, *quatriduani*, and ill-scenting; yea, if that will add any thing, as St. Jude's trees, or, as they say of acute Scotus, *twice dead*. Would ye arise? It is only Godliness, that can do it. *Ye are risen up through the faith in the operation of God*; Col. ii. 12. This only can call us out of the grave of our sins. *Arise, thou that sleepest, and stand up from the dead, and Christ shall give thee life.* Christ is the Author; Godliness is the means. All ye, that hear me this day, either ye are alive, or would be. Life is sweet: every one challenges it. Do ye live willingly in your sins? Let me tell you, ye are dead in your sins: this life is a death. If you wish to live comfortably here and gloriously hereafter, it is Godliness, that must mortify this life in sin, that must quicken you from this death in sin. Flatter yourselves how you please, ye great Gallants of both Sexes: ye think yourselves goodly pieces; without Godliness ye are the worst kind of carcasses: for, as death or not-being is the worst condition that can befal a creature; so death in sin is so much the worst kind of death, by how much grace is better than nature.

A living dog or toad is better than a thus-dead sinner. Would ye rise out of this loathsome and woeful plight? it is Godliness, that must breathe grace into your dead limbs; and that must give you the motions of holy obedience.

Is it not a wonder, to cast out Devils? I tell you, the corporal possession of ill spirits is not so rare, as the spiritual is rife. No natural man is free. One hath *the spirit of error;* 1 Tim. iv. 1: another, *the spirit of fornications;* Hos. iv. 12: another, *the spirit of fear;* 2 Tim. i. 7: another, *the spirit of slumber:* another, *the spirit of giddiness:* another, *the spirit of pride:* all have *spiritum mundi, the spirit of the world;* 1 Cor. ii. 12. Our story in Guliel. Neubrigensis tells us of a countryman of ours, one Kettle of Farnham, in King Henry the Second's time, that had the faculty to see spirits; by the same token, that he saw the devils spitting over the drunkards' shoulders into their pots: the same faculty is recorded of Antony the Eremite; and Sulpicius reports the same of St. Martin. Surely, there need none of these eyes, to discern every natural man's soul haunted with these evil angels. Let me assure you, all ye, that have not yet felt *the Power of Godliness*, ye are as truly, though spiritually, carried by evil spirits into the deeps of your known wickedness, as ever the Gadarene hogs were carried by them down the precipice into the sea. Would you be free from this hellish tyranny? only *the Power of Godliness* can do it. 2 Tim. ii. 26, 27; *If peradventure God will give them repentance, that they may recover themselves out of the snare of the Devil:* and repentance is, you know, a main part of Godliness. If ever, therefore, ye be dispossessed of that Evil One, it is *the Power of Godliness* that must do it.

What speak I of Power? I had like to have ascribed to it the acts of Omnipotency. And if I had done so, it had not been much amiss: for what is Godliness, but one of those rays, that beams forth from that Almighty Deity? what, but that same *Dextra Excelsi, the right hand of the Most High,* whereby he works mightily upon the soul? Now, when I say the man is strong, is it any derogation to say his arm is strong? Faith and prayer are no small pieces of Godliness: and what is it, that God can do, which prayer and faith cannot do?

Will ye see some instances of the further acts of Godliness?

Is it not an act of Omnipotence, to change nature? Jannes and Jambres, the Egyptian sorcerers, may juggle away the staff, and bring a serpent into the room of it; none, but a Divine power, which Moses wrought by, could change the rod into a serpent, or the serpent into a rod. Nothing is above nature, but the God of Nature: nothing can change nature, but that which is above it: for nature is regular in her proceedings, and will not be crost by a finite power; since all finite agents are within her command. Is it not a manifest change of the nature of the *wolf*, to *dwell* quietly *with the lamb;* of *the leopard*, to dwell with the *kid;* of *the lion, to eat straw with the ox;* of *the asp, to play with the child?* How shall this be? It is an idle conceit of the Hebrews, that savage beasts shall forego

their hurtful natures under the Messiah. No; but rational beasts shall alter their dispositions. The ravenous Oppressor is the *wolf*; the tyrannical Persecutor is the *leopard:* the venomous Heretic is the *asp:* these shall turn innocent and useful, by *the Power of Godliness:* for then *the earth shall be full of the knowledge of the Lord;* Isaiah xi. 6, &c. Is it not a manifest change of nature, for the *Ethiopian*, to turn white; for the *leopard*, to turn *spotless?* This is done, when *those do good which are accustomed to evil;* Jer. xiii. 23. And this Godliness can do. Is it not a manifest change of nature, for the *camel to pass through a needle's eye?* This is done, when, through *the Power of Godliness*, ye Great and Rich Men get to heaven. Lastly, it is an easy thing to turn men into beasts; a cup too much can do it: but, to turn beasts into men, men into saints, devils into angels, it is no less than a work of Omnipotency. And this Godliness can do.

But, to rise higher than a change: Is it not an act of Omnipotency, to create? Nature can go on in her track, whether of continuing what she actually finds to be, or of producing what she finds to be potentially in pre-existing causes; but, to make new matter transcends her power. This, Godliness can do: here is καινὴ κτίσις, *a new creature;* 2 Cor. v. 17. There is in nature no predisposition to grace: the man must be no less new, than when he was made first of the dust of the earth, and that earth of nothing: *Novus homo;* Eph. iv. 24. How is this done? by creation: and how is he *created? in righteousness and holiness;* holiness to God, righteousness to men: both make up Godliness. A regeneration is here a creation. *Progenuit* is expressed by *creavit;* James i. 18: and this, *by the word of truth. Old things are passed;* saith the Apostle: *all* must *be new.* If we will have ought to do with God, our bodies must be renewed by a glorious resurrection, ere they can enjoy heaven; our souls must be renewed by grace, ere we can enjoy God on earth. Are there any of us pained with our heart of stone? We may be well enough: the stone of the reins or bladder is a woeful pain, but the stone of the heart is more deadly. He can by this power take it out, *and give us a heart of flesh;* Ezek. xi. 19. Are there any of us weary of carrying our old Adam about us? a grievous burden I confess, and that which is able to weigh us down to hell: do we groan under the load, and long to be eased? none but the Almighty Hand can do it, by the power of Godliness creating us anew to the likeness of that *Second Adam which is from heaven, heavenly;* without which, there is no possibility of salvation: for *flesh and blood cannot inherit the kingdom of God.* In a word, would we have this earth of ours translated to heaven? it is only *the Power of Godliness* can do it.

And, as this *Power of Godliness* is great, so no less beneficial: beneficial every way, both here and hereafter. Here, it frees us from evil, it feoffs us in good. Godliness is an antidote against all mischief and misery: yea, such is the power of it, that it not only keeps us from evil, but turns that evil to good: *All things work together to the best to them that love* and fear *God;* saith the Apos-

tle. Lo, all things: crosses, sins; crosses are blessings, sins are advantages. St. Paul's viper befriended him; St. Martin's hellebore nourished him: *Saluti fuêre pestifera*, as Seneca speaks. And what can hurt him, that is blessed by crosses, and is bettered by sins? It feoffs us in good; wealth, honour, contentment. The Apostle puts two of them together; *Godliness is great gain with contentment;* 1 Tim. vi. 6. Here are no ifs or ands; but *gain, great gain,* and *gain with* self-sufficiency or *contentment.* Wickedness may yield a gain, such as it is, for a time; but it will be gravel in the throat, gain far from contentment. *Length of days are in the right hand of* true wisdom, *and in her left hand riches and honour;* Prov. iii. 16. Lo, honour and wealth are but gifts of the left hand; common and mean favours: length, yea eternity, of days is for the right; that is the height of bounty. *Godliness hath the promises of this life and of that which is to come;* saith the Apostle: the promise, that is enough: God's promises are his performances: with men to promise and to pay are two things; they are one with God: *To them, that, by patient continuing in well-doing, seek glory and honour and immortality, eternal life;* Rom. ii. 7. Briefly, for I could dwell here always, it is Godliness, that only can give us the beatifical sight of God. The sight? yea, the fruition of him; yea, the union with him: not by apposition, not by adhesion, but by a blessed *participation of the divine nature;* 2 Pet. i. 4. I can go no higher: no; the angels and archangels cannot look higher than this.

To sum up all then; Godliness can give wisdom to the fool; eyes to the blind; life to the dead: it can eject devils; change the course of nature; create us anew; free us from evil; feoff us in good, honour, wealth, contentment, everlasting happiness. O the wonderful, O the beneficial *Power of Godliness!*

And now, what is the desire of my soul, but that all this could make you in love with Godliness; that, instead of the ambitions of honour, the tradings for wealth, the pursuit of pleasure, your hearts could be set on fire with the zealous affectation of true Godliness?

Alas! the least overture of any of these makes us mad of the world: if but the shadow of a little honour, wealth, promotion, pleasure be cast before us, how eagerly do we prosecute it to the eternal hazard of our souls! Behold, the substance of them all put together offers itself in Godliness. How zealously should we embrace them; and never give rest to our souls, till we have laid up those true grounds of happiness, which shall continue with us, when all our riches and earthly glory shall lie down with us in the dust! Alas, Noble and Christian Hearers, ye may be outwardly great, and inwardly miserable: it was a great Cæsar, that said, "I have been all things, and am never the better."

It is not your bags, ye Wealthy Citizens, that can keep the gout from your joints, or care from your hearts. It is not a coronet, ye Great Peers, that can keep your heads from aching: all this earthly pomp and magnificence cannot keep out either death or conscience. Our prosperity presents us as goodly lilies; which, while they are whole, look fair and smell sweet; but, if once

bruised a little, as nasty both in sight and scent. It is only Godliness, that can hold up our heads in the evil day; that can bid us make a mock at all the blustering storms of the world; that can protect us from all miseries, which if they kill, yet they cannot hurt us; that can improve our sufferings; and invest us with true and eternal glory. O then be covetous, be ambitious of this blessed estate of the soul: and, as Simon Macchabæus with three years' labour took down the top of mount Acra in Jerusalem, that no hill might stand in competition of height with the Temple of God; so, let us humble and prostrate all other desires to this one, That true Godliness may have the sway in us.

Neither is this consideration more fit to be a whetstone to our zeal, than a touchstone to our condition. Godliness? why, it is a herb, that grows in every soil. As Platina observes, that, for 900 years and upwards, none of those Popes to whom Sanctity is ascribed in the abstract, were yet held Saints after their death, except Celestine the Vth, which gave up the pontifical chair after six months' weary sitting in it; so, on the contrary, we may live ages, ere we hear a man profess himself God-less, while he is abominably such. He is too bad, that will not be thought Godly; as it is a brazen-faced courtesan, that would not be held honest.

That, which Lactantius said of the heathen philosophers, That they had many scholars, few followers, I cannot say of the divine. We have enough to learn, enough to imitate; but few to act. Be not deceived, Godliness is not impotent: wherever Godliness is, there is power. Hath it then prevailed to open our eyes, to *see the great things of our peace?* hath it raised us up from the grave of our sins, ejected our hellish corruptions, changed our wicked natures, new created our hearts? well may we applaud ourselves in the confidence of our Godliness.

But, if we be still old, still corrupt, still blind, still dead, still devilish; away, Vain Hypocrites, ye have nothing to do with Godliness, because Godliness hath had no power on you. Are ye godly, that care to know any thing rather than God and spiritual things? Are ye godly, that have neither ability nor will to serve that God, whom ye fashionably pretend to know? Are ye godly, which have no inward awe of that God, whom ye pretend to serve; no government of your passions; no conscience of your actions; no care of your lives? False Hypocrites! ye do but abuse and profane that name, which ye unjustly arrogate. No, no; Godliness can no more be without power, than the God that works it. Shew me your Godliness in the true fervor of your devotions, in the effectual sanctification of your hearts and tongues, in the conscionable carriage of your lives; else, *to the wicked saith God, what hast thou to do to take my covenant in thy mouth, seeing thou hatest to be reformed?* Psalm l. 16.

2. Ye have heard *the Power of Godliness;* hear now the DENIAL *of* this *power.*

How then is it denied? Surely there is a verbal, there is a real denial; *et rebus et verbis,* as Hilary. It is a mistaking of logicians,

that negation is the affection of a proposition only: no; God and Divinity find it more in practice. This very *power* is as stoutly challenged by some men in words, as truly denied in actions. As one says of the Pharisees' answer concerning John's calling, *verum dicebant, et mentiebantur;* "they told truth, and yet lied;" so may I of these men. It is not in the power of words, to deny so strongly as deeds can: both the hand and the tongue interpret the heart; but the hand so much more lively, as there is more substance in acts than sounds: as he said, *Spectamur agendo;* we are both seen and heard in our actions. He, that says there is no God, is a vocal atheist; he, that lives as if there were no God, is a vital atheist: he, that should say Godliness hath no power, is a verbal atheist; he, that shall live as if Godliness had no power, is a real atheist: they are atheists both.

We would fly upon a man, that should deny a God, with Diagoras; though, as Anselm well, no man can do this *interiùs*, "from within:" we would burn a man, that should deny the Deity of Christ, with Arius: we would rend our clothes at the blasphemy of that man, who, with the Epicures and Apelleians, should exempt the cares and operations of God from the things below: we would spit at a man, that durst say, There is no *Power* in *Godliness.*

These monsters, if there be such, hide their ugly heads; and find it not safe to look on the light. Faggots are the best language to such miscreants.

But these real denials are so much more rife and bold, as they can take the advantage of their outward safety and unconvincibleness.

Their words are honey; their life poison; as Bernard said of his Arnoldus. And these actions make too much noise in the world. That, which St. Chrysostom says of the Last Day, That men's works shall speak, their tongues shall be silent; is partly true, in the mean time: their works cry out, while their tongues whisper.

There is then really a double *Denial of the Power of Godliness:* the one, in not doing the good it requires; the other, in doing the evil it forbids: the one, a Privative; the other, a Positive denial.

(1.) In the FORMER, what power hath Godliness, if it have not made us good? A feeble Godliness it is, that is ineffectual. If it have not wrought us to be devout to God, just to men, sober and temperate in the use of God's creatures, humble in ourselves, charitable to others; where is the Godliness? where is the Power? If these were not apparently done, there were no Form of Godliness: if these be not soundly and heartily done, there is a palpable *Denial of the Power of Godliness.*

Hear this then, ye Ignorant and Seduced Souls, that measure your devotions by number, not by weight; or, that, leaning upon your idle elbow, yawningly patter out those prayers, whose sound or sense ye understand not; ye, that bring listless ears severed from your wandering hearts to the messages sent from heaven; ye, that come to God's board as a surfeited stomach to a honey-comb, or a

sick stomach to a potion; shortly, ye, that pray without feeling, hear without care, receive without appetite: ye *have a form of Godliness, but deny the power of it.*

Hear this, ye, that wear out the floor of God's house with your frequent attendance; ye, that have your ears open to God's messengers, and yet shut to the cries of the poor, of the orphan, of the labourer, of the distressed debtor; ye, that can lift up those hands to heaven in your fashionable prayers, which ye have not reached out to the relief of the needy members of your Saviour; (while I must tell you, by the way, that hard rule of Laurentius, *Magis delinquit dives non largiendo superflua, quàm pauper rapiendo necessaria:*" "The rich man offends more in not giving his superfluities, than the poor man in stealing necessaries;") ye, that have a fluent tongue to talk unto God, but have no tongue to speak for God, or to speak in the cause of the dumb: ye *have a form of Godliness, but deny the power thereof.*

Shortly, ye, that have no fear of God before your eyes, no love to goodness, no care of obedience, no conscience of your actions, no diligence in your callings; ye have *denied the power of Godliness.*

This very privative denial shall, without your repentance, damn your souls. Remember, oh remember, that there needs no other ground of your last and heaviest doom, than, *Ye have not given, Ye have not visited.*

(2.) But the POSITIVE denial is yet more irrefragable. If very privations and silence speak, much more are actions vocal.

Hear this then, ye Vizors of Christianity, who, notwithstanding all your civil smoothness, when ye are once moved, can tear heaven with your blasphemies, and bandy the dreadful name of GOD in your impure mouths by your bloody oaths and execrations; ye, that dare to exercise your saucy wits in profane scoffs at religion; ye, that presume to whet your lawless tongues, and lift up your rebellious hands, against lawful authority whether in Church or State; ye, that grind faces like edge-tools, and spill blood like water; ye, that can neigh after strange flesh, and upon your voluptuous beds act the filthiness of Sodomitical Aretinisms; ye, that can quaff your drunken carouses, till you have drowned your reason in a deluge of deadly healths; ye, whose foul hands are belimed with bribery, and besmeared with the price of blood; ye, whose sacrilegious throats have swallowed down whole churches and hospitals, whose maws have put over whole parishes of sold and affamished souls; ye, whose faction and turbulency in novel opinions rends the seamless coat, not considering that of Melanchthon, That schism is no less sin than idolatry, and there cannot easily be a worse than idolatry; either of them both are enough to ruin any Church under heaven (now the God of Heaven ever keep this Church of ours from the mischief of them both!) ye, whose tongues trade in lies, whose very profession is fraud and cozenage; ye cruel Usurers, false Flatterers, lying and envious Detractors; in a word, ye, whoever ye are, that go resolutely forward in a course of any known

sins, and will not be reclaimed: ye, ye are the men, that spit God in the face, and *deny* flatly *the power of Godliness.* Woe is me! we have enough of these birds every where at home. I appeal to your eyes, your ears: would to God they would convince me of a slander!

But what of all this now? *The Power of Godliness* is *denied* by wicked men: how then? what is their case? Surely inexplicably, unconceiveably fearful. *The wrath of God is revealed from heaven against all ungodliness;* saith the Apostle. How revealed? say you: wherein differ they from their neighbours, unless it be perhaps in better fare? no gripes in their conscience, no afflictions in their life, *no bands in their death: Impunitas ausum, ausus excessum parit,* as Bernard; "Their impunity makes them bold, their boldness outrageous." Alas, wretched souls! The world hath nothing more woeful, than a sinner's welfare. It is for slaughter, that this ox is fattened: *Ease slayeth the simple, and the prosperity of fools shall destroy them;* Prov. i. 32. This *bracteata felicitas,* which they enjoy here, is but as carpets spread over the mouth of hell: for, if they *deny the power of Godliness,* the God of Power shall be sure to deny them; *Depart from me, ye workers of iniquity, I know you not.*

There cannot be a worse doom, than *Depart from me;* that is, depart from peace, from blessedness, from life, from hope, from possibility of being any other than eternally, exquisitely miserable. *Cui te non habet, Domine Deus, totum perdidit;* "He, who hath not thee, O Lord God, hath lost all;" as Bernard truly. Dying is but departing; but this departing is the worst dying; dying in soul, ever dying: so as if there be an *ite, depart,* there must needs be a *maledicti, depart ye cursed;* cursed, that ever they were born, who live to die everlastingly. For this departure, this curse ends in that fire, which can never, never end.

Oh the deplorable condition of those damned souls, that have slighted *the power of Godliness!* what tears can be enough to bewail their *everlasting burnings?* what heart can bleed enough at the thought of those tortures, which they can neither suffer nor avoid? Hold but your finger for one minute in the weak flame of a farthing candle, can flesh and blood endure it? With what horror then, must we needs think of body and soul frying endlessly in that infernal Tophet? Oh think of this, ye that forget God and contemn Godliness: with what confusion, shall ye look upon the frowns of an angry God rejecting you, the ugly and merciless fiends snatching you to your torments, the flames of hell flashing up to meet you? with what horror, shall ye feel the gnawing of your guilty consciences; and hear that hellish shrieking, and weeping, and wailing, and gnashing?

It is a pain, to mention these woes: it is more than death, to feel them. *Perhorrescite minas, formidate supplicia;* as Chrysostom. Certainly, my Beloved, if wicked sinners did truly apprehend a hell, there would be more danger of their despair and distraction, than of their security. It is the Devil's policy, like a raven, first to

pull out the eyes of those that are dead in their sins, that they may not see their imminent damnation.

But, for us; tell me, ye that hear me this day, are ye Christians in earnest, or are ye not? If ye be not, what do ye here? If ye be, there is a hell in your creed. Ye do not less believe there is a hell for the godless, than an earth for men, a firmament for stars, a heaven for saints, a God in heaven: and, if ye do thus firmly believe it, cast but your eyes aside upon that fiery gulf, and sin if ye dare. Ye love yourselves well enough to avoid a known pain: we know there are Stocks, and Bridewells, and Gaols, and Dungeons, and Racks, and Gibbets for malefactors; and our very fear keeps us innocent: were your hearts equally assured of those hellish torments, ye could not, ye durst not, continue in those sins, for which they are prepared.

But, what an unpleasing and unseasonable subject am I fallen upon, to speak of Hell in a Christian Court, the emblem of Heaven! Let me answer for myself, with devout Bernard, *Sic mihi contingat semper beare amicos, terrendo salubriter, non adulando fallaciter;* "Let me thus ever bless my friends, with wholesome frights, rather than with plausible soothings." *Sumenda sunt amara salubria;* saith St. Austin: bitter wholesome is a safe receipt for a Christian: and what is more bitter or more wholesome than this thought? The way not to feel a Hell, is to see it, to fear it. I fear we are all generally defective this way: we do not retire ourselves enough into the chamber of meditation, and think sadly of the things of another world. Our self-love puts off this torment: notwithstanding our willing sins, with David's plague, *non appropinquabit, It shall not come nigh thee.* If we do not make a league with hell and death, yet with ourselves against them.

Fallit peccatum falsâ dulcedine, as St. Austin, "Sin deceives us with a false pleasure." The pleasure of the world is like that Colchian honey, whereof Xenophon's soldiers no sooner tasted, than they were miserably distempered: those, that took little, were drunk: those, that took more, were mad: those, that took most, were dead. Thus are we, either intoxicated, or infatuated, or killed outright with this deceitful world, that we are not sensible of our just fears: at the best, we are so besotted with our stupid security, that we are not affected with our danger.

Woe is me! the impenitent resolved sinner is already fallen into the mouth of hell; and hangs there but by a slender twig of his momentary life: when that hold fails, he falls down headlong into that pit of horror and desolation.

Oh, ye, my Dear Brethren, so many as love your souls, have mercy upon yourselves. Call aloud, out of the deeps of your sins, to that compassionate Saviour, that he will give you the hand of faith, to lay hold upon the hand of his *mercy* and *plenteous redemption*, and pull you out of that otherwise-irrecoverable destruction; else ye are gone, ye are gone for ever.

Two things, as Bernard borrows of St. Gregory, make a man both good and safe, "To repent of evil, to abstain from evil."

Would ye escape the wrath of God, the fire of hell? Oh, wash you clean, and keep you so. There is no laver for you, but your own tears, and the blood of your Saviour. Bathe your souls in both of these, and be secure. Consider how many are dying now, which would give a world for one hour to repent in. Oh, be ye careful then to improve your free and quiet hours, in a serious and hearty contrition for your sins: say to God, with the Psalmist, *Deliver me from the evil man;* that is, from myself, as that Father construes it.

And, for the sequel, instead of the *denying the power of Godliness,* resolve to deny yourselves, to *deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;* that, having felt and approved *the power of Godliness* in the illuminating our eyes, in raising us from our sins, in ejecting our corruptions, in changing our lives, and creating our hearts anew, we may at the last feel the happy consummation of this power, in the full possessing of us in that eternal Blessedness and Glory which he hath prepared for all that love him: To the perfect fruition whereof, he bring us, that hath dearly bought us, Jesus Christ the Righteous: To whom, &c.

SERMON XXX.

THE CHARACTER OF MAN.

LAID FORTH IN A SERMON PREACHED AT THE COURT, MARCH 1, 1634.

TO THE RIGHT HONOURABLE AND MY EVER MOST WORTHILY HONOURED LORD; EDWARD, LORD DENNY, BARON OF WALTHAM, EARL OF NORWICH.

RIGHT HONOURABLE:

As one, that hath no power to stand out against the importunity of him, whose least motion is justly wont to pass with me for a command, I have here sent your Lordship the copy of my Sermon, lately preached at the Court; which, partly the distance, and partly the inconvenience of the place and season, would not suffer you to hear; that now your ear may be supplied by your eye: though not without some disadvantage on my part. Let it lie by you, as a private and faithful monitor, instead of

Your Lordship's truly and sincerely devoted

in all observance,

JOSEPH EXON.

PSALM cxliv. 3, 4.

Lord, what is man, that thou takest knowledge of him; or the son of man, that thou makest account of him? Man is like unto vanity, &c.

My Text, and so my Sermon too, is the just Character of Man. "A common and stale theme," you will say; but a needful one: we are all apt to mis-know or to forget what we are. No blacks, nor soul-bells, nor death's heads on our rings, nor funeral sermons, nor tombs, nor epitaphs, can fix our hearts enough upon our frail and miserable condition. And, if any man have condescended to see his face in the true looking-glass of his wretched frailty, so soon as his back is turned he forgets his shape straight: especially at a

Court, where outward glory would seem to shoulder out the thoughts of poor despicable mortality.

Give me leave therefore, Honourable and Beloved, to ring my own knell in your ears this day; and to call home your eyes a little; and to shew you that, which I fear you too seldom see, yourselves.

Lent and funerals are wont still to go both in one livery. There is no book so well worthy reading, as this living one. Even now David spake as a king of men, of *people subdued under him*: now he speaks as a humble vassal to God; *Lord, what is man, that thou takest knowledge of him?*

In one breath is both sovereignty, and subjection: an absolute sovereignty over his people; *My people are subdued under me:* an humble subjection to the God of kings; *Lord, what is man?*

Yea, in the very same word wherein is the profession of that sovereignty, there is an acknowledgment of subjection: *Thou hast subdued my people.* In that he had people, he was a king: that they might be his people, a subjugation was requisite; and that subjugation was God's, and not his own; *Thou hast subdued.* Lo, David had not subdued his people, if God had not subdued them for him. He was a great king, but they were a stiff people: the God that made them swayed them to a due subjection. The great conquerors of worlds could not conquer hearts, if he, that moulded hearts, did not temper them. *By me kings reign;* saith the Eternal Wisdom: and he, that had courage enough to encounter a bear, a lion, Goliath, yet can say, *Thou hast subdued my people.*

Contrarily, in that lowliest subjection of himself, there is an acknowledgment of greatness. Though he abaseth himself with a *What is man?* yet, withal, he adds, *thou takest knowledge of him, thou makest account of him*: and this knowledge, this account of God, doth more exalt man, than his own vanity can depress him.

My Text then, ye see, is David's rapture, expressed in an ecstatical question of sudden wonder; a wonder at God, and at man: MAN'S VILENESS; *What is man?* GOD'S MERCY AND FAVOUR; in his Knowledge, in his Estimation of man.

Lo, there are but two lessons, that we need to take out here, in the world, God and Man; and here they are both: Man, in the notion of his Wretchedness; God, in the notion of his Bounty.

Let us, if you please, take a short view of both; and, in the one, see cause of our humiliation; of our joy and thankfulness, in the other: and if, in the former, there be a sad Lent of mortification; there is, in the latter, a cheerful Easter of our raising and exaltation.

I. Many a one, besides David, wonders at himself: one wonders at his own honour; and, though he will not say so, yet thinks, "What a great man am I! Is not this great Babel, which I have built?" this is Nebuchadnezzar's wonder. Another wonders at his person; and finds, either a good face, or a fair eye, or an exquisite hand, or a well-shaped leg, or some gay fleece, to admire in himself: this was Absalom's wonder. Another wonders at his wit

and learning: "How came I by all this? *Turba hæc!* This vulgar, that knows not the Law, is accursed:" this was the Pharisee's wonder. Another wonders at his wealth; "Soul take thine ease;" as the Epicure in the Gospel. David's wonder is as much above, as against all these: he wonders at his VILENESS: like as the Chosen Vessel would boast of nothing, but his infirmities: *Lord, what is man?*

How well this hangs together! No sooner had he said, *Thou hast subdued my people under me*, than he adds, *Lord, what is man?*

Some vain heart would have been lifted up with a conceit of his own eminence: "Who I? I am not as other men. I have people under me; and people of my own; and people subdued to me:" this is to be more than a man. I know who hath said, *I said ye are gods.*

Besides Alexander the Great, how many of the Roman Cæsars have been transported with this self-admiration; and have challenged temples, altars, sacrifices! how have they shared the months of the year among them! April must be Neronius; May, Claudius; June, Germanicus; September, Antoninus; Domitian will have October; November is for Tiberius, by the same token, that, when it was tendered to him, he asked the Senate wittily, as Xiphiline reports it, what they would do when they should have more than twelve Cæsars. But if there were not months enough for them in the year, there were stars enough in the sky; there was elbow-room enough in their imaginary heaven, for their deification.

What tell I you of these? A sorry Clearchus of Pontus, as Suidas tells us, would be worshipped, and have his son called Lightning. Menecrates, the physician, though not worthy to be Esculapius's apothecary's boy, yet would be Jupiter. Empedocles, the philosopher, if it had not been for his shoe would have gone for immortal. Sejanus will be sacrificing to himself.

I could tire you with these prodigies of pride. I could tell you of a Xerxes, that will be correcting the Hellespont; and writing letters of threat to the mountain Athos: of one of his proud sultan successors, Sapores, that writ himself "Brother to the Sun and Moon:" of his great neighbour of China, that stiles himself "Heir apparent to the Living Sun:" and the wise Cham of Tartary, "Son of the Highest God." Caligula would *ταῖς βροντᾶις ἀντιβροντᾶν*, as Dio; "counter-thunder to God;" and will be no less than Jupiter Latialis: and the Scythian Roylus can say, It is easy for him to destroy all that the sun looks upon.

Lord God! how can the vain pride of man befool him, and carry him away to ridiculous affectations!

The man after God's own heart is in another vein: when he looks downward, he sees the people crouching under him, and confesses his own just predominancy; but, when he looks either upward to God, or inward to himself, he says, *Lord, what is man?*

It should not be, it is not in the power of earthly greatness, to raise the regenerate heart above itself; or to make it forget the true grounds of his own humiliation. *Avolet, quantum volet palea;* as he

said: "Let the light chaff be hoised into the air, with every wind;" as Psalm i. 4: the solid grain lies close; and falls so much the lower, by how much it is more weighty. It is but the smoke, that mounts up in the furnace: it is but the dross, that swells up in the lump; the pure metal sinks to the bottom: if there be any part of the crucible lower than other, there you shall find it. The proud mountains shelve off the rain, and are barren: the humble vallies soak it up, and are fruitful.

Set this pattern before you, ye Great Ones, whom God hath raised to the height of worldly honour. Oh, be ye as humble as ye are great: the more high you are in others' eyes, be so much more lowly in your own; as knowing, that he was no less than a King, that said, *Lord, what is man?*

The time was, when David made this wonder upon another occasion. Psalm viii. 3, 4: *When I see the heavens, the moon and the stars that thou hast ordained, Lord, what is man?* When, looking over that great night-piece, and turning over the vast volume of the world, as Gerson terms it, he saw in that large folio, amongst those huge capital letters, what a little insensible daghes-point man is, he breaks forth into an amazed exclamation, *Lord, what is man?* Indeed, how could he do other? To compare such a mite, a mote, a nothing, with that goodly and glorious vault of heaven; and with those worlds of light, so much bigger than so many globes of earth, hanging, and moving regularly in that bright and spacious contignation of the firmament; it must needs astonish human reason, and make it ashamed of its own poorness. Certainly, if there could be any man, that, when he knows the frame of the world, could wonder at any thing in himself, save his own nothingness, I should as much wonder at him, as at the world itself.

There, David wondered, to compare man with the world: here, he wonders too, to compare man with a world of men; and to see that God had done so much for him above others, in his advancement, deliverances, victories.

But, if any man would rather to take this Psalm as a Sacred Rhapsody, gathered out of the xviiith, and viiith, and xxxixth Psalms; and this sentence as universal; I oppose not.

Let this wonder be general; not so much of David, a man selected; as of David, a man.

These two are well joined, *Lord, What?* For, however man, when he is considered in himself, or compared with his fellow-creatures, may be something; yet, when he comes into mention with his Maker, he is less than nothing. Match him with the beast of the field; yea, of the desert: even there, however, as Chrysostom, every beast hath some one ill quality; but man hath all: yet, in regard of rule, what a jolly lord he is! Here is *omnia subjecisti; Thou hast put all things in subjection to him.* Not the fiercest lion, not the hugest elephant, or the wildest tiger, but, either by force or wile, man becomes his master: and, though they have left that original awe which they bare to him, so soon as ever he forsook his loyalty to his King; yet still they do, not without regret, ac-

knowledge the impressions of Majesty in that upright face of his. Wherefore are they, but for man? Some for his labour; as the ox: some for his service; as the horse: some for his pleasure; as the dog, or the ape: some for his exercise; as the beasts of the forest: All for man.

But, when we look up at his Infinite Creator, *Lord, what is man?* O God, thou art an intelligible sphere, whose centre is every where, whose circumference is no where but in thyself: man is a mere centre, without a circumference. Thou, O God, *in unâ essentiâ omnia præhabes;* "in one essence fore-comprisest all things;" as Aquinas, out of Dionysius: man, in a poor imperfect composition, holds nothing. Thou art light, hast light, dwellest in light inaccessible: man, of himself, is as dark as earth; yea, as hell. Thou art God all-sufficient; the very heathen could say, μηδενὸς δεεσθαι θεῖον; "It is for none but God to want nothing:" man wants all but evil. Shortly, thou art all holiness, power, justice, wisdom, mercy, truth, perfection: man is nothing but defect, error, ignorance, injustice, impotence, corruption. Lord then, what is man to thee, but a fit subject for thy wrath? Yet, let it be rather a mere object of thy commiseration. Behold, we are vile: thou art glorious. Let us adore thine infiniteness: do thou pity our wretchedness. *Lord, what is man?*

Leave we comparisons. Let us take man as he is himself. It is a rule of our old countryman of Hales, the acute master of Bonaventure, that a man should be *rigidus sibi, pius aliis;* "rigorous to himself, kind to others." Surely, as Nazianzen observes, in one kind, that nothing is more pleasing to talk of than other men's businesses; so, there is nothing more easy, than for a man to be wittily bitter in invectives against his own condition. Who hath not brain and gall enough to be a Timon; *depreciari carnem hanc*, as Tertullian speaks; "to disparage humanity;" and, like an angry lion, to beat himself to blood with his own stern. Neither is it more rife for dogs to bark at men, than men at themselves. Alas! to what purpose is this currish clamour? We are miserable enough, though we would flatter ourselves. To whose insultation can we be thus exposed, but to our own? I come not hither to sponge you with this vinegar and gall; but, give me leave a little, though not to aggravate, yet to deplore our wretchedness. There can be no ill blood in this. *Amaritudo sermonum medicina animarum;* "This bitterness is medicinal;" saith St. Ambrose. I do not fear we shall live so long, as to know ourselves too well: *Lord, then, what is man?* What, in his being? What, in his deprivation? How miserable in both!

1. What should I fetch the poor wretched infant out of the blind caverns of nature, to shame us with our conceptions; and to make us blush at the substance, nourishment, posture of that, which shall be a man? There he lies senseless for some months, as the heathen orator truly observes, as if he had no soul. When he comes forth into the large womb of the world, his first greeting of his mother is with cries and lamentations; and more he would cry, if

he could know into what a world he comes; recompensing her painful throes, with continual unquietness. What sprawling, what wringing, what impotence is here! There lies the poor little Lordling of the World, not able to help himself; while the new-yeaned Lamb rises up on the knees, and seeks for the teats of her dam, knowing where and how to find relief so soon as it begins to be. Alas! what can man do, if he be let alone; but make faces, and noises, and die? *Lord, what is man?* This is his Ingress into the world.

2. His Progress in it is no better. From an impotent birth, he goes on to a silly childhood. If nobody should teach him to speak, what would he do? Historians may talk of "Bec," that the untaught infant said: I dare say he learnt it of the goats; not of nature. I shall as soon believe, that Adam spake Dutch in Paradise, according to Goropius Beccanus's idle fancy, as that the child meant to speak an articulate word unbidden. And, if a mother or nurse did not tend him, how soon would he be both noisome, and nothing; where other creatures stand upon their own feet, and are wrapt in their own natural mantles, and tend upon their dams for their sustenance, and find them out among ten thousand! yea, the very spider weaves, so soon as ever it comes out of the egg. As soon as age and nurture can feoff him in any wit, he falls to shifts. All his ambition is to please himself, in those crude humours of his young vanity. If he can but elude the eyes of a nurse or tutor, how safe he is! Neither is he yet capable of any other care, but how to decline his own good, and to be a safe truant. It is a large time, that our casuists give him, that at seven years he begins to lie. Upon time and tutorage, what devices he hath to feed his appetite! what fetches to live!

And, if now many successions of experiments have furnished him with a thousand helps, yet, as it is in the text, מה אדם, *What is Adam*, and the son of Enosh?

How was it with the first man? how with the next? Could we look so far back as to see Adam and Eve, when they were new turned out of Paradise? *in dignam exilio terram*, as Nazianzen speaks of his Pontic habitation, Oh that hard-driven and miserable pair! the perfection of their invention and judgment was lost in their sin: their soul was left no less naked than the body. How woefully do we think they did scramble to live? They had water and earth before them; but fire, an active and useful element, was yet unknown. Plants they had; but metals, whereby they might make use of those plants, and redact them to any form for instruments of work, were yet, till Tubal-Cain, to seek. Here was Adam, delving with a jaw-bone, and harrowing with sticks tied uncouthly together, and paring his nails with his teeth: there, Eve, making a comb of her fingers, and tying her raw-skinned breeches together, with rinds of trees; or pinning them up, with thorns. Here was Adam, tearing off some arm of a tree, to drive in those stakes, which he hath pointed with some sharp flint; there Eve, fetching in her water in a shell: here, Adam the first midwife to his

miserable consort; and Eve wrapping her little one in a skin lately borrowed from some beast, and laying it on a pillow of leaves or grass. Their fist was their hammer; their hand, their dish; their arms and legs, their ladder; heaven, their canopy; and earth, their feather-bed. And now, מה אדם, *What is Adam?*

In time, art began to improve nature. Every day's experiments brought forth something; and now, man durst affect to dwell, not safe, but fair: to be clad, not warm, but fine; and the palate waxed, by degrees, wanton and wild: the back and the belly strove whether should be more luxurious; and the eye affected to be more prodigal than they both: and, ever since, the ambition of these three hath spent and wearied the world; so as, in the other extreme, we may well cry out, *Lord, what is man?*

For, to rise up with his age and the world's, now, when man is grown ripe in all professions, an exquisite artist, a learned philosopher, a stout champion, a deep politician, whither doth he bend all his powers, but to attain his own ends, to cross another's? to greaten himself; to supplant a rival; to kill an enemy; to embroil a world. Man's heart, as Bernard well, is a mill; ever grinding some grist or other of his own device: and, I may add, if there be no grain to work upon, sets itself on fire.

Lord, what is man, even after the accession of a professed Christianity, but a butcher of his own kind? Seneca told his Lucilius, the same that Job hath, that *vivere militare est.* It is true now; not morally, but literally. What a woeful shambles is Christendom itself, ever since the last comet be come. Friar Dominic was, according to his mother's dream, a dog with a firebrand in his mouth: sure, ever since, religion hath been fiery and bloody. *Homicida cucurbitarum,* was the stile, that St. Austin gave to Manicheus: now, every man abroad strives to be *homicida Christianorum:* as if men were grown to the resolution of the old Tartars, of whom Haytonus; they thought it no sin to kill a man, but not to pull off their horse's bridle when he should feed, this they held mortal. What hills of carcases are here! What rivers of blood! *At tu, Domine, usquequo? How long, Lord, how long* shall men play the men in killing; and seek glory in these ambitious murders? Oh stay, stay, thou Preserver of Men, these impetuous rages of inhuman mankind; and *scatter the people, that delight in war.*

And, blessings be upon the anointed head of the king of our peace, under whose happy sceptre we enjoy these calm and comfortable times; while all the rest of the world is weltering in blood, and scorching in their mutual flames! May all the blessings of our peace return upon him, who is, under God, the author of these blessings, and upon his seed for ever and ever!

How willingly would I now forget, as an old man easily might, to turn back to the dispositions, studies, courses of man; commonly bent upon the prosecution, whether of his lust or malice. Woe is me! how is his time spent? In hollow visits; in idle courtings; in epicurean pamperings; in fantastic dressings; in lawless disports; in deep plots, crafty conveyances, quarrelous law-suits, spiteful

underminings, corroding of riches, cozening in contracts, revenging of wrongs, suppressing the emulous, oppressing inferiors, mutinying against authority, eluding of laws, and what shall I say? in doing all but what he should: so as, in this, man proves Polybius's word too true, That he is both the craftiest of all creatures and most vicious; and, in the best and all his ways, makes good the word in my Text, even in this sense, *Man is like unto vanity:* yea, like is not the same; *Man is altogether vanity;* Psalm xxxix. 6: indeed so more than vanity, that we may rather say vanity is like to man.

What a deal of variety of vanity here is! one's is a starved vanity; another's, a pampered one: one's, a jovial vanity; another's, a sullen one: one's, a silken vanity; another's, a ragged one: one's, a careless vanity; another's, a carking: And all these rivulets run into one common ocean of vanity; at last, *universa vanitas omnis homo.* In this busy variety doth he wear out the time and himself, till age or sickness summon him to his dissolution.

But, the while, in the few minutes of our life, how are our drachms of pleasure lost in our pounds of gall! Anguish of soul, troubles of mind, distempers of body, losses of estate, blemishes of reputation, miscarriages of children, mis-casualties, unquietness, pains, griefs, fears take up our hearts; and forbid us to enjoy, not happiness, but our very selves: so as our whole life sits, like Augustus, *inter suspiria et lachrymas;* "betwixt sighs and tears:" and all these hasten us on to our end; and, woe is me, how soon is that upon us! I remember Gerson brings in an Englishman asking a Frenchman, *Quot annos habes?* "How many years are you?" a usual Latin phrase, when we ask after a man's age: His answer is, *Annos non habeo;* "I am of no years at all, but death hath forborne me these fifty."

3. Surely, we cannot make account of one minute. Besides the vanity of unprofitableness, here is the vanity of Transitoriness. How doth the momentariness of this misery add to the misery! What a flower, a vapour, a smoke, a bubble, a shadow, a dream of a shadow our life is! We are going; and then a careless life is shut up in a disconsolate end, and God thinks it enough to threat; *Ye shall die like men.* Alas! this worm-eaten apple soon falls. *Vitreum hoc corpusculum,* as Erasmus terms it, is soon cracked and broken.

It is not for every one, to have his soul sucked out of his mouth with a kiss; as the Jews say of Moses. He, that came into the world with cries, goes out with groans: the pangs of death, the anguish of conscience, the shrieking of friends, the frights of hell meet now together, to render him perfectly miserable; and now, *Lord, what is man?*

Well, *he dies,* saith the Psalmist, *and then all his thoughts perish.* Lo, what a word here is! *All his thoughts perish.* What is man, but for his thoughts? Those are the only improvement of reason; and that, in an infinite variety. One bends his thoughts upon some busy controversies; perhaps, *nec gemino ab ovo:* another, upon some deep plot of state to be moulded up, like to China

clay, some hundred years after: another hath cast models in his brain of some curious fabric, wherewith he will enrich the surface of the earth: another hath, in his active imagination, hooked in his neighbour's inheritance; and takes care to convey it: one studies art; another, fraud; another, the art of fraud: one is laying a foundation for future greatness, as low as hell; another is laying on a gilded roof, where is no firm foundation: each one is taken up with several thoughts; when he dies, all those thoughts perish; all those castles in the air, νεφελοκοκκυγια as Aristophanes his word is, vanish to nothing: only his ill thoughts stick by him, and wait on his soul to hell.

But I have not yet done with the body. Rameses, which signifieth worms, is our last station in this wilderness: yet one step lower *è corpore vermes, è vermibus fœtor;* as Bernard well. He, that was rotted with disorder, would be sweetened with odours; but it is more than all Arabia can do; neither is there more horror in the face of death, than in his breath noisomeness. *Lord, what is man?*

But, alas! it is well for this part, that it is for the time senseless; the living spirit pays the while for all; which, if it be but a meer man's, is hurried by devils immediately into the dreadful regions of horror and death, and there lies for ever and ever and ever in unsufferable, unutterable, unconceivable torments, without all possibility of intermission or mitigation. Oh, woe, woe, woe to those miserable souls, that ever they were created! And now, *Lord, what is man?*

Ye have seen man divided by his times; in his Ingress, Progress, Egress: or, in Lactantius's terms; in his original, state, dissolution. See him now, at one glance, divided in his parts; Bernard's two mites; a body and a soul.

What is man, then? A goodly creature he is. When I look upon his stirring pile, I can say, *I am fearfully and wonderfully made.* Lord, I can admire thee in me, and yet abase myself: thou art so much more wonderful in thy works, by how much I am viler. What is this body of mine, but a piece of that I tread upon; a sack of dust, if not *saccus stercorum,* as Bernard; a sewer of ill humours; a magazine of diseases; a feast of worms. And, as for that better part, the inmate of this ragged cottage, though, as it proceeds from thee, it is a pure immortal spirit, a spark of thy heavenly fire, a glimpse of that divine light; yet, as it is mine, how can I pity it! Alas, how dark it is with ignorance! For what have I here, but that *cognitionem nocturnam,* which Aquinas yields to worse creatures? How foul and muddy with error! *Nec quis error turpitudine caret;* "There is no error that is not nasty;" as Austin truly. How earthly and gross with mis-affections! *Præcedit carnem in crimine;* "It ushers the flesh in sinful courses;" as Bernard. How as unlike thee, as like him that marred it! And, if both parts in their kind were good; yet, put together, they are naught. Earth is good, and water is good; yet, put together, they make mud and mire. *Lord, then, what is man?*

Such is nature now, in her best dress: but, if ye look upon her in the worst of her depravation, ye shall not more wonder at her misery, than her ugly deformity; *Materia vilis, operatio turpis;* as Bernard: and, in a detestation, more than pity, of her loathliness, shall cry out, *Lord, what is man?* I do not tell you of bloody Turks, man-eating Cannibals, mungrel Troglodites feeding upon buried carcasses, Patavian pandarism of their own daughters, or of miserable Indians idolatrously adoring their devilish pagodas. I meddle not with these remote prodigies of lost humanity; yet these go for men too: I speak of more civil wickedness, incident to the ordinary courses of men. It is sweetly said of St. Chrysostom; Alas, what is sickness, what is blindness? *nihil sunt ista, ô homo;* "These are nothing:" *Unum duntaxat malum est peccare;* "There is no evil to sin." If then man be such, as man; what is he, as a sinner? when his eyes are the burning-glasses of concupiscence; his tongue, a razor of detraction; his throat, an open sepulchre of good names or patrimonies; his heart, a mint of treasons and villainies; his hands, the engines of fraud and violence: shortly, when he is debauched with lust, with riot, with intemperance; transported with pride, insolence, fury? Pardon me now, man is a beast, Psalm lxxiv: that is yet too easy, a monster: yet once more pardon me, a devil: if the word seem too harsh, it is my Saviour's, *unus vestrûm diabolus; one of you is a devil.* In this case, his best is vanity; his next, wickedness; his worst, is despair, and damnation.

Is' there any of you now, that hears me this day, that finds cause to be in love with, or proud of himself, as a man? Let me see him, and bless myself. Surely, if there be glory in shame, power in impotence, pleasure in misery, safety in danger, beauty in deformity, he hath reason.

I remember the learned Chancellor of Paris, when, in his Tract upon the *Magnificat*, he describes beauty to be *conformitas exemplaris;* he instances, that if we see a toad well and lively pictured, we say *Ecce pulchrè pictum bufonem.* O the loathly beauty of our conformity, to the natural condition of man; yea, of Satan in him!

The philosopher did well, to thank God that he was a man: but, if I had been by him, I should have bidden him to bewail himself, that he was but a man; and, I say to every of you, whom I now see and speak unto, that if ye be but men, it had been better ye had never been. If men, ye are but σαρκικοί; 1 Cor. iii. 3. so the Vulgate turns it: Men are but flesh; and flesh is a title given to the Egyptian horses, by way of disparagement too: *Their horses are but flesh;* Isaiah xxxi. 3: and *flesh and blood cannot inherit the kingdom of God:* it can, it doth, it must inherit misery, sorrow, corruption, torment; it cannot claim, it cannot hope for more, for other patrimony. Oh, then, as you tender your eternal safety, be not quiet till ye be more than men, till ye have passed a new birth.

It was wise Zeno's word, *Difficile est hominem exuere;* "It is

hard to put off the man:" hard, but necessary: off he must: *Nisi me mutassem*, was Socrates's word: till then, your condition, whatever it may be in civil and secular regards, is unexpressibly woeful. That same *interior cordis homo, the inner man of the heart*, the phrase whereof St. Ambrose doth so much wonder at in St. Peter, is that, which ye must both find and look to: otherwise, let your outside be never so beautiful, never so glorious, ye are no better than misery itself.

Down, then, dust and ashes: down with those proud plumes of the vain misconceits of thine own goodliness, beauty, glory: think thyself but so vile as thou art, there will be more danger of thy self-contempt. Would our vain dames bestow so much curious cost on this woeful piece, if they could see themselves as well as their glasses? Who is so foolish, to cast away gilding upon a clay wall, or a cracked pitcher; yea, to enamel a bubble? Would our gallants so over-pamper this worms' meat, if they could be sensible of their own vileness?

The Chancellor of Paris tells us of king Lewes the Saint, that he regarded not *quàm delicato cibo stercus conficeretur, nec coquus vermium esse volebat*; "he would be no cook for the worms:" such would be our resolution, if we knew ourselves. O seasonable and just prayer of David! *Let them know they are but men.* Could they know this, how many insolencies and proud outrages would be spared! how many good hours, how many useful creatures, would escape their luxurious waste!

It is out of mere ignorance, that man is so over-glad of himself, so puffed up above his brethren. There are but two things, as * notes well, that the natural man is most proud of, knowledge and power: surely, if he had one of these to purpose, he could be proud of neither. Know thyself, O man, and be proud if thou canst. Why then doth the rich landlord grate upon his poor scraping tenant? Why doth the silken courtier brow-beat his russet countryman? Why do potent lords, *decepti floridate purpuræ*, as Ambrose speaks, trample upon that peasantly mould, which nature hath not in kind differenced from their own; since, if great ones could be more men, they would be more miserable? Why do we, how dare we, insult on each other; since we are all under one common doom of miserable mortality? Why do we fix our thoughts upon these cottages of clay, which are every hour going into dust; and not make sure work for those glorious and eternal mansions, wherein dwells our interminable and incomprehensible blessedness; longing that this mortal may put on immortality, this corruptible incorruption? *Come, Lord Jesus, come quickly.*

II. Do not think now, that I have all this while done, as I have seen some in a throng, or as hood-winked boys in their sport, struck my friends. The regenerate man is an angelical creature:

* Some name seems to be omitted here: but I have not the means of supplying it; as I know of no other edition of this Sermon, than that from which this is printed, and which is in the Third Folio EDITOR.

and man, whatever he be in other regards, yet, as he comes out of God's mould, is the great master-piece of his Creator: ותדעהו, Thou hast taken knowledge of him: and, רחשבהו, *reputasti eum; thou makest account of him.* Turn your eyes then from man's vileness, to the more pleasing object of GOD'S MERCY: and, as you have seen man in the dust of his abasement; so now, see him in the throne of his exaltation. This grain, after a little frost-biting, will sprout up the more: if, elsewhere, the Psalmist say, *Elevans allisisti;* here it is *allisum elevasti.*

It is a great word, *Thou takest knowledge of him.* Alas! what knowledge do we take of the gnats, that play in the sun; or the ants, or worms, that are crawling in our grounds? yet the disproportion betwixt us and them is but finite; infinite, betwixt God and us. Thou, the great God of Heaven, to take knowledge of such a thing as man! If a mighty prince shall vouchsafe to spy and single out a plain homely swain in a throng, as the Great Sultan did lately a Tankard-bearer; and take special notice of him, and call him but to a kiss of his hand and nearness to his person; he boasts of it as a great favour: for thee, then, O God, who abasest thyself to behold the things in heaven itself, to cast thine eye upon so poor a worm as man, it must needs be a wonderful mercy. *Exigua pauperibus magna;* as Nazianzen to his Amphilochius.

But God takes knowledge of many, that he regards not: he knows the proud afar off; but he hates him. That of St. Austin is right: we are sometimes said not to know that, which we approve not; it is therefore added, *reputasti eum; thou makest account of him:* a high account indeed! David learned this of Job; whose word is, *Thou magnifiest him, and settest thy heart upon him;* Job vii. 17.

Now this knowledge, this account is by David here, either appropriated to himself as a King, or diffused and communicated to him as a Man. The fore-text appropriates it: the sub-text communicates it.

In the immediate words before, had David reported what God did for him as a King; that he was his tower for safety, his deliverer from danger, his shield for protection, his subduer of his enemies for rule: and now he adds, *Lord, what is man, that thou takest knowledge of him; and the son of man, that thou makest account of him?* intimating, that this knowledge, this account is of David, as a man of men; ἄναξ ἀνδρῶν; "A king of men;" as the Grecians' title had wont to be. It is God's truth: it can be neither paradox, nor parasiteism, to say, that God takes special knowledge, and makes special account, of kings; especially the kings of Israel. *I have found* (מצאתי) *David my servant; with my holy oil have I anointed him;* Psalm lxxxix. 20. See what a peculiarity here is: *my servant*, first, by a propriety, by a supereminence: my servant *found out*, or singled from the rest of mankind, for public administration: my *anointed*, when other heads are dry: anointed with *holy oil*, yea God's holy oil, while other heads with common.

What should I tell you of their special ordination; Rom. xiii. 1? Immediate deputation; Psalm ii. 6? Communication of titles; Exod. xxii. 28. אלהים? specially of charge and protection; 2 Sam. xxii. 44. Thus then being chosen, thus anointed, thus ordained, thus deputed, thus entitled, thus protected; well may they acknowledge more than common knowledge and account. What will follow hence, but that they owe more to God than other men; since more respect calls for more duty? and, that we owe unto them, those respects and observances, which God's estimation calls for from us? Homage, obedience, tribute, prayers, lives, are due from us to God's vicegerents. There are nations, of whom God may say, *Dedi eis regem in irâ:* even such yet must have all these duties. But, when the influences of sovereignty are sweet and gentle, *sicut ros super herbam,* we cannot too much pour out ourselves into gratitude to God for them; to them, under God. Even so, O thou God of Kings, still and ever double this knowledge and dear account of thine, upon that thy Servant, whom thou hast chosen, anointed, ordained, protected, to be the great instrument of our peace and thy glory!

Let us now see the favour diffused to David, not as a king, but as a Man: a subject not more large than pleasing. What can be more pleasing, than to hear our own praises? what more ample, than God's mercies to man? we must but ἀκροδινιάζει, and, like skilful limmers, draw up this large face, in a penny-breadth; or, like good market-men, carry but a handful, to sell the whole sack. O God, what a goodly creature hast thou made man!

Even this very outside wants not his glory. The matter cannot disparage it. If thou madest this body, of earth; thou madest the heavens, of nothing. What a perfect symmetry is here in this frame! What an admirable variety, as Zeno noted of old, even of faces; all like, all unlike each other! What a majesty in that erected countenance! What a correspondence to heaven! How doth the head of this microcosm resemble that round celestial globe; and the eyes, the glittering stars in that firmament; and the intellectual powers in it, those angelical and spiritual natures which dwell there! What should I stand courting of man, in all the rest? There is not one limb or parcel in this glorious fabric, wherein there is not both use, and beauty, and wonder. The superior members give influence and motion to the lower; the lower, supportation to the superior; the middle, contribute nourishment to both. Was it heresy, or frensy, or blasphemy, or all these, in the Paternians of old, revived of late times, by Postellus at Paris, That man's lower parts were of a worse author? Away with that mad misanthropy: there is no inch of this living pile, which doth not bewray steps of an all-wise and holy Omnipotence.

But, oh, the inside of this exquisite piece! as Socrates, Cleanthes, and Anaxarchus, though heathens, truly said, "That is the man: this is but the case." Surely, this reasonable soul is so divine a substance; and the faculties of it, invention, memory, judgment, so excellent; that itself hath not power enough to ad-

mire its own worth. What corner of earth, what creek of sea, what span of heaven is unsearched by it? How hath it surrounded this globe, and calculated the stars and motions of the other! What simple, or what metal, or mineral can be hid from it? What eclipse, or conjunction, or other postures of those celestial bodies, can escape its certain prediction? Yea, O Lord, it can aspire, and attain to know thee the God of Spirits, the wonderful mysteries of thy salvation; to apprehend I mean, never, oh never, to comprehend, the wonderful relations of thy blessed and incomprehensible essence: *Divinæ particula auræ. Lord, what is man, that thou thus makest account of him?* I fear I shall make this topaz but so much the darker by polishing: but, as we may, shortly. Next to that, the tongue hath not skill enough to tell the wonders of itself. That little film, the interpreter of the soul, how sweet notes, how infinite varieties of expressions can it form: and well near utter whatever the mind can conceive; where other creatures can but bleat, or bellow, or bray, or grunt, not exceeding the rude uniformity of their own natural sound! By this, we can both understand ourselves, and bless our Maker: whence it is, that David justly stiles his tongue, his glory.

Besides his person, how hast thou, O God, ennobled him with privileges of his condition! How hast thou made him the sole surveyor of heaven, the lord of the creatures, the commander of the earth, the charge of angels! *Lord, what is man, that thou makest this high account of him?*

But, what is all this, yet, in comparison of what thou hast done for our souls? I am now swallowed up, O God, with the wonder and astonishment of thy unconceivable mercies. What shall I say, that, ere the world was, thou lovedst man that should be? With an everlasting love hast thou embraced him; whom thou madest happy, and foresawest forlorn and miserable. The angels fell; thou lettedst them go: man fell; and, O thou Blessed Son of the Eternal Father, thou wouldst rather divest thyself of the robes of heavenly glory; and come down and put on these rags of our flesh; and therein endure the miseries of a servile life, the scorns of wretched men, the pains of a bitter and accursed death, the wrath of thy Blessed and Coessential Father; than man should not be recovered. By thy stripes, are we healed; by thy blood, we are redeemed; by thy death, we are quickened; by thy Spirit, we are renewed; by thy merits, we are saved: and now, Lord, what an account is this, thou hast made of man!

What a wonderful honour is this, to which thou hast advanced us! By thee, O Saviour, we are not only reconciled to God; but, of strangers, are become servants of the High God; Acts xvi. 17. Servants? Yea, friends; James ii. 23: yea, sons; the sons of the Highest; Luke vi. 35. Sons? yea, heirs; *hæredes cum re*, as St. Ambrose: co-heirs with Christ; Rom. viii. 17: co-heritors of immortal glory; 1 Peter iii. 22.

Yea, that, which all the angels of heaven stand still amazed at and can never be satisfied with admiring, thou hast carried up this

human nature of ours into the inseparable union with the ever-glorious and blessed Godhead; to be adored of all principalities, and powers, and thrones, and dominions of heaven.

Lo, I, that even now could have been sorry that I was a man, begin now to be holily proud of my condition; and know not whether I may change the man for the angel. Pardon me, ye Glorious Spirits: I durst not speak thus big of myself; but, in the right of my Saviour, I dare and must: *non assumpsit angelum, sed hominem.* Howsoever, man is lower than you. Alas, what should dust and ashes talk of comparing with spiritual and heavenly powers? Yet I am sure the Son of Man is above you. In him, will I glory. In itself your nature is so much above ours, as it is more spiritual, and nearer to your Infinite Creator: but if the Son of God hath advanced our nature above yours in uniting it to the Deity, we cannot so much praise his mercy as you do for us. Yea, O ye Blessed Angels, whose greatness though we must not adore yet we cannot but awfully acknowledge with due veneration, I may boldly say, ye hold it in no scorn to be πνεύματα λειτουργικὰ, *serviceable spirits* to the behoof of us weak and sinful men; Heb. i. 14. *Ye behold the face of our Heavenly Father for us;* Matt. xviii. 10. *Ye bear us in your arms, that we dash not our feet against the stones of offence;* Psalm xci. *Ye pitch your tents about us, for our defence. Ye rejoice in heaven at our conversion. Ye carry up our parting souls into the bosom of Abraham.* As this is a wonderful joy and honour to us; so can it be no derogation from your celestial glory and magnificence: since he, whom ye profess to serve with us, professes that he, the Son of Man, came not to be served, but to serve. Oh now what can we want, when we have such purveyors? What can we fear, while we have such guardians? While we have such conveyance, what can let us from ascending into our heaven?

How justly do we now exult in the glory of manhood, thus attended, thus united! But, soft, that our rejoicing be not vain: while our nature is thus glorious, our person may be miserable enough. Except we be in Christ, united to the Son of God, we are never the better for the uniting of this man-hood to God. Where should ambition dwell, but at a Court? Oh, be ye ambitious of this honour, which will make you everlastingly happy. Whatever become of your earthly greatness, strive to be found in Christ; to be partakers of divine nature; to be favourites of heaven. It is a great word, that Zozomen speaks of Apollonius, that never asked any thing in all his life of God, that he obtained not: if we follow his rule, we shall be sure to be no less happy. And now, being thus dignified by the knowledge, by the account of God, how should we strive to walk worthy of so high favours; both in the duty of self-estimation, and of gratitude!

Self-estimation: for, if God make such account of us, why do not we make high account of ourselves? I know I do now spur a free horse, when I wish every man to think well of one: but there is a holy pride, that I must commend unto you, with St. Jerome, a

pride as good as the other is sinful; that, since God hath so advanced you, you should hold yourselves too good to be the drudges of sin, the pack-horses of the world, the vassals of Satan; and think these sublunary vanities too base to carry away your hearts. It was a brave word of the old Jewish courtier Nehemiah, *Should such a man as I flee?* Say ye so, ye Regenerate Souls. Should such a man as I debauch and sin? Should such a man as I play the beast? Is it for my upright face to grovel? Is it for my affections to walk on all-four? No; let beasts be sensual: let devils be wicked: let my heart be as upright as my face. I will hate to shame my pedigree; and scorn all the base and mis-becoming pleasures of sin, and will bear myself worthy of the favourite of heaven.

Gratitude: in retribution of praise and obedience. O God, thou mightest have made me a beast; yea, the ugliest of crawling vermin, that I run away from. I could not have challenged thee: thy will and thy works are free, thy power absolute; and lo, thou hast made me thy darling, the quintessence of thy creation, man. *I will praise thee, for I am fearfully and wonderfully made.* Thou mightest have past by me, as an outcast reprobate soul; and so it had been a thousand times better for me never to have been: but thou hast bought me with a price. I will praise thee, for I am no less wonderfully redeemed. O God, nothing but man, and man regenerate, of all the visible works of thy hands, is capable to give thee the glory of thy mighty creation, of thy gracious redemption. The lowest rank of creatures have not life; the next have not sense; the third have not reason: none but the last hath grace to return thee the praise of thy blessed power and mercy. Oh, let not us be wanting unto thee, who hast thus superabounded unto us.

But, this is not all. Thanks is a poor windy payment. Our returns to God must be real: *Quid retribuam?* What should we render to our God, less than all? Yea, all is too little for one mercy. We owe ourselves to thee, O God, as our Creator. What have we to give to thee, as our bounteous Redeemer, as our gracious Sanctifier? Thou, that ownest all, take all. Oh, that our bodies, souls, lives, actions could be wholly consecrated to thee! Oh, that we could really and constantly begin here those Hallelujahs, which we shall ever continue above amidst the Quire of Saints and Angels, giving all praise and honour, and glory, and immortality to thee, O Blessed Father, our Creator; to thee, O Blessed and Coeternal Son, our Redeemer; to thee, O Blessed and Coessential Spirit, our Sanctifier; one Infinite God, in Three most glorious and incomprehensible Persons, now and evermore! Amen.

SERMON XXXI.

ABRAHAM'S PURCHASE AND EMPLOYMENT OF A BURYING PLACE.

A SERMON PREACHED IN THE CITY OF EXETER, AT THE CONSECRATION OF A NEW BURIAL-PLACE THERE, ON ST. BARTHOLOMEW'S-DAY, AUGUST 24, 1637.

TO THE NEAREST AND MOST EMINENT PART OF MY CHARGE,

THE CITY OF EXETER.

I HAD not yielded, upon your strong importunity, to give public life to this Sermon rather than many other of the fellows, which have quietly died in your ears, had I not conceived, that the occasion might be no less profitable than the discourse: the discourse, by way of instruction; and the occasion, by way of example. Your public charity to the dead, which is the ground and subject of this day's service, will, I hope, speak louder, and last longer, than these papers.

The world shall hereby learn to do good to those, which cannot be capable of returning thanks. Your grandfathers found that inconvenience, which ye have now redressed: they were not well apaid, to be thronged in their straitned graves, and to mix their dust: And that goodly fabric of the Church, which is no small part of your glory and beauty, long complained, that, while it stood still, the earth began to rise up toward her lights, and threatened her obscuration.

Your care, and bounty, hath now happily put an end to these grievances; having, with the resolute neglect of your own apparent advantages, set apart so fair, spacious, convenient a portion for the dead, within the compass of your own walls: For the perfecting whereof, I cannot but justly congratulate to my worthy sons, the Dean and Chapter of this Church, both their godly zeal in exciting your beneficence, and their munificent concurrence in seconding it. It is a happy emulation, when both Bodies are ready to contend for the honour of forwardness in good. Neither may I, without just censure, forget the pious care and fervency of our most reverend and vigilant Metropolitan, *in the promoving of this so religious a work; the interposition of whose great authority was well worthy and able to further it to a desired issue.*

Blessed be God for all good hands! the thing is done, and now remains a noble monument of Christian charity, and a good pattern for populous communities. For me, your eyes and ears will witness, that the solemnness of the consecration was well answerable to the honour of that holy designment: which service of mine, because it was led in by this homely Sermon, there seemed good reason, both for you to desire it public, and for me not to deny it. The God of Heaven bless it in your hands, and consecrate all your bodies and souls to his own holy and constant service! Such shall ever be the prayer of your loving and faithful Pastor, JOSEPH EXON.

GENESIS xxiii. 19, 20.

And, after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure to Abraham for a possession of a burying-place by the sons of Heth.

AFTER many agitations of thoughts and counsels, we see it effected this day, Right Worshipful and Dear Christians, which hath been oft mentioned and long desired, that there is, by mutual agreement, a new dormitory provided for our dead: so as now, we hope our Church shall not need fear to be buried with bodies, nor our bodies to be indecently pressed in their last lodgings: An act worthy, both of this common celebration, and of that Episcopal service of mine, which shall this day give a due consummation to it. I could not better parallel the occasion, than with the practice of him, in whose bosom we all once hope to rest.

Shortly then, my Text and my speech offer you two heads of meditation, ABRAHAM'S PURCHASE OF GROUND, and ABRAHAM'S EMPLOYMENT OF THAT PURCHASE.

I. The PURCHASE is first in nature, though last in mention. We will be as short in the discourse, as Abraham was in the transaction; and he had not many words to a bargain.

Lo, even Abraham purchases: holiest men may touch with secular occasions: not the πράγματα, but the πραγματεία is that which offends. *No man that warfares*, as every faithful man doth and must, *entangles himself in the affairs of this life*, saith our Apostle. He says not, he meddles not with them, but he entangles not himself in them. The world is pitch; scarce to be touched without a defilement: but if we touch pitch with a cold hand, it cleaves not to our fingers. So doth every right son of Abraham handle the world. The earth is the Lord's as the possessor; and he hath conveyed it by deed of gift to the children of men: so that, by due right of inheritance or purchase, it is lawfully devolved to us. This is no warrant for excess: *Woe to them, that join house to house, and land to land, till there be no more place!* devouring depopulators of whole countries! Such men purchase with a vengeance. Let it be our care so to purchase a share on earth, that we lose not our mansion in heaven.

Of whom doth Abraham purchase, but of Ephron the son of Heth? and he was the son of cursed Canaan: yet Abraham forbears not, both to converse and commerce with these, that were of the seven branded nations. Trade and cohabitation with them without, is not unjustifiable; so as it may be carefully managed: civil society and traffic is lawful; yea, compliment and courtesy, as we see here: but without too much entireness; so as, in the mean time, we lie at a sure lock for the avoiding of spiritual hurt. If our purses gain, and our souls lose, we make but an ill match.

As we are wont, in public and politic affairs, to say, *Salus populi suprema lex;* so, in spiritual and private, *Salus animæ suprema lex:* the main chance must be looked to: we may not so far and so long put ourselves out of the bounds of God's Church, as to starve our graces.

Withal, if we mark it, Abraham so converses with them, that he severs from them: and, therefore, as Cornelius à Lapide well observes, he will purchase, אחזת קבר, *the possession*, and not the loan or use of a sepulchre. And, when Ephron offers him his tomb, he refuses it: he will not have his dead mixed with idolaters; although it were, as the word signifies, *spelunca duplicitatis*, "a cave with partitions," as Precopius, one part for men, another for the women; or, as Mercerus, so called because of the capacity and sinuosity of it, insomuch as there might seem to have been room enough, yet Abraham holds off. And so must all his true sons learn of him to do: so dealing with infidels and idolaters, as we would do with the plague-sick; talk with them at a distance; and take the wind of them; and deliver our commodities at the stave's end; and, as it were, wash their coin, ere we touch it; and, shortly, in the Apostle's charge, *Have no fellowship or unequal yoking with infidels.*

Yet further, see, I beseech you, in this purchase Abraham's justice, moderation, faith. Twice had God given Abraham and his seed this land. He had now a right to it, *jus ad rem;* but would stay God's leisure for the possession of it, four hundred years. Onwards, he takes his livery and seizin; and will purchase with money that, which the great Owner of Heaven gave him freely, and which he knows shall be once his. If we will approve ourselves the true sons of faithful Abraham, we must with patience wait God's leisure in all his performances: *He, that believes, hastens not.* What a difference there is, betwixt a David and a Hazael, a Syrian and Israelite! That Syrian hears he shall once be a king; and straight goes home, and smothers his master: David, that hath full and clear assurances of his succession, rides out many bitter storms; and repents, to have but cut off a skirt of his master's garment. Have we then the gracious engagements of the Almighty; and yet, doth he seem to protract the time? Let not the hope, that is delayed, be the fainting of our heart; but let us bear up cheerfully, in a constant expectation of that mercy, which in due time shall be made good to us. Let us take what he gives; and wait for what he promises: as well knowing, that he cannot be slack, as the world accounts slackness; but will surely keep his own time, though not ours. Is it for some great heir, to break through his wardship; and shoulder into his inheritance, by a forcible anticipation? Were not this the way to lose all? Canaan was to Abraham and his seed a type of heaven: if we be his spiritual seed, *we must live soberly, righteously, and godly in this present world; looking*, and looking long, *for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* Tit. ii. 12. 13.

II. This shall be enough for Abraham's Purchase. The EMPLOYMENT OF HIS PURCHASE follows: both, in general, for the possession of a burying-place; and, in particular, for the present use of Sarah's burial.

1. For the POSSESSION OF A BURYING-PLACE. I shall not need to take upon me to defend Abraham from simony, as Aquinas and some other Schoolmen have done; by pleading his bargain to be, not of the *jus sepulturæ*, the right of burial, but of the ground or soil for burial; or, by pleading, with Cornelius à Lapide, that as yet there was no use of consecration: it is plain enough, this transaction was merely civil, and not sacred.

Let me rather mind you, that a burial-place was the only purchase that ever we find Abraham made: he would be a stranger here below; and, neglecting all other assurances, takes only order for graves: those he thinks are the houses he must trust to. How happy were it, if we could herein imitate him! so looking upon the earth, as if there were no other use of it but to inter us: that, as they said of the Egyptians of old, that they bestowed more cost upon their sepulchres than their houses; so we could bestow more thoughts upon our graves than upon our lands and manors. But, *O curvæ in terras animæ;* "O grovelling souls!" we look deep into the earth as our treasury, not as our tomb: we use it as our home, not our passage; yea, not as our earth, but our heaven. How can we hope to repose in Abraham's bosom, that thus hug the world in ours?

(1.) Had Abraham purchased a Lordship of Ephron, I know no harm in it; but now he takes not so much care for the provision of the living, as of the dead. Sarah, his old partner, lay now by the walls; and he knew himself, who was elder, must follow: and now he holds it necessary to take Sure Order for their last reposal. His deceased consort was not sensible of honour or disgrace: he, that was her living head, takes thought for his dead body. He doth not therefore slight the sepulture, as to say, "The corpse is shrouded with heaven, that wants a coffin;" or, as the cynic, "Corruption will bury us, if men do not; and what matters it whether we rot above ground or beneath it?" An Abraham's heart abhors such brutish thoughts. Whatever, therefore, become of his stock and an inheritance for Isaac, his main and first care is, to treat, to sue, to bargain, to pay for a burial-place.

If we affect to be Abraham's sons, we must have Abraham's affections; we must do Abraham's works: and this is one of Abraham's works, to make meet room for the dead. Shortly then, it is and must be the due and laudable care of God's faithful people, to provide fit and decent burial-places for their dead. Nature itself teacheth us this. Ye see how readily these heathens entertained and approved it, upon Abraham's motion; yea, how commonly they had it in their own practice.

Ephron had a vault for the nonce, and that no scant one; which he, however it pleases the Jewish Doctors to misconstrue it, lovingly proffers unto Abraham. And, that ye may not think this to

be the privilege of his greatness, see what he says, verse 6, *In the choice of our sepulchres bury thy dead.* There were choice, then, of burial-places among the Hittites; and, if a man had but a garden-plot, he would not want a sepulchre.

However, therefore, we find no mention of any burial-place till now; yet, it was plain, that it was formerly in use, and so ever since held on in a continuing succession. Abraham himself, that bought it, was buried in the same vault by Isaac and Ishmael; Gen. xxv. 9. After him, Isaac dies: Jacob and Esau carry him thither, and bury him there: Jacob dies, and gives charge, under oath, to Joseph to bury him there; Gen. xlvii. 30: Joseph dies, and gives charge to have his bones carried thither; Gen. l. 25: and it is done accordingly; Exod. xiii. 19: and Josh. xxiv. 32. All the knot of these blessed patriarchs were housed there; and Rebecca with them, and Leah too; Gen. xlix. 31. The reason of which choice we shall see hereafter. I find not Ishmael there; nor yet Esau. All the Saints of that family were there. As for Rachel, there she had surely lain had she not died by the way in child-bed; and could not therefore be capable of such a carriage: therefore she was necessarily buried in their passage; but not without a monument; Gen. xxxv. 19.

And thus it was perpetuated to and in all posterity: and it is held a thing of such importance, as that still, when you find the record of any of the great Judges or Kings of Israel dying, you are told withal where he was buried; and the place is specially denoted, either for degree of honour or reproach.

So as I find three ranks of noble burial of their Princes.

Some, of no good desert, yet, because they were kings, were buried in the City of David: (so was that upper part of Jerusalem called, which was built upon Sion-hill; where, besides the Temple, David's palace was:) but not in the sepulchre of their fathers. Thus Jehoram; 2 Chron. xxi. 19: so Joash, that fell to idolatry; 2 Chron. xxiv. 16: so Ahaz; 2 Chron. xxviii. 27.

Others, that were good kings indeed and kept up God's worship and the weal of their people, were buried in the holy City of David, and in the sepulchres of their fathers. Thus was also good Jehoiada, though a Priest, marshalled in his death.

But, thirdly, there were of the highest merit, that were buried in the City of David, in the sepulchres of their fathers, and in the upper part of the sepulchres of the sons of David, as Tremellius; or, as ours, in the chiefest, or highest sepulchres: as Hezekiah was; 2 Chron. xxxii. 33.

As for the wicked princes, it was a great judgment, that God inflicted upon them; that Baasha and Jezebel should be eaten with dogs, and there should be none to bury them; that they should be as the dung on the face of the field; 2 Kings ix. 37: Jehoiakim should be buried with the burial of an ass; Jer. xxii. 19. How is that? dragged out by the heels, and cast into a ditch. So it is threatened to the great king of Babylon, for a no small punishment, that he shall not be joined with kings in his burial: and why?

Quia terram tuam corrupisti; Isaiah xiv. 20. And to this purpose is that heavy imprecation of David, *Let them be a portion for foxes;* Psalm lxiii. 10.

I find three degrees then of hateful disposing of the dead, in way of judgment; a regardless sepulture, a reproachful sepulture, no sepulture.

A regardless one: so, to Jehoram, a wicked king, the people made no burning, that is, of odours at his funeral; 2 Chron. xxi. 19.

A reproachful one: so Absalom is cast into a pit, and a heap of stones thrown upon him; 2 Sam. xviii. 17. Lo, other disobedient sons were, by the Law, to be stoned alive: he, for his disobedience, was stoned dead; and still, as I find in Adricomius, every one that goes by throws a stone to add to the rest, in detestation of that sin.

No sepulture at all: this was worst of all others. *Ossa regum,* saith Jeremiah, *The bones of the kings of Judah, the bones of the princes, the bones of the priests, the bones of the prophets, shall they take out of their graves, and lay them open to the sun and moon;* Jer. viii. 1. Insomuch as wise Solomon tells us, that, if a man live many years, yet if his soul be not sated with good, and if he be not buried, an abortive is better than he; Eccl. vi. 3. Hereupon it was highly commended by David, that the men of Jabesh had ventured hard to give sepulture to Saul and his sons: whom, afterwards, David removed to a more honourable burial of Kish their father; 2 Sam. xxi. 14. Lastly, the curse upon false prophets in Jeremiah, is, *Erunt projecti in plateis; They shall be cast forth into the streets, and there shall be none to bury them;* Jer. xiv. 16: a thing so hateful, that our Histories tell us of some, whom the shame after death, and fear of not burying, hath more restrained, than the fear of dying.

This provision of honest and decent sepulture, then, is justly due to the body; of God's children especially: both, first, in respect of God; and, secondly, of each other; and, thirdly, of the body and soul.

First, of God, who is the Creator, Redeemer, Sanctifier of the body. He, that made all the rest, made the man; but not without a consultory preface, *Faciamus, &c.:* and the Psalmist justly can say, *I will praise thee, for I am fearfully and wonderfully made.* These, being the choicest piece of God's workmanship, therefore may not be carelessly laid aside. If we meet with a curious picture of a Hans Holbein, or Michael Angelo, we keep it choicely, and set great store by it; either locking it up in a sure cupboard, or gracing it with a gilded frame and with a fair curtain. Why should we, or how can we, do less to this, which was once an organical body; exquisite for proportion and beauty, for comeliness of limbs, quickness of senses, agility of motions? He, that made this goodly frame of the body, repaired, redeemed it, when it was marred by sin; *waiting for the adoption, that is, the redemption of our body;* Rom. viii. 23: but that redemption is from the natural death: our very

bodies are partners of that spiritual and eternal redemption; Gal. iv. 4, 5. Ephes. i. 7. Lo, our bodies, as they are naturally the slaves of sin, and, by sin, of corruption, are, by that great λυτρωτής, redeemed from both: and if the Son of God have bestowed so much cost on them, they are not to be thrown aside of us, as worthy of nothing but contempt. That God, who made and redeemed it, hath also sanctified it: *Know you not, that your body is the temple of the Holy Ghost, which is in you?* 1 Cor. vi. 19. and, which is in effect all one; *Know ye not, that your bodies are the members of Christ?* verse 15. *The body is for the Lord, and the Lord for the body;* and true sanctification (like as Aaron's ointment did not rest upon the head, but descended to his skirts, so) doth not rest in the soul, but diffuseth itself to the body also: *That your whole spirit, soul, and body, may be kept blameless to the coming of our Lord Jesus Christ;* 1 Thess. v. 23. Being therefore co-partner with the soul in creation, redemption, sanctification, there is good reason, that the body should be comely and respectfully bestowed.

Secondly, in respect of each other. The bodies of our deceased friends lately animated, were they, with whom we have had sweet commerce, dear conversation; and they, by whom their souls have expressed themselves to us upon all occasions, and by which they have exercised all their functions, to the atchieving of those worthy things which they have done upon earth. Hence was the ancient manner of kissing the dead bodies of eminent saints; as Denis of Areopagus. The body of that loving wife, whom the kind husband hath lost, was that, which he had wont to entertain with dear and comfortable embracements: the body of that child, whom the tender parent hath lost, was a colony deduced out of their own flesh: the body of that brother or sister, which we have lost, what was it, but a piece of the same substance with our own? the body of some dear friend, what was it, but ourself divided with a several skin? the body of some great commander, or some worthy patriot, what was it, but the living instrument of their noble victories and exploits? the body of some painful messenger of God, what was it but the *tubulus*, "the earthen conduit-pipe," whereby God would convey spiritual comforts unto our souls? In regard then of what they were to us, there is good reason there should be care had of their comely and honourable reposition.

Thirdly, in respect of the parts themselves: the body in relation to the soul; both what it was, what it is, what it must be.

It was here the receptacle of the divine soul, and partner with it in all her actions. Our brother body, as Francis of Assise had wont to term it; yea, our twin; yea, our half-self. What doth the soul, yea what can it do here without it? That, which is in the understanding, must be first conveyed through the senses thither; and what the soul acts, it performs by the body: it sees by the body's eyes, hears by the ears, works by the hands; insomuch as the rule of our last judgment must be, according to what we have done in our body.

But what was, is easily forgotten: what is it, now that it is turned

to dust; and says to the grave, *Thou art my father, and to the worms, my mother, and my sister?* Job. xvii. 14. Even now, still there is an indissoluble relation betwixt that dust and that glorious soul. As it was with our Blessed Saviour, the Eternal Son of God; even *in triduo mortis* the union was not dissolved of that dead body to the all-glorious Deity: so it is with his members in this lower union, by virtue whereof our Saviour argues the still-existence of the blessed Patriarchs; *I am the God of Abraham, the God of Isaac, the God of Jacob:* he says not of their souls, but of their persons: whereupon it was, that the Jews call their burial places, not בת מתים, *the house of the dead, but* בת חיים *the house of the living.*

In regard, therefore, of that inseparable relation, wherein the body stands to the soul, it is well worthy of good terms from us: but chiefly in regard of the future estate of the body; for it is sown in corruption, shall rise again in honour. In reference hereto, were those solemn and costly obsequies of the dead of old: for though heathens, that did not acknowledge a resurrection, had some ceremonies of respect to the corpses of their friends; as the old poet could say, *Tarquini corpus bona fœmina lavit et unxit;* yet God's people bestowed their cost, with relation to a resurrection. In which sense is that of St. Paul not unprobably taken by some; 1 Cor. xv. 29: *Else, what should they do, that are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?* And, surely, all their precious ointments had been but cast away, if they had not been bestowed with the hope and expectation of a future estate. In the full account whereof, the Jews, even at this day, returning from the funeral of their dead friends, are wont to pull up grass and cast it behind them, with those words of the Psalm lxxii. 16. *They shall flourish and spring forth like the grass of the earth.* As, therefore, those, who find a great heir in a mean condition of rags for the present but are assured of a rich and plentiful inheritance which he shall once infallibly enjoy, are ready to regard him, not according to his baseness present but his greatness ensuing; so must we do with this body of ours, honour it for the glory which shall be put upon it in the resurrection of the just, and not despise it for the present earthliness and vileness.

(2.) Now, as Abraham's example shews us there must be a meet burial-place provided for the dead; so, in the second place, that it must be a Set and Designed Place; not at random, or variable uncertainty; but appointed, and put apart for that use. So we see was this of Abraham. He did not bury one in Chaldea, another in Canaan; one in Sichem, the other in Machpelah; but settled this ground to this good and only purpose: which, because it is a holy employment, in regard of the bodies of the saints that are there buried, it is *locus sacer*, "holy:" not for that the dust of it hath in itself any inherent quality of sanctity, but for that it is destined and set apart for this holy use. Hence these places were called of old, κοιμητήρια, "the sleeping-places" of Christians: and even those High Priests and Elders, whose consciences would serve them to barter with Judas for the blood of his Master; yet would pretend

so much charity, as with the redelivered silverings of Judas to buy a field for the burial-place of strangers, called thereupon Ἀκελδαμάχ.

Out of the consideration of the holy designation of these peculiar places, came both the title and practice of the consecration of Cemeteries; which, they say, is no less ancient than the days of Calixtus the first, who dedicated the first cemetery, about the year of our Lord two hundred and twenty: although these cemeteries, being then only the outer courts of the Churches, perhaps seemed not to need any new or several forms of consecration, but took part of the dedication with the holy structures; and, indeed, by the Council of Arles it was decreed, That if any Church were consecrated, the Churchyard of it should require no other hallowing than by simple conspersion.

But superstition hath been idly lavish this way. The various and unnecessary ceremonies of which consecration whoso desires to see, let him consult with Hospinian in his Tract *De Origine Dedicationum*, 10 cap: where he shall have it fully recounted, out of the Pontifical of Albertus Castellanus, what a world of fopperies there are, of crosses, of candles, of holy water, and salt, and censings. Away with these trumperies. But, thus much let me say, that, laying aside all superstitious rites, it is both meet and necessary, that these kind of places should be set aside to this holy use, by a due and religious dedication, as we do this day.

You must know, first, that no creature is, in and of itself, holy: it becomes so, either by an infusion and participation of holiness, if it be a creature capable thereof; or, by destination, to some sacred purpose, and by prayers and holy actions tending thereunto.

This latter way we find in usual practice, both with God's people; and, in their way, with strangers from the commonwealth of Israel.

Thus Moses, by God's command, when he had erected the Tabernacle and furnished it with utensils, did, by holy anointings, hallow both the priests, and it; and the tables, and altars, and vessels thereto appertaining. Thus did Solomon, when he had built and perfected the Temple, with the altars, and all other the sacred appurtenances. And this feast of the Dedication of the Second Temple was honoured by our Saviour with his presence and celebration.

And his father David, when he had built a house for himself, would not take possession of it without a kind of dedication; as ye may find, Psalm xxx. in the title, *A Psalm or Song, at the dedication of the house of David.* Neither was this, as ye may perhaps think, a matter proper to David, as who was a prophet of God; but ye shall find, that it was both of ancient and general use among the Jews: insomuch as Moses is bidden to proclaim, Deut. xx. 5. *If there be any man, that hath built a new house, and not dedicated it, let him return lest he die, and another dedicate it.*

And, if this were done to those private and momentary dwellings, how much more fit is it to be done to our common בת עלם, *the house of our age!* and, if it were thus in merely civil things, how much more in matters appertaining to God!

Neither do I hold it an ill argument of Durand, however censured by some, if the Jews used these dedications, how much more we! For, however the Jewish Church abounded more with rites and ceremonious observations than the Christian; (it was the fig tree in the vineyard, all leaves;) yet we must learn to distinguish of such ceremonies as were in use with them. They were of two sorts: some were of a typical prefiguration of things to come, and especially of the Messiah, and matters pertaining to his Kingdom; others were of a moral use and signification, conducing to religious decency and good order.

The former of these were long since abrogated; neither can we revive them without great prejudice and injury to that Christ, who was the end of the Law: and whoever doth so, I must, in seconding the zeal of St. Jerome, say, *In barathrum diaboli devolutum iri.*

The other are of eternal use; and either may, or must be, continued in the Church till time shall be no more, according to the nature and quality of them. Of this kind are the decent forms of administration of God's public services, and the appendances thereof; in the fashion of buildings, of habits, of solemn music, and this of meet consecration, of those things which are to be devoted to any holy use.

And this is done these two ways: first, by the public prayers made and used for that purpose; secondly, by a public declaration of those, to whom that authority is committed, of the designation of that place or thing, to the uses intended, together with a separation or sequestration of it thereunto. After which, that place becomes holy ground; and is so to be accounted and employed thereafter: whereupon, to fight or quarrel in a Church-yard, is by law more penal than in the field or street: and what the privileges of these sanctuaries have been of old, you well know.

Perhaps some of you are ready to boggle at this, as if it were an uncouth point. It is an error, ascribed by Gabriel Prateolus to the Waldenses or poor men of Lyons, *Asserunt nihil interesse quâcunque tellure corpora humana sepeliantur, sive locus sacer sit, sive non;* "That there is no difference of burial-places, whether a man be interred in a holy place, or not:" wherein I know you will be willing to receive a satisfaction. Know then, that we must distinguish betwixt those things, which are essential to the good estate of the soul; and those, that are of meet convenience for the person. As ye see it is in respect of the bodily life; some things are necessary and essential to it, as meat, and drink, and raiment; other things are of meet use for the convenience of the man, as housing, fashions of attire, bedding, forms of diet, and the like: so it is in respect of the soul: there are some things essential to the well-being of it; as repentance, faith, perseverance in both; the soul that departs thus endowed cannot fail of glory and happiness, whatever is done to the body, or wherever it is bestowed: there are other things of convenience to the person, both of the dead and living; thus is a decent interment of those that die in the Lord.

As, therefore, burying or not makes nothing to the state of the soul, but much to the honour or disgrace of the person, and, by way of relation, therefore, reaches to the soul; so, burying in consecrated, or unholy ground: we do, therefore, hold it a right and privilege of the faithful, that they are laid in Christian burial; and an aggravation of the punishment of malefactors, self-felons, and excommunicated persons, that they are buried out of that compass.

I remember Hospinian tells a story of a German Bishop, that, having, upon a large fee, consecrated the whole Church-yard, was asked by some of the parish, where they should bestow the children that died unbaptized, or those that die under censure: he saw his error, and, to correct it, did unhallow one piece of ground, for a new fee, of that which he had formerly consecrated.

Surely it is very expedient, that God's faithful people should be interred together: neither is it a small contentment to think, that we have good company, even in that region of desolation: whence it was, that the Patriarchs desired to be marshalled together in their graves; and the old Prophet, 1 Kings xiii. 31. gave charge, as in way of approbation of that young Seer whom he had seduced, *When I am dead, then bury me in the sepulchre, wherein the man of God is buried; lay my bones beside his bones:* and Ruth would be buried where Naomi lies: although our main care and consolation must be, that our souls are gathered to the spirits of just men, in that glory to whose partnership the body shall once happily attain. The principal draws in the accessary: labour thy soul may be safe and happy, the body cannot fail of blessedness. But it is justly lamentable to see, some especially of a more eminent rank, that spend their care upon their body, to have it hearsed, churched, and chancelled; to have curious and costly tombs; how to set forth their monument with rance, jet, alabaster, porphyry, and all gay stones the earth can afford; and, in the mean time, make no provision for the happy estate of their souls. These are true spiritual unthrifts: *gloria animalia*, as Tertullian's word is; whose bodies are not left so loathsome, as their names unsavoury, and their souls miserable.

Hitherto, that there must be a meet place, a place fixed and designed, for the burial of the dead.

(3.) Now let us a little look into the Choice of the Place. It was a field, and a cave in that field: a field, not *sub tecto*, but *sub dio;* a field before Mamre, a city that took his name from the owner, Abraham's assistant in his war; before it, not in it.

And indeed both these are fit and exemplary: it was the antientest and best way, that sepultures should be without the gates of the city. Hence you find, that our Saviour met the bier of the widow's son, as he was carried out of the gates of Naim to his burial: and hence, of old, was wont to be that proclamation of the Roman funerals, *Ollus ecfertur foràs.* And we find that Joseph of Arimathea had his private burial-place, in his garden, without the city; for it was near to Calvary. And so was Lazarus's sepulchre without Be-

thany: our Saviour staid in the field, till the sisters came forth to him; and the neighbours came forth after them: so they went together to the sepulchre. And, certainly, much might be said to this purpose for the convenience of out-funerals, without respect of those Jewish grounds, who held a kind of impurity in the corpses of the dead: but, that, which might be said, is rather out of matter of wholesomeness and civil considerations, than out of the grounds of theology.

In time, this rite of burial did so creep within the walls, that it insinuated itself into Churches; yea, into the holy of holies, quires and chancels, near unto the holy table, God's Evangelical Altar.

But, I must tell you, this custom hath found entertainment only in the Western Churches, that is, those that were of correspondence with the Roman: for the Greek Church allows no such practice, and the Roman at first admitted it very sparingly; so as *Olim Episcopi et alii Principes sepeliebantur in Ecclesiâ;* "None but Princes and Bishops," as Martinus Vivaldus, "were of old interred in Churches:" afterwards, the privileges grew larger to other eminent benefactors unto the Church, and none but them. And now, that it is grown so common both in our Churches and the Roman, we may thank partly superstition, partly ambition and covetousness: Superstition, of them, that think the holiness of the place doth not a little avail the soul, at which error of the Romanists we shall touch anon; Ambition, of those, that love these πρωτοκλισίας both living and dead; Covetousness, of those greedy hucksters of the Church of Rome, who, upon the sale of their suffrages, hoise the prices of their holy ground to their unreasonable advantages.

But, to speak freely what I think concerning this so common practice, I must needs say, I cannot but hold it very unfit and inconvenient; both,

First, in respect of the Majesty of the Place. It is κυριακή, "the Lord's House;" βασιλική, "the Palace of the King of Heaven:" and what prince would have his Court made a charnel-house? How well soever we loved our deceased friends, yet, when their life is dissolved, there is none of us, but would be loth to have their corpses inmates with us in our houses: and why should we think fit to offer that to God's house, which we would be loth to endure in our own? The Jews and we are in extremes this way: They hold the place unclean, where the dead lies; and will not abide to read any part of the Law near to ought that is dead: we make choice to lay our dead in the place, where we read and preach both Law and Gospel.

Secondly, in regard of the Annoyance of the Living: for the air, kept close within walls, arising from dead bodies, must needs be offensive; as we find by daily experience: more offensive now, than of old to God's people. They buried with odours; the fragrancy whereof was a good antidote for this inconvenience; *She did this to bury me,* saith our Saviour: not so with us; so as the air receives no other tincture, than what arises from the evaporation of corrupted bodies. To which must be added, that these human bo-

dies are much more noisome this way, than the carcases of whatever other creature; like as those excretions which fall from them living yield more offence to the senses.

In both these respects, I hold it very inexpedient, to use the Church for ordinary burials.

Princes and great persons have their private Chapels for their repositories; as the east part of the famous royal Chapel of Westminster is severed and locked up, for the use of these regal sepultures. Their case differs therefore from the ordinary; as being secluded from the place of God's public service, and devoted to no other purpose: but that under the roof, which is wholly destined to the public service of God, we should bestow the dead bodies of our friends, I say, it is (though not unlawful, yet) very inconvenient, *Have ye not houses to eat and drink in?* saith the Apostle: much more may I say, Have ye not Church-yards, or other burial-places, for the interment of your dead?

It is reported by our history of St. Swithin, our neighbour-Bishop of Winchester, that he gave charge when he died, that his body should not be laid within the Church; but where the drops of rain might wet his grave, and where passengers might walk over it: an example worthy of our imitation; which now, upon the present occasion, I recommend unto you. There can no vault be so good to cover our graves, as that of heaven.

The very Mahometans might teach us this lesson; whose great ones have their sepultures near the Meskeito, never in it: the ordinary sort contenting themselves with the burial in some pleasant place without the city; one stone erected at the head, another at the feet, with some inscription. But, though I approve not common buryings within the Church, as not deeming that a fit bestowage for the dead; yet, forasmuch as the Church is a place of most public resort and use, I cannot mislike, that, in some meet parts, whether floors, or pillars, or walls, especially of the side-Chapels pertaining thereunto, there be memorials or monuments of worthy and well-deserving Christians, whereby their knowledge and precious remembrances may be perpetuated to posterity. Like as we find it recorded of the man of God, that prophesied against the altar of Bethel, whose inscription preserved his sepulchre. *Memoria justi in benedictionibus;* saith Solomon: and therefore it cannot be better recorded, than in the sacred Capitol of Blessings.

Thus much for the common employment of this field and cave; a meet burial-place, a place fixed, a place of choice, a field without the city: wherein I cannot but take occasion, to congratulate unto this city this day's work; that now, at last, all difficulties overcome, you have designed a field, a field before Mamre, a Machpelah, for the burial of the dead. As it was; surely, the corpses of our dead friends did, as it were, with the sons of the prophets, complain of the want of elbow-room, neither was it possible for any man to enjoy his last lodging-chamber alone. We, that disavow and punish inmates in the living, were fain to force them upon the dead. What need I recapitulate those now-forgotten inconveniences? This

day hath found a remedy for them all. I shall only, upon this occasion, make use of the words of Naomi concerning Boaz; *Blessed be ye of the Lord, for you have not left off herein to shew kindness both to the living and to the dead.*

2. We descend now to the PARTICULAR EMPLOYMENT of it, to the BURIAL OF SARAH; *Abraham buried Sarah in the cave of the field.* Which words look both at the act and the place: the act, Abraham's; the place, the cave in the field of Machpelah. It is an act well-beseeming faithful Abraham, to bury the dead; although there had not been so near a relation as there was betwixt him and Sarah: now, there was a double tie upon him.

This is justly one of the seven works of mercy: it is the charge, that is given us by the Wise Man, *Mortuo non prohibias gratiam;* Ecclesiasticus vii. 33. Our Romanists are apt to interpret it of their unseasonable suffrages, whereas that grace is no other than honest sepulture. To this purpose, is Naomi's blessing to her daughter-in-law; Ruth i. 8: *The Lord deal kindly with you, as ye have dealt with the dead and with me.* Hence was the praise given to old Tobit; ii. 7. and i. 17: and, according to his practice, he gives advice; *Pour out thy bread on the burial of the just;* Tobit iv. 17.

Let no man therefore think, when our Saviour gives that short answer to the cold disciple, Matth. viii. 22, *Let the dead bury the dead,* that he slights this work, as unmeet for the care of a zealous follower of his: no; it is a good and necessary duty to be performed to any son of the Church, much more to a natural father; neither could he possibly have been a good disciple, that would have been an ill son. But our Saviour's intention was, to imply a comparison of the necessity and worth of these two duties; burying of the dead, and following of Christ: both were good, but the following of Christ far more excellent; inasmuch as those that were dead in their sins might be capable of that service, but of this, in our Saviour's sense, none but the regenerate.

This commendable duty, as it was under the Old Testament carefully done by the Patriarchs and Prophets; and that, not without a meet solemnity: so, betwixt Law and Gospel, it was done by the disciples of John to their master, though put to death by the tyranny of a Herod; Matth. xiv. 12: and, under the Gospel, by the faithful to the protomartyr Stephen, notwithstanding the rage of his murderers; Acts viii. 2: and, to put it out of all thoughts of doubt, God himself performed this office to Moses, in a valley of the land of the Moabites.

I find here a double extreme.

The first, of those, that are careless of this last duty to their dead: not caring to do by their friends as by their hawks, which, alive, they can perch upon their fists; but, once dead, cast them upon the dunghill: to which add those *canes sepulchrales,* that care not to violate the tombs of the dead, as we know it was oft and publicly done in the late Marian times. Ye know the story of Paulus Fagius of Cambridge, and of the wife of Peter Martyr at Oxford, who was digged up and buried in a dunghill; but, in the change of times,

was taken up again, and the remainder of her body mixed with St. Frideswide's, past the danger of all future abuse. On the other side, I do both read and hear, that one of the greatest benefactors this Church ever had, Bishop Grandison, being shrouded in lead, was shamefully taken up again, the lead melted, and the Chapel demolished, in a zealous and sacrilegious impiety. Indeed, in case of palpable and ring-leading idolatry, we find good Josiah did thus; 2 Kings xxiii. 16: *He brake down the sepulchres, took out the bones, and burnt them upon that abominable altar of Bethel, to prophane it.* But this is no instance for fellow-Christians: those, that die in the faith of Christ, though with the mixture of many corruptions in doctrine or practice, God forbid but their bones should rest in peace.

The other extreme is, of them, who do so over-honour the dead, that they abridge some parts of them of a due sepelition. How many pieces of pretended saints have we partly seen, partly read and heard of; that have been, and are, kept from their graves, as subjects of religious venerations! Surely, it is hard to name that martyred Saint of ancient or latter times, that hath not left some limb, or some share of his blood, behind him, to be gazed on and adored. It is not my purpose, to dwell in the relation of the miserable mistakings and wilful impostures, (they are Cassander's own words, *detestandæ impostura,*) that there have been of this kind. Their own histories can tell us, that the bones of some of those, whom they have thus worshipped, have proved afterwards to have been the relics of thieves and murderers; *Non martyris, sed scelerati latronis;* as St. Martin discovered in the Story of Sulpitius Servus: and the adored blood to have been of a drake, not a man. This foppery is more worthy, whether of pity or laughter, than of confutation.

It was a good word, which we have in the Constitutions Apostolical; εἰ δὲ τὰ λείψανα ἄτιμα; "That the relics of those that live with God are not unhonoured:" but those λείψανα were their bodies, and that honouring was by honourable sepulture. Such honour did good Josiah give to the corpse of the prophet, that came from Judah, whose title he saw upon his tomb: *Nemo commoveat; Let no man stir his bones.* As if it were a wrong, to take the bone of a prophet out of his grave, though to make a relic of it. That, which Eusebius therefore tells us the citizens of Smyrna did to Polycarpus, that blessed Martyr; who took the bones of that holy man, more precious than the costliest stones and finest gold, and laid them, ὅπου καὶ ἀνάλογον ἦν, "in a place fit for them;" is that, which we owe to all the parcels of the faithful departed, wheresoever we find them.

We will conclude this point then, with the advice and determination of their discreet and moderate Cassander; who, after the complaint of the abuses of this kind, in his Consultation, Artic. 21. concludes, *multò consultius videtur ut ab omni reliquiarum ostentatione abstineatur;* "It were much the wiser way, that all ostentation of these bodily relics were forborne; and that people were taught rather to

give due respects to the spiritual relics of holy men, in the imitation of the examples of their piety and virtues, which appear in those things that are written of and by them gravely and impartially."

Away then with this *insepulta sepultura;* as our learned Bishop calls it. Let their bones rest in peace; and let them take part with their Saviour, whose body was begged: not to be reserved, though more precious than all mortal bodies can be; but to be buried. And, as of his, so, in their measure, let it be said of theirs, *Sepulchrum ejus gloriosum*, Isaiah xi. 10: or, as the Greek letter, ἀνάπαυσις; let their grave, their rest, not their ostension, be glorious.

Only the last point remaineth; the Place: *In the cave of the field of Machpelah.* There was the nest of the holy Patriarchs. Sarah began: Abraham followed: Rebekah succeeded them: then, Jacob: then, Joseph: and why thus, and there?

Some have fondly given out, that Adam and Eve were there buried. A vain tale. Theodoret's reason is good, τὸ γένος ψυχαγωγῶν &c: "Not," saith he, "that any of them were curiously nice in the choice of their sepulchres, but that they might comfort their family, and teach them that God would surely bring them out of Egypt, and feoff them in this promised land." Many other give several reasons, and not improbable; but I shall, out of Pererius's collection, add some few to the former. First, they desired their bodies might lie in that land, which they knew their posterity should possess and long inhabit, and wherein the holy and true God should be truly and publicly worshipped. Then, that their sepulchres might be, to all their posterity, the open monuments of that faith and piety, which they had and professed towards God; and vehement incitements to the following generations of continuing therein. Besides, they, by the spirit of prophecy, knew that the Messiah should be born there, and there live and die. Lastly, as Tostatus imagines, it was revealed to those famous Patriarchs, that the Lord Christ, there rising from the dead the third day, should be attended with many Saints thereabouts buried: in which number they made account to be; and, as some authors have boldly affirmed, were.

All these may pass for possible arguments of this choice. But that, which Cardinal Bellarmin and some of his fellow Jesuits allege, is, at the least, groundless and absurd, That this was done with respect to the benefit of those prayers and suffrages, which their souls might have after death by the faithful, whereof they would fail in their remoteness amongst Infidels. What is to dream, if this be not? For, who ever heard of a Patriarch praying for the dead, or expecting that office from another? Fevardentius is hard driven, when he is fain to have recourse to Isaac's meditating in the field; Gen. xxiv. 63: which he construes of his prayers for his mother's soul, departed three years before. These fancies are worthy of no answer, but hissing at: for, if there were a holy use of prayers for the dead, why should distance of place hinder it, or vicinity make it more effectual; since the communion of Saints is

neither excluded, nor confined? All is in the affection of the supplicant.

As it is, therefore, in the occasions of the present life, let a loving wife hold her husband truly dear to her, she will as heartily, if not more, pray for him when he is in the farthest Indies, as when he is in the next harbour; so it is in respect of the estate of the other life: distance of place breaks no square. If prayers could help the departed soul, the Israelites in Goshen can be no less zealously mindful of their progenitors, than if they lived in Mamre, within sight of their graves. So as little need is there for this cause to press near to the altar: neither doth it more help the soul, to shroud the body in a Franciscan's cowl, than to intomb it within the air of the unwarranted and thankless sacrifices.

As for the practice of praying for the dead, there hath been of old some use of it, but not the Romish; that is, not with an intuition to their feigned Purgatory; for that in hand, Bellarmin hath stated it thus: The question is, What dead men are helped by our prayers? "It is certain," saith he, "that they profit not either the blessed or the damned souls; the former need them not, the latter cannot be aided by them." *Solùm iis prosunt, qui sunt in purgatorio*, is his conclusion: and let them keep that breath to blow that fire. For us, we know that the blood of JESUS CHRIST is that, which purgeth us from all our sins: to that, shall be our only recourse. As for our prayers, let us bestow them upon the living: and let them be no other, when we refer to the dead, than the congratulations of their joys present; and the testimonies of our hope and desire of their future resurrection, and consummation of blessedness, together with all the glorious Saints of heaven. To the happy participation whereof, that good God, who hath ordained, as mercifully bring them and us, for the sake of the Dear Son of his Love, Jesus Christ the Righteous: To whom, with the Father, and the Holy Ghost, One Glorious and Incomprehensible God, be ascribed, as is most due, all honour, praise, and glory, now and for evermore.

SERMON XXXII.

DIVINE LIGHT, AND REFLECTIONS.

IN A SERMON PREACHED TO HIS MAJESTY, AT WHITE-HALL, ON WHIT-SUNDAY, 1640.

BY JOSEPH EXON.

1 JOHN i. 5.

God is Light.

If ye mark it, your very Calendar, so as the wisdom of the Church hath contrived it, is a notable Catechism. And, surely, if the plain man would but ply his Almanack well, that alone would teach him Gospel enough, to show him the history of his Saviour. If one day teach another, all days would teach him. There should he see his Blessed Saviour's conception annunciated by the angel: March 25. Forty weeks after that, he should see him born of the Virgin accordingly at the Feast of the Nativity: eight days after that, circumcised; on New Year's Day: then, visited and adored by the sages; in the Epiphany: then, presented into the Temple; on the Day of Purification: then, tempted and fasting forty days; in Lent. He should see him ushered in by his fore-runner, the holy Baptist; six months before his Nativity: attended by his twelve Apostles, in their several ranks; and Thomas the last, for his unbelief. And, at last, after infinite and beneficial miracles, he should see him making his Maundy with his disciples, on the Thursday; and crucified, on Good Friday: he should see, that, on Easter Morning, God the Father raises up his Son Jesus from the dead; Acts v. 30: on Ascension Day, God the Son mounts up to heaven in glory; Acts i. 9: on Whitsunday, God the Holy Ghost descends upon the Apostles; Acts ii. 3, 4: and his belief in all these, summed up in the celebration of the Blessed Trinity; the Sunday following.

I shall not over-labour to reduce the Text to the day. Fire and light have so near affinity, that they are scarce ever separated. The same Spirit of God, who appeared, as this day, in the shape of fiery tongues, to the disciples, may he now please, by my tongue, to manifest himself to your souls in light. And, as that fire was very lightsome, else it could not have been seen in the

day-time; so may this exhibition of light be accompanied with a fire of holy zeal, both in my tongue and your hearts.

In my last Sermon at the Court, I gave you the Character of Man: I shall now endeavour to give you some touches of the Character of God.

There is nothing in this world so much concerns a man, as to settle his heart in a right apprehension of his God; which must be the ground of all his piety and devotion: without which, all his pretences of religion are so nothing worth, as that in them God is made our idol, and we the mis-worshippers of him: without which, shortly, our whole life is mispent in error and ignorance, and ends in a miserable discomfort. Whence it is, that this dear disciple makes it the sum of all the apostolical mission, which he had from his Lord and Saviour, to inform the world what to think of God: *This then is the message, which we have heard of him, and declare to you, that God is Light.* Would ye know the message, which the Apostles received from Christ? would ye know the message, which they delivered from Christ to the world? it is in these three syllables of my Text, *God is Light.*

It is not possible, that our finite conceit should comprehend God essentially, as he is in himself. No notion of our weak humanity can thus reach his infiniteness. Our ambition must be only to conceive of him, according to those expressions, which he hath made of himself: wherein it hath pleased his wisdom to condescend to our shallow capacity, by borrowing from those creatures, which come nearest to his most pure, simple, spiritual nature: amongst which, none is more proper or more frequent, than this of Light.

Not only, therefore, hath it pleased God to express those heavenly spirits of his by the title of *Angeli Lucis; Angels of Light:* not only hath the Son of God, God and Man, justified himself *Lux Mundi; the Light of the World:* but God, absolutely and indistinctly in respect of persons, vouchsafeth to make himself known to us by this name, that *God is Light.* Hereupon it is, that, even in this sense, the children of God are called the Sons of Light; because He is Light, whose sons they are. But that of the Nicene * Creed is most pregnant, That the eternal Son of God, God the Son, is "God of God; Light of Light." Neither doth our Apostle here say, God is resembled by Light: but, as our Saviour said of God, *God is a Spirit;* so here, our Apostle, *God is Light.* How then is God Light?

Far be it from us, that, according to the stupidity of the Manichees, we should take this literally of a sensible and material Light. That is but a creature; though indeed the first, and exceeding glorious: but yet a creature; and therefore infinitely below the purity and perfection of the Creator.

But, sure, God would have us by this, to be led to the conceit of the transcendant glory of his incomprehensible Deity; and would

* The original has "Athanasian" here, but manifestly by mistake. EDITOR.

have us, when we think of him, to be put in mind of admiring an increated, immaterial, super-intelligible brightness of a glory, so much above all spiritual natures, as the light is above the bodily and visible. Whereupon it is, that, when the Spirit of God, by his Apostle, describes the habitation of God, he doth it in these terms, That he *dwells in a light, that none can approach unto;* 1 Tim. vi. 16: and when he describes the heaven of the elect, he calls it, *the inheritance of the saints in light;* Col. i. 12. so as, when that place of bliss and the God whose presence makes it such, come into our thoughts, we must elevate our thoughts above this dark sphere of mortality; and represent unto ourselves a glorious lightsomeness, as much above this material light, as light is above darkness: abandoning that gloomy and base opacity of conceit, wherewith our earthly minds are commonly wont to be overclouded; for, surely, it is easy and familiar to observe, that the higher we go, the more light we shall find. In the centre of the earth, there is nothing but perfect darkness: nearer the upper region of that great body, where any overture is made, there is a kind of imperfect twilight: in this lower air, there is a better light; but mixed with fogs and vapours: in the higher regions, there are less mists, and more clearness; yet not without some dimness of exhalations: in the starry heavens, a purer light; yet not without some eclipses: in the empyreal, nothing but pure and perfect light. Justly, therefore, are our hearts lift up with our eyes to a contemplation of a light above those heavens, more pure and excellent than theirs.

Away then with all dull and darksome imaginations, when we address ourselves to the Throne of Grace; and let us adore an Infinite Spirit, dwelling in an unaccessible light, attended with millions of Angels of light, and glorified spirits of his saints in a light unspeakable and glorious. This shall be the first glimpse of our enlightened understanding, when we would comfortably appear before God. In which regard, I fear many of us Christians are much defective in our holy devotions: speaking unto God and thinking of him, sullenly and sadly; as shut up in some remote and unknown darkness on the other side of the world: or, at least, without the lively apprehension of that wonderful radiance of glory wherewith he is invested: misconceiving herein of that Deity, whom we implore; who hath revealed himself unto us by the name of Light.

And, surely, as none, but an eagle, can look upon the light of the sun; so none, but the confirmed eyes of an illuminated Christian, can behold God in this notion of his celestial splendour: which we must so labour to attain unto and settle in our minds, as that we should no more think of the Blessed Deity, without the conceit of an infinite resplendence; than we can open our eyes at noon-day, without an incurrence and admission of an outward light.

But this, however requisite to be conceived and done, is not the main drift of our Apostle: who goes not about here, so much to

make any description of God, or prescription of the ways of our understanding, or representation of his glorious presence; as to lay the grounds of our holy disposition, and pure and heavenly carriage before him. For, so is the Light here affirmed of God, as the darkness is disavowed of him: and both of them are mentioned, with an intention of drawing in an exhortation to that purity, which we should affect; and the avoidance of all the state and works of spiritual darkness, which we should abhor. God then is Light, as in himself; so in relation to us: and this predication of Light serves to infer our conformity to God in this behalf.

It is not for us therefore, to inquire so much into those absolute terms, wherein God stands with himself; as what he is in pattern unto us. Thus, is he Light, either qualitatively, or causatively.

The light hath a Quality (for it matters not to search into the essence of it, and indeed it is more than we can do to find it out) of clearness, of purity; of clearness, for the use of manifestation; of purity and untaintedness, in respect of any mixture of corruption. In both these is God Light. Causatively, in that he is the Author of all Light; communicating it to his creatures, in what kind soever; not without reference to the diffusive quality of light in the illuminating of this vast body, and dilating itself to all the world in an instant. In these three regards therefore is God Light here: 1. of absolute clearness, in his infinite knowledge and wisdom; 2. of exact purity, in the perfect rectitude of his will; 3. of gracious diffusion, in the communicating of himself to his creatures, and to us in special; so, as to enlighten us with competent knowledge in our understanding, and sincere disposition of our will and affections. And, because God is thus Light, all, that will claim to partake of him, must be, in their measure, clear in understanding, pure in will and affections, diffusive of their knowledge and graces to others.

These THREE QUALITIES OF CLEARNESS, PURITY, DIFFUSION, together with THREE ANSWERABLE REFLECTIONS UPON US shall be the matter of our following discourse, and challenge your best attention,

I. Those things, which, whether in nature or art, are wont to pass for the carriages of light, have in them, sometimes, at least in respect of our sight, some kind of dimness and opacity. The candle hath his snuff; the fire, his smoke, and blackness of indigestion; the moon, her spots; the very sun itself, his eclipses. Neither is it said, that God is lightsome, but light itself in the abstract; than which nothing can be convinced more clear and piercing: and, therefore, it is purposely added, for the further emphasis, *In him is no darkness.* Oh, the infinite CLEARNESS of the Divine knowledge, to which all things lie open, both past, present, and to come! which doth not only reach in one intuition to all the actions, motions, events of all creatures that have been, are, shall be; but, which is infinitely more than all these, extends to the full comprehension of himself, his whole Divine nature and essence; to which the world, though full of innumerable varieties,

is less than nothing. The sun is a goodly globe of light; the visible world hath nothing so glorious, so searching: and yet there are many things lie hid within the bosom of the earth and sea, which his eye never saw, never shall see. Neither can it ever see more than half the world at once: darkness, the while, enwraps the other: nor, indeed, of any much lesser (if round) body. And, though it give light unto other creatures, yet it gives not light to itself: like as our eye sees all other objects; but itself, it cannot see. And, though it enlighten this material heaven both above and below itself, as also this lower air and earth; yet the Empyreal Heaven transcends the beams of it, and is filled with a more glorious illumination. But, God, the Light of whom we speak, who is the Maker of that sun, sees the most hidden secrets of earth and hell; sees all that is done in earth and heaven, at one view; sees his most glorious self; and, by his presence, makes Heaven. Most justly, therefore, is God Light by an eminence.

Now the REFLECTION of the first quality of light upon us, must be OUR CLEAR APPREHENSION OF GOD, THE WORLD, AND OURSELVES: and, by how much more exact knowledge we shall attain unto of all these, by so much more do we conform ourselves to that God who is Light; and, by how much less we know them, so much more darkness there is in us, and so much less fellowship have we with God. If the eye have not an inward light in itself, let the sun shine never so bright upon it, it is nevertheless blind. What are we the better for that which is in God, if there be not an inward light in our souls to answer and receive it? How should we love and adore God, if we know him not? How shall we hate and combat the world, if we know it not? How shall we value and demean ourselves, if we know not ourselves? Surely the want of this light of knowledge is the ground of all that miserable disorder, which we see daily break forth in the affections, in the carriages of men. I know the common word is, that we are fallen into a knowing age: such as wherein our speculative skill is wont to be upbraided to us, in a disgraceful comparison of our unanswerable practice. Our forward young men out-run their years; and brag that there is more weight in the down of their chins, than in the grey beards of their aged grandsires. Our artificers take upon them to hold argument with, and perhaps control their teachers; neither is it any news for the shop-board to contest with the schools: every, not Knight or Rook only, but Pawn too, can give check to a Bishop. The Romish Church had lately her She-Preachers, till Pope Urban gagged them: and our gossips now at home, instead of dresses, can tattle of mysteries; and censure the pulpit, instead of neighbours. Light call you this? No; these are fiery flashes of conceit, that glance through vain minds to no purpose; but idle ostentation, and satisfaction of wild humours, without stability or any available efficacy to the soul. Alas, we are wise in impertinencies; ignorant in main truths! neither doth the knowledge of too many go any deeper, than the verge of their brains, or the tip of their tongue. I fear, true solid knowledge is

not much less rare, than when our unlettered grandfathers were wont to court God Almighty with false Latin in their devotions: for, did the true light shine into the hearts of men, in the knowledge of God, the world, themselves, how could they, how durst they live thus? Durst the lewd tongues of men rend the holy name of God in pieces with oaths and blasphemies, if they knew him to be so dreadful, so just, as he hath revealed himself? Durst the cruel oppressors of the world grind faces, and cut throats, and shed blood like water, if they were persuaded that God is a sure revenger of their outrages? Durst the goatish adulterer, the swinish drunkard, wallow in their beastly uncleanness, if they knew there is a God to judge them, a hell to fry in? Durst the rebellious seditionary lift up his hand against the Lord's Anointed, and that under a colour of religion, if the fool had not said in his heart, *There is no God?* Could the covetous fool so admire and adore his red and white earth? Could the ambitious so dote upon a little vanishing honour, as to sacrifice his soul to it, if he knew the world? Could the proud man be so besotted with self-love, as that he sees his God in his glass, if he knew himself? Surely then, the true light is as rare, as it is precious: and it is as precious, as life itself; yea, as life eternal: *This is eternal life, to know thee; and whom thou hast sent, Jesus Christ;* John xvii. 3. What were the world, without light; and what the soul, without the light of knowledge? We condemn malefactors to darkness: that is one great part of the horror of their durance: and by how much more heinous their crime is, so much darker is their dungeon. Darkness of understanding then, is punishment enough alone: as it is also the entry into hell, which is described by blackness of darkness. None, but savage creatures, delight in darkness: man naturally abhors it in all things. If our eyes be dim, we call for glasses: if our houses be dark, we make windows: if the evening grow dark, we call for lights; and if those lights burn dim, we call for snuffers: and shall we avoid darkness in every thing, except our souls, which is our better and more divine part? Honourable and Beloved, as we love and tender those dear souls of ours, let us labour to furnish them with the light of true and saving knowledge. What is this Gospel, which shines thus daily and clearly in your faces, but the *Vehiculum lucis*, "The carriage of that heavenly light" to the world? *Send forth thy Light and thy Truth;* saith the Psalmist. *Thy Word is Truth;* saith our Saviour. That word of Truth then, is the body of that Light, which God shows to men. Oh, let it not shine upon us in vain: let us not trample upon the beams of it in our floor; as that foolish woman, that St. Austin speaks of, did to those of the sun, with a *Calco Manichorum Deum.* But now, while God gives these happy opportunities, let us enlarge our hearts to receive it with all joy and thankfulness. And, if Moses, by conferring with God but forty days and nights in the delivery of the Law, had a glorious brightness in his face; oh, let us, that more than forty years have had conversation with God in his Gospel, shine with the resplendent beams of heavenly knowledge.

And, if the joys of heaven are described by Light, surely the more lightsome our souls are here, the nearer they come to their blessedness. *Light is sown from the righteous;* saith the Psalmist. Lo, here is the seed-time of light: above, is the harvest. If the light of saving knowledge be sown in our hearts here, we shall be sure to reap the crop of heavenly glory hereafter.

And this is the first quality of Light, with the reflection of it upon us.

II. The next follows, which is PURITY.

Of all the visible creatures, that God hath made, none is so pure and simple as the light. It discovers all the foulness of the most earthly recrements: it mixeth with none of them; neither is possibly capable of the least corruption. Some of the best interpreters therefore, have taken this metaphor of light to imply the purity and perfect goodness of God: in whom, as there is an infinite clearness of understanding, so also an infinite rectitude of will; insomuch as his will is the rule of all right: neither doth he will ought, because it is good; but therefore it is good, because he wills it. Goodness hath no less brightness in it, than truth; and wickedness, as it is never without error, so it is no less dark than it.

Justly, therefore, is God all Light, in that he is all pure and good. And the REFLECTION of this quality upon us must be OUR HOLINESS: for *This is the will of God, even our sanctification.* The more holy then we are, the more we conform to him that is Light. *The way of the just is as the shining Light, that shineth more and more.* As, contrarily, sins, are the works of darkness: the mover of them, is the Prince of Darkness: the agents of them, are the sons of darkness: and their trade, is walking in darkness, as it follows in my Text; and the end of them, is utter darkness. While he says then, *Be Holy as I am Holy,* he doth as good as say, "Be ye Light as I am Light." *Ye were darkness;* but now, it is God's own phrase, *Lux estis, ye are Light in the Lord;* saith St. Paul to his Ephesians. Justly therefore doth it follow, *Walk as children of the Light:* in right ways; with straight steps. And, surely, if God be Light and we darkness, what interest can we claim in him? *For, what communion is there betwixt light and darkness?* Oh the comfortable and happy condition then of those, that are in God! they are still in Light. *Truly the light is sweet,* saith wise Solomon; *and a pleasant thing it is for the eyes to behold the sun:* as, on the contrary, it is a woeful and disconsolate estate to live in any sin. This is no other, than to be dungeoned up in a perpetual darkness. The Egyptians were even weary of themselves, for a three days' darkness: how irksome had it been, to have lived always so! I have read a book of one Haitonus, a monk of the order of the Præmonstratenses; a cousin, as he says, of the then king of Armenia; written some three hundred and forty years ago, set forth by one Nicholas Salcon and dedicated to Pope Clement the Vth; where, with much confidence, he affirms, that, in the country of Georgia, there was a certain province, called Hamsen, of three days' journey about, so palpably dark continually, as that no man

could see his hand in it: that the inhabitants of the borders of it might hear many times in the woods, the noise of men crying, of horses neighing, of cocks crowing; but no man durst venture to go unto it, because he could not find the way out again: which he says, with much earnestness, that he saw. *Neque credidissem*, saith he, *nisi propriis oculis perspexissem*: reporting it to have been a miraculous judgment upon some Persian persecutors of the Christians in that place. I list not to enquire into the likelihood of the story. It might be some temporary judgment, as that was upon Egypt for the time; and now long since vanished. But imagine ye the truth of that, which he dares with so deep protestations avow: and conceive the condition of all wilful sinners, who live shut up in a region of thick darkness, whence they can no more get out, than they can be capable of any comfort within; and, when they have wearied themselves in those wretched mazes of vanity, they are shut up in the utter darkness of the dreadful pit of eternal death. Oh then that willing sinners, be they never so gay and glorious, could but apprehend the misery and horror of their own estate in this behalf! Certainly, it were enough, to make them either mazed or penitent. For, what is darkness, but a privation of light? Now, *God is Light*: and sin deprives us of God's presence, and shuts us out from the face of God; and, if in his presence be the fulness of joy, then in his absence is the fulness of sorrow and torment. Neither have the Schools determined amiss, that the pain of loss is more horrible than the pain of sense: so as that darkness, which our sin causeth in the alienation and absence of the light of God's countenance, is, without his great mercy, the beginning of an utter exclusion from the beatifical face of God, and of that utter darkness of hell. For us, as we profess ourselves the Children of the Light, so let us walk in the Light. And what light is that? *Thy law is a Light to my feet*; saith holy David. Lo, this is the light, wherein we must walk; that, so walking in the light of his law, we may happily enjoy the light of his countenance; and may come, at the last, to the light of his glory: so, *in his light we shall see light*; Psalm xxxvi. 9.

This, of the second quality of the Light, and the reflection of it.

III. The third and last follows: DIFFUSIVENESS.

It is this, which learned Estius thinks to be mainly driven at in this place, That God is therefore Light, because he is the fountain and cause of Light to all creatures that do enjoy it: and, indeed, what light is there, which is not from him; natural, moral, divine? For the Natural: it was he, that said, *Fiat Lux, Let there be Light*, in the first day: it was he, that recollected that diffused light into the body of the sun, in the fourth day: that goodly globe of light receives from him those beams of light, which it communicates to the moon, stars, sky, and this other inferior world. What light of intellectual or Moral virtue ever shined in the heart of any man, but from him? *The spirit of man is the candle of the Lord, searching all the inward parts of the belly*; Prov. xx. 27. What light of Divine knowledge or holiness ever brake forth upon any saint or angel, but from

his blessed irradiation, and θεοφανίαι? Justly, therefore, is he *Pater Luminum, The Father of Lights:* and, as the child oft-times resembles the father, this quality the light hath from God, that it is wondrously diffusive of itself; reaching forth itself largely, in very quick and instantany motions, to all those things, which are capable of it. Other creatures, though beneficial, yet impart themselves more sparingly unto us. The Earth yields us fruit; but it is only perhaps once a year, and that not without much cost and angariation, requiring both our labour and patience: the Clouds do sometimes drop fatness; but at great uncertainties; other while they pour down famine upon our heads: the Sea yields us commodities both of passage and sustenance; but not without inconstancy and delays, and oft-times takes more in an hour than it gives in an age; his favours are local, his threats universal: but the Light is bountiful, in bestowing itself freely with a clear, safe, unlimited largess upon all creatures at once, indifferently, incessantly, beneficially.

The REFLECTION of this quality upon us should be OUR DIFFUSIVENESS: that we should so be lights, as that we should give light; so have light in ourselves, that we should give it unto others. The prophet Daniel, who was a great philosopher and astronomer in his time, tells us of a double shining or light: the one, as of the firmament; the other, as of the stars: the one, a general light, dispersed through the whole or body of the sky; the other, a particular one, compacted into the bodies of those starry globes, which are wont to be called the more solid piece of their orb. Thus it is in the analogy of the spiritual light. There is a general light, common to all God's children: whereof our Saviour; *Let your light shine so before men, that they may see your good works, and glorify your Father, which is in heaven:* Thus the great Doctor of the Gentiles exhorts his Philippians, that they *be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom,* saith he, *ye shine as lights in the world;* Phil. ii. 15. There is a particular light, proper to several vocations; especially those, that are public and encharged with the care of others, whether spiritual or civil. Of the one, you know what our Saviour said in the Mount, *Vos estis lux mundi:* of the other, you know what God said in David's case, Psalm cxxxii. 17. *I have ordained a lamp for mine anointed;* that is, a glorious successor.

To begin with the latter. Princes and governors are and must be lights, by an eminence: for *God is Light,* and he hath called them *Elohim; Gods;* Exod. xxii. 28: so as they must imitate God in shining to the world; sending forth the rays, both of good example and of justice and judgment, into the eyes of their people. An ordinary star-light is not enough for them: they are the vicegerents of him, who is *Sol Justitiæ; the Sun of Righteousness;* Mal. iv. 2: they must fill the world, therefore, with their glorious beams; and give so much more light, as their orb is higher, and their globe more capacious. And, blessed be God, what beams of light our sun sends forth of temperance, chastity, piety, mercy,

and justice; let Malice itself say; let even Rebellion itself witness. Now, if he be the sun, you Great Ones are our stars. As you receive your light from him, the light of your honour and good example; so, whilst you keep the one of them to yourselves, so you must communicate the other to your inferiors. And if, in presence, his light dim or extinguish yours; yet the world affords you darkness enough abroad, to shine in. Oh shine you clearly in the dark night of this evil world, that the beholders may see and magnify your brightness: and may say of one; "There is a Mars of truly heroical courage:" "There is the Mercury of sound wisdom and learning:" "There, the Jupiter of exemplary honour and magnificence:" "There, the Phosphorus of piety, and antelucan devotion:" and may be accordingly sensible of beneficial influences to your country. Far be it from any of you, to be a fatal Syrius or Dog-star; which, when he rises, yields perhaps a little needless light, but withal burns up the earth, and inflames the air, and puts the world in a miserable combustion. Far be it from you, to be dismal and direful comets, that portend nothing but horror and death to the earth: or, if your light be of a lower accension, far, far be it from you, to be any of those *ignes fatui*, that do at once affright and seduce the poor traveller, and carry him by lewd guidance into a ditch. Such, such, alas there are! Give me leave to complain (where can I do it better than at a Court, the professed Academy of Honour?) that a strange kind of loose debauchedness hath possessed too many of the young gallants of our time; (I fear I may take in both sexes;) with whom modesty, civility, temperance, sobriety are quite out of fashion, as if they had been suits of their grandsires' wardrobe. As for piety and godliness, they are so laid by, as if they were the cast rags of a despised frippery. He is no brave spirit with too many, that bids not defiance to good orders; that revels not without care, spends not without measure, talks not without grace, lives not without God. Woe is me! is this the fruit of so long and clear a light of the Gospel? Is this to have fellowship with the divine light? Now the God of Heaven be merciful to that wild and atheous licentiousness, wherewith the world is so miserably over-run; and strike our hearts with a true sense of our grievous provocations of his name; that our serious humiliations may fore-lay his too-well-deserved judgments! In the mean time, if there should be any one such amongst you, that hear me this day, as commonly they will be sure to be farthest off from good counsel, let wise Solomon school him for me: *Rejoice, O young man, in thy youth; and let thy heart cheer thee up in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee to judgment.* And, let me add this, if he be not for the light, he shall be for the fire: for the same Spirit of God, which tells him here that *God is Light*, tells him elsewhere, which he shall once feel though he will not believe, that *our God is a consuming fire.*

Now, in the second place, for Us of the Holy Tribe, we are stars too: and if not Stars, Rev. i. 16; yet Candles, Matt. v. 15: however; Lights we must be; and that, both in life and doctrine. If the First; there are stars of several magnitudes: some goodly and great ones, that move in orbs of their own; others, small and scarce visible in the galaxy of the Church: but all are stars, and no star is without some light. If but the Second; there are large tapers and rush-candles: one gives a greater light than the other, but all give some. Never let them go for either stars or candles, that neither have nor give light. And, woe is me! if the Light, that is in us, be darkness; how great, how dangerous is that darkness! Blessed be God, we have a learned, able, and flourishing Clergy, as ever this Church had; or, I think I may boldly say, any other, since the Gospel looked forth into the world. There have not been clearer lamps in God's Sanctuary, since their first lighting, than our days have seen. Yet, why should we stick to confess that, which can neither be concealed nor denied, that there are some amongst so many, whose wick is too much for their oil; yea, rather, whose snuff is more than their light: I mean, whose offensive lives shame their holy doctrines, and reproach the glorious Gospel of our Lord Jesus Christ. These, as we lament, so we desire to have topped by just censures. But hear you, my Worthy Brethren: do not you, where you see a thief in the candle, call presently for an extinguisher: for personal faults; do not you condemn a holy calling. Oh, be you wisely charitable; and let us be exemplarily holy.

Lastly, for you Christian Hearers: think not, that this light may be put off to public and eminent persons only. Each of you must shine too, at the least *tanquam faces*, Phil. ii. 15. If they be as cities up a hill, the meanest of you must be as cottages in a valley; though not high-built, yet wind-tight and water-tight. If they be beacons, you must be lanterns. Every one must, both have a light of his own, and impart it to others. It is not a charge appropriated to public teachers, that the Apostle gives to his Hebrews, *Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin;* Heb. iii. 13. Even the privatest person may shine forth in good counsel. He, that is most obscure, may and must do good works in his place, and improve his graces to others' good. These, these, my Beloved, are the Light, which we must both have and give. Not to have, were to have no fellowship with God: to have and not to give it, were to engross and monopolize grace; which God cannot abide. Hath any of you Knowledge? let him communicate it, and light others' candle at his. Hath any man worldly Riches? let him not be *Condus*, but *Promus; To do good and distribute, forget not.* Hath any man Zeal? Zeal, I say, not fury, not frenzy: let him not glow only, but shine: let him say, with Jehu, *Come, see my Zeal*

for the Lord. Hath any man true Piety and Devotion? let him, like a flaming brand, enkindle the next. Thus, thus shall we approve ourselves the sons of that Infinite and Communicative Light. Thus shall we so have fellowship with the God, who is Light; that, shining like him and from him here in grace, we may shine with him hereafter above in everlasting glory: which the same God grant to us, for the sake of the Son of his Love, Jesus Christ the Righteous: To whom, with Thee, O God the Father, and Thy Blessed Spirit, One Infinite and Incomprehensible Lord, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XXXIII.

THE MISCHIEF OF FACTION, AND THE REMEDY OF IT.

LAID FORTH IN A SERMON BEFORE HIS MAJESTY, IN THE COURT-YARD AT WHITEHALL, ON THE SECOND SUNDAY IN LENT, 1641.

BY JOSEPH EXON.

PSALM lx. 2.

Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

My Text is a complaint; and a suit: a complaint of an evil; and a suit for a remedy: an evil deplored; and an implored redress.

The evil complained of is double: the concussion or unsettlement of the state of Israel; and the division of it. For, it hath been the manner of the prophets, when they would speak high, to express spiritual things by the height of natural allusions; fetched from those great bodies of heaven, sea, earth; the most conspicuous and noted pieces of God's Almighty Workmanship.

It were to no purpose to exemplify, where the instances are numberless. Open your Bibles where you will, in all the Sapiential or Prophetical books, your eyes cannot look beside them.

And thus it is here. I suppose no man can be so weak, as to think David intends here a philosophical history of earthquakes; although these dreadful events, in their due times and places, are worthy of no less than a prophet's, either notice or admiration. But here, it is not in his way. It is an analogical, moral, or political earthquake, that David here speaks of: and so our usual and ancient Psalter Translation takes it well; while, for אֶרֶץ, *the Earth*, it reads *the Land*, by a just synecdoche; and, for *making the Earth to tremble*, reads *moving the Land;* and, for *broken*, reads *divided;* and, for *breaches, sores:* so as, by comparing of both translations, the Earth is the Land; the tremblings are the violent motions of it, whether by way of action or passion; the divisions thereof are breaches; and those breaches, sores; which the hand of God both makes and heals.

Shortly, then, here is, first, An EARTHQUAKE, such as it is: se-

condly, The EFFECTS of that Earthquake; *breaches*, or *sores:* thirdly, The AUTHOR of both; *Thou hast made the Earth to tremble; thou hast broken it:* fourthly, The REMEDY of both: with the Author of it; *Heal thou the sores*, or *breaches;* and, lastly, the Motive of the remedy; *for it shaketh.*

The Text falls into these parts so naturally, that there is none of you, who hear me this day, but were able to divide it for me: which I shall desire to follow, with all perspicuous brevity, and profitable enforcement.

I. And, first; hear and consider, that the motions of the distempers or public calamities of states, are EARTHQUAKES; either, or both: for this earthquake is either out of a fear or sense of judgment, or out of the strife of contrary affections; the one we may call a Passive, the other an Active earthquake.

1. Earthquakes, we know, are strange and unnatural things. There is no part of all God's great creation save the earth, that is ordained for rest and stability. The waters are in perpetual agitation of flux and refluxes: even when no wind stirs, they have their neap and spring tides. The air cannot stand still, while the heavens whirl about. The heavens, or any part of them, never stood still, but once, since they were made. But the earth was made for fixedness and stability. Hence ye find so oft mention of the foundations of the earth: and the stile of it is, *nescia moveri*, *The earth that cannot be moved;* and, *that stands fast for ever.* And, therefore, for the earth to move, it is no less prodigy, than for the heavens to stand still.

Neither is it more rare, than formidable. If we should see the heavens stand still but one hour, we should, as we well might, expect a dissolution of all things: neither hath it less horror in it, to feel the earth stagger under us. Whose hair doth not start up at this trepidation? And, the more a man knows, the more is his astonishment. *He hangeth the earth upon nothing;* saith Job; xxvi. 7. For a man to feel the earth, that hangs upon nothing, but as some vast ball in the midst of a thin yielding air, totter under him; how can his soul choose, but be possessed with a secret fright and confusion? Methinks, I tremble but to think of such a trembling.

Such are the distempers and public calamities of states, though even of particular kingdoms: but, so much more as they are more universal, they are both unnatural and dreadful. They are politicly unnatural: for, as the end of all motion is rest, so the end of all civil and spiritual agitations is peace and settledness. The very name of a State implies so much: which is, we know, *a stando;* from standing, and not from moving. The man riding upon the red horse which stood among the myrtle trees; Zech. i. 11. describes the condition of a peaceful government: *Behold, all the earth sitteth still, and is at rest.* And Micah, *They shall sit still every man under his vine and fig tree, and none shall make them afraid;* Micah iv. 4. Particular men's affairs are like the clouds: public government is as the earth. The clouds are always in motion: it were strange for any of them to stand still in one point of the air; so it were to see pri-

vate men's occasions void of some movings of quarrels or change. The public state is or should be as the earth, a great and solid body, whose chief praise is settledness and consistence. Now, therefore, when public stirs and tumults arise in a well ordered Church or Commonwealth, the State is out of the socket: or, when common calamities of war, famine, pestilence seize upon it; then, the hearts of men quake and shiver within them: then, is our prophet's earthquake, which is here spoken of: *Thou hast made the earth to tremble.*

1. To begin with the PASSIVE MOTIONS, OF PUBLIC CALAMITIES: they are the shakings of our earth. So God intends them: so must we account them, and make use of them accordingly. What are we, I mean all the visible part of us, but a piece of earth? Besides, therefore, that magnetical virtue, which is operative upon all the parts of it, why should or can a piece stand still, when the whole moveth?

Denominations are wont to be, not from the greater, but the better part; and the best part of this earthen world is man: and, therefore, when men are moved, we say the earth is so; and, when the earth in a generality is thus moved, good reason we should be so also. We must tremble, therefore, when God makes the earth to do so. What shall we say then to those obdured hearts, which are no whit affected with public evils? Surely, he were a bold man, that could sleep, while the earth rocks him; and so were he, that could give himself to a stupid security, when he feels any vehement concussations of government, or public hand of God's afflictive judgment. But it falls out too usually, that, as the philosopher said in matter of affairs, so it is in matter of calamities, *Communia negliguntur.* Men are like Jonas in the storm, sleep it out, though it mainly concern them: surely, besides that we are men, bound up each in his own skin, we are limbs of a community; and that body is no less entire and consistent of all his members, than this natural: and no less sensible should we be of any evil that afflicts it. If but the least toe do ache, the head feels it; but, if the whole body be in pain, much more do both head and feet feel it. Tell me, can it be, that, in a common earthquake, any house can be free; or, is the danger less, because the neighbours' roofs rattle also? Yet, too many men, because they suffer not alone, neither are singled out for vengeance, are insensible of God's hand: surely, such men, as cannot be shaken with God's judgment, are fit for the centre, the lowest parts of the earth, where there is a constant and eternal unrest; not for the surface of it, which looks towards a heaven, where are interchanges of good and evil.

It is notable and pregnant, which the prophet Isaiah hath: hear it, all ye secure hearts, and tremble. *In that day did the Lord of Hosts call to weeping, and mourning, and baldness, and girding with sackcloth; and, behold, joy and gladness, slaying of oxen, and killing of sheep, eating flesh, and drinking wine.* And what of that? *Surely, this iniquity shall not be purged till you die, saith the Lord God of Hosts.* What shall we say to this, Honourable and Beloved?

Wherefore hath God given us his good creatures, but that we should enjoy them? Doth not Solomon tell us, *there is nothing better than that a man should eat, and drink, and make his soul enjoy good in his labour?* Eccl. ii. 24. And why is God so incensed against Israel for doing what he allows them? Know then, that it is not the act, but the time, that God stands upon. Very unseasonableness is criminal: here and now, comforts are sins: to be jovial, when God calls to mourning; to glut our maw, when he calls to fasting; to glitter, when he would have us sackclothed and squalid; he hates it to the death: here we may say with Solomon, *Of laughter thou art mad, and of mirth what is this thou doest?* He grudges not our moderate and seasonable jollities: there is an Ope-tide by his allowance, as well as a Lent. *Go thy ways: eat thy bread with joy, and drink thy wine with a merry heart, for now God accepteth thy work.* Lo, God's acceptation is warrant enough for our mirth. Now, may his saints rejoice and sing: but there is a time to mourn, and a time to dance. It was a strange word, that God had to the prophet Ezekiel, That he would take away from him his wife, the comfort of his life, and yet he must not mourn: but, surely, when he but threats to take away from us the public comforts of our peace and common welfare, he would have us weep out our eyes; and doth no less hate that our hearts should be quiet within us, than he hates that we should give him so just cause of our disquiet. Here the prophet can cry out, *Quis dabit capiti meo aquas?* And how doth the mournful prophet now pour out himself into Lamentations; *How hath the Lord covered the daughter of Sion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel!* Lam. ii. 1. Oh, that our hearts could rive in sunder, at but the dangers of those public judgments, which we have too well deserved, and be less sensible of our private concernments! then should we make a right use of that dreadful hand of God, of whom our prophet here, *Thou hast made the earth to tremble.*

2. This for the Passive earthquake of Public Calamities: now for the ACTIVE, OF PUBLIC STIRS AND TUMULTS: with these the land is moved too: and this quaking is so much more unnatural, for that men are here the immediate troublers of themselves; whereas, in the other, they are moved by the immediate hand of God.

And here, alas, what shall we say to those men, that take pleasure in the embroiling of states? that, with Nero, can sing to see the city on fire? that love to dance upon a quaking earth? yea, that affect to be actors in these unkindly motitations? That great mathematician braggart could vainly say, "Give me a place where to set my foot, and I will move the earth." That, which that proud engineer would do by art, these men will do by wickedness: that, and more; for they will be moving that earth, which they cannot but tread upon.

I remember Georgias Agricola, who when I was a young man was noted for the most accurate observer of these under-ground secrets of nature, tells us, most probably, that the secondary and immediate cause of an earthquake is a certain subterraneous fire;

kindled of some sulphureous matter within the bowels of that vast body, and increased by the resistance of the ambient coldness: the passages whereof being precluded and blocked up by the solid and cold matter of the earth, it rages and roars within those dark hollows; and, by the violence of it, as murmuring to be thus forcibly imprisoned, shakes the parts about it; and, at last, makes way by some dreadful Vesuvian-like eruption. Such is the mis-kindled heat of some vehement spirits: this, when it lights upon some earthy, proud, sullen, headstrong disposition, and finds itself crossed by an authoritative resistance, grows desperately unruly; and, in a mad indignation to be suppressed, is ready to shake the very foundations of government; and, at last, breaks forth into some dangerous rupture, whether in Church or State.

Let no man think I intend to strike at a wise, holy, well-governed zeal: no; I hug this in my bosom, as the lively temper of grace, as the very vital spirits of religion: I wish there were more of that in the world: I speak of the unruly distempers of male-contented persons; and of the furies of Anabaptism and Separation. Let such men think what they will of themselves, Solomon has past his doom upon them; Prov. vi. 14: *Homo nequam miscet contentiones;* as Tremellius turns it: *He is no better than a wicked man that hatcheth divisions.* However they may slight this contentious humour, I dare confidently say, a private murderer shall make an easier answer, than a public disturber. Even apostolical charity can wish, *Would to God they were cut off that trouble you.* And, more than so, whereas they would not be more stirring than their neighbours, if they did not think themselves wiser; he, that is wiser than they, gives them their own: *It is an honour for a man to cease from strife, but every fool will be meddling;* Prov. xx. 3.

So then, a quarrelsome man in a parish, especially if he have gotten a little smattering of law, is like a cholic in the guts; that tears, and wrings, and torments a whole township: but a Seditionary in a State, or a Schismatic in the Church, is like a sulphureous fiery vapour in the bowels of the earth, able to make that stable element reel again; worse than that monster of tyrants, who could say, ἐμὲ θανόντος γαῖα μιχθήτω πυρί; "When I am dead, let earth and fire jumble together:" but this man says ἐμὲ ζῶντος; "Let me live" to see the earth totter, and with that shaking torn and divided: which is the usual effect of the earthquake, and the second head of our intended discourse; *Thou hast broken,* or *divided it.*

II. I come not hither to astonish you, with the relation of the fearful EFFECTS, which earthquakes have produced in all ages: as it were easy to do, out of histories and philosophical discourses; where you may see rocks torn in pieces, mountains not cast down only but removed, hills raised not out of vallies only but out of seas, fires breaking out of waters, stones and cinders belched up, rivers changed, seas dislodged, earth opening, towns swallowed up, and many other such hideous events: of which kind, our own memory can furnish us with too many at home; although these colder climates are more rarely infested with such affrightful acci-

dents. It is more properly in my way, to shew you the parallel effects of the distempers and calamities in States and Churches.

1. To begin, therefore, with the ACTIVE BREACHES.

Whom should I rather instance in, than that woeful heart-burning of Korah the son of Levi, and of Dathan and Abiram, the sons of Reuben? No sooner were they enflamed with an envious rage against Moses and Aaron, than *two hundred and fifty princes of the assembly, famous in the congregation, men of renown,* rise up in the mutiny against their governors: and these draw with them all the congregation of Israel to the door of the Tabernacle of the Congregation. What is the issue? After Moses his proclamation, the people withdraws from their tents; the earth opens her mouth; swallows up Korah and his company, with all that pertained to them; and they go down quick into the pit. What a shriek do you think there was, when they found themselves sinking into that dreadful gulf! As for the two hundred and fifty Reubenites, fire came out from the Lord and consumed them. Lo, the two terrible effects even of material earthquakes, opening and burning, which we shall find spiritually happening in all commotions of this nature.

Look at the rebellion of Jeroboam: the male-contented multitude, when their petition speeds not, cries out, *What portion have we in David, neither have we inheritance in the son of Jesse: to your tents, O Israel: look to thine own house, David.* What was the effect? Israel departed to their tents: only Judah stuck to Rehoboam: there is the division. The stones fly about the ears of Adoram, and become his sudden tomb; and drive their Liege Sovereign to his chariot: there is the fire of violence.

So, upon the harsh proceeding of Innocent the IVth against Frederick the Emperor; *Maxima partialitas populorum subsecuta est,* as Tritemius tells us. There was such a division of the people, as lasted, in the computation of that author, no less than two hundred and sixty years; not without the effusion of much blood: those, which took the Pope's part were called Guelfes; those, which took the Emperor's, Gibellines. Here was μέγα χάσμα indeed, with this Roman earthquake.

What should I overlay you with instances? Will ye see the like effects in the Church? I could tell you of those Eastern earthquakes, caused by the Arians, Donatists, Circumcellians; of those of Provence, and the bordering parts, wherein so many thousand honest and inoffensive Albigenses were overwhelmed. I could tell you of the Parisian massacres, and many other such tragical acts. Take that one, whereof Binius himself can tell you; Pope Urban the VIth, coming to his episcopal chair, would be correcting the loose manners of the Cardinals: they, impatient of his reformation, flew out to Anagina; chose and set up another for an anti-pope, Clement VIIth: and, thereupon, *perniciosissimum schisma,* "a most pernicious schism," arose; which could not be stinted of thirty-six years, or, as *Fasciculus Temporum* says, of forty years: in all which time, saith he, even the most learned and conscientious men knew not, who was the true Bishop of Rome; *cum gravi scandalo totius Cleri,*

et grandi jacturâ animarum. In the mean time, what woeful work, do you think there was! what discontented murmurs! what roaring of Bulls! what flashes of reciprocal anathemas! what furious side-takings! what plots! what bloodsheds!

Here, at home, what deadly divisions have our intestine earthquakes brought forth! How have whole fields, whole countries, been swallowed up, with the unhappily raised Barons' Wars; with the fatal quarrels of the Two Roses! Blessed be God, our land hath had rest for many years, ever since that happy and auspicious union; and blessings and peace be ever upon that gracious head and royal line, in whom they are united! I say we have had a long and happy peace, although perhaps it is no thank to somebody: for, had that sulphureous mine taken fire, as it was very near it, this State, in all likelihood, had not been shaken only, but quite blown up: those goodly piles, and therein the monuments of ancient kings, had been, together with the yet stirring limbs of dying princes, buried in their own ruin and rubbish: *Deus omen.*

It is a dangerous thing, Honourable and Beloved, for a man to give way to a secret discontentment, or to the first offers of sedition. *Curse not the king, no not in thy thought: curse not the rich, in thy bed-chamber;* Eccl. x. 20. That great lawyer said well, If treason could be discovered but in the heart, it were worthy to be punished with death: for, however slight and force-less these beginnings may seem, they bring forth, at last, no less than public distraction and utter subversion. What a poor despicable beginning had the Scirifii, two brothers in Barbary, who desired nothing of their father but a drum and an ensign; but with them they made shift to over-run the two kingdoms of Fez and Morocco! What a small snow-ball was that, which cursed Mahomet began to roll; which since hath covered all the vallies, yea and mountains of the east! What a poor matter is a spark lighting on the tinder, and yielding a dim blue light upon the match? yet, if once it hath lighted the candle, it soon kindles a fire able to burn a world. Yea, what can be less considerable than a little warm vapour, fuming up in some obscure cell of the earth? Had it had but the least breathing out, it had vanished alone without noise or notice: but now the inclosure heightens the heat, and the resisting cold doubles it; and now, it having gathered head, grows so unruly, that it makes the earth to tremble at the fury of it, and tears up rocks and mountains before it, in making vent for itself. Of this nature is a mutinous spirit: he needs no other incentive, than his own disposition; and, by that alone, enraged with opposition, is able to inflame a world. So wise Solomon: *As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife;* Prov. xxvi. 21.

It hath been always, therefore, the wisdom of Churches and States, by an early suppression to prevent the gathering of these hot and headstrong vapours; by the power of good laws, by careful executions; and so they must do still, if they desire to have peace. If we would have our earth stand still, we must not stand still; but most seasonably, with all speedy vigilancy, disperse those unquiet and turbulent fumes, which rise up in it.

But, forasmuch as these mischiefs are first hatched within, and notice cannot be taken of them till they have got a dangerous head, since no man keeps the key of a man's own heart but himself; the true way of a perfect prevention, is, for men to work upon their own souls in secret, to suppress the first rising of male-contented and mutinous thoughts in their own breasts, to settle in themselves a true valuation of peace and a just sense of the mischiefs of contentions.

How have we seen Churches and States, like a dry unliquored coach, set themselves on fire with their own motion! How have we seen good timber rotted, with but the droppings of a small chink! Yea, how have we seen goodly ships sinking, with but a leak!

It was a wise observation of Erasmus; *Sunt quæ neglecta non lædunt; exagitata graves suscitant tragedias;* "There are things which do no hurt to be let alone, but when they are urged breed no small stirs."

It was an absurd and ridiculous mistake of the Vulgate Translation of Luke xv. 8. as Salmeron himself observes in his Prolegomena: *Mulier perdidit drachmum, accendit lucernam, et evertit domum,* instead of *everrit; The woman lost her groat, lighted a candle, and overthrew the house,* instead of *sweeping.* See how one letter may mar a sense. But, truly, so it is. Many a one, in but the seeking of a sorry groat, lights the candle, and sets the house on fire. Would to God, we had not too much experience of this mischief!

No less mistaken, but to better purpose, is that of Psalm cvii. 40: where they read *Effusa est contentio super principes;* whereas the true word is *effusa est contemptio; He poureth contempt upon princes:* ἐπιλωβὴν, as Apollinaris; or, as the Septuagint, ἐξουδένωσιν. The moral may be too good. Where there are quarrels and contentions, there will soon be contempt, shame, annihilation. It was our Saviour's word, *A house divided cannot stand.* If this then be a fearful judgment, which is here specified, That there is a division of the land, let our hearts abhor to be guilty of bringing it upon ourselves. Woe be to those, by whom the offence cometh! England had wont to be *Anglia; quasi ἐν ηλέος*: as Capgrave derives it; *intus gloriosa.* So we found it in the blessed times of our long peace, and so let us leave it to the succeeding generations. Far be from us that, which Bernard speaks of his time, *Omnes suum stomachum sequuntur;* that every man should follow his own stomach and his own brain. Away with all peevish humours of contention; if we love ourselves, our Land, our Church. Let us, as the Apostle charges, *study to be quiet.* Thus much for the Active breaches.

2. The PASSIVE BREACHES, which follow upon those earthquakes of judgment, are those grievous vastations, which have followed upon the public calamities of any nation: for these are called breaches too, as *Perez Uzzah;* and the hand upon the wall wrote Balthazar's *Upharsin.*

If the earth could quiver only for a time, and cease again without any sensible breach, it were no great matter: but, as there is no thunder in the cloud without an eruption of lightning, so there

is no earthquake lightly without some fearful rupture. The judgments of God never return empty handed: they still bring what they were sent for.

These three great executioners of God, sword, famine, pestilence, what woeful havock have they made in the world! I could shew you very wide breaches, that these have made, wheresoever they have come. I could tell you, out of Josephus, of so many Jews slaughtered at Jerusalem and the bordering parts, as you would wonder the world should yield so many men. I could tell you of eighteen hundred thousand, in one year swept away, as it is said, in one city, Cairo, with the pestilence. What need I travel so far off, when we have so many and miserable instances nearer home. Here, in England, as our Florilegus or Matthew of Westminster tells us, in the year 665, there was so great a mortality, that men run up by troops to the rocks, and cast themselves into the sea. Do but look back, and recollect those bills of death, which, in our two last heavy visitations, astonished the press. Do but look about at both Germanys and their bordering neighbourhood, and see what gaps the sword hath made in those yet bleeding territories. Oh, the woeful breaches, that have followed these late earthquakes of Christendom! the very examples whereof, one would think, should be enough to teach us both fear and thankfulness.

When the Israelites round about saw Korah and his company devoured of the earth, they ran away at the cry of them; and said, *lest the earth swallow us up also.* I cannot blame them: they had reason. The same jaws of the earth might have yawned wider, and taken them in too.

So let us do, Honourable and Beloved: yea, why should not the care of our own safety prevail so far with us, as to force us, since we see the lamentable breaches that are made in our neighbour nations, to run away trembling from this gulf of God's deserved judgments? And shall I tell you how we may run away to purpose? Run away, before-hand, from those sins, which have drawn down these judgments on them; and will, otherwise, do the like upon us: so shall we be sure to escape the avenging hand of God; who alone it is, that *moves the earth, and makes these breaches:* which is the third head of our discourse; *Thou hast made the earth to tremble, thou hast divided, or broken it.*

III. Who or whatever be the means, he is the AUTHOR of these movings, of these breaches.

As, in nature, the immediate causes of an earthquake are those subterraneous heats which we mentioned; yet it is God, the prime cause, that sets them on work, in causing both them and their agency: so it is in these analogical motions. Men may be the immediate actors in them; but he, that actuates the actors, over-rules these means, is God. To him must be ascribed these stirrings, these breakings: whether by a just, but efficacious permission, as sins; or by a just immission, as punishments.

This is God's claim; the prerogative of the King of Heaven: *Is there any evil in the city, and I have not done it?* Surely none; except we will detract from his Omnipotence: none, against him;

none, without him; none, but by him. His infinite power, justice, wisdom, mercy, knows when and how to scourge one; to chastise a second; to warn a third; to humble a fourth; to obdure a fifth; to destroy a sixth; shortly, to break some, and move all.

O the infinite varieties and inevitable certainties of God's vengeance upon sinful nations! Doth Israel walk with God? they are the miraculous precedent of favours to all ages and people. Do they fly off in mutinies and idolatries? God hath plagues, fiery serpents, mighty enemies, to execute his wrath upon them. Doth Solomon hold right with his God? never kingdom so flourished, in plenty and peace. Is his heart turned from the Lord God of Israel? 1 Kings xi. 9. straightways the Lord stirred up an adversary to Solomon, Hadad the Edomite; verse 14: and, after him, the wicked son of Nebat, the Ephrathite; verse 26. And, which is worthy of singular observation, when that rebel Jeroboam had drawn away the Ten Tribes of Israel from their allegiance to the son of Solomon, and *Rehoboam had gathered together a hundred and fourscore thousand men of Judah and Benjamin, to fight against the revolted Israelites; the word of God came to Shemaiah the man of God, Speak to Rehoboam and say; Ye shall not go up nor fight against your brethren; for this thing is from me.*

Lo, who it is, that *moves the earth, and divides it.* We may look, as human wisdom teacheth us to do, at the secondary causes, and find them guilty of the public evils: this man's illimitable ambition, that man's insatiable covetousness; the cruel oppressions of these great ones, the mutinous dispositions of those inferiors; violence in one, in another faction: But, if we look not at the First Mover of all these lower wheels, we are but μύωπες "not seeing things afar off;" we do but, as the dog, snarl at the stones, neglect the hand: we are like some fond spectators, that, when they see the puppets acting upon the ledge, think they move alone; not knowing that there is a hand behind the curtain, that stirs all their wires.

Upon the sight, we do well and wisely, by all politic provisions to meet with or prevent all those peccant humours, which may occasion a public distemper; to curb the lawless insolence of some, the seditious machinations of others; the extortious cruelties of some, the corrupt wrestling of justice in others; the giddiness of some, others' quarrelsomeness: but, when all is done, if we do not make our peace with God we do nothing; it is but a reckoning without our host, a remedy without ease.

Oh, then, in all, either our sense or fear of evils, let us have our recourse to that Almighty Hand, which ordereth all the events of heaven and earth; and work him, by our true repentance, to a gracious cessation of vengeance: else, what do we with all our endeavours, but as that fond man, who wearies himself lading out the channel with a shallow dish, while the spring runs full and unchecked? Vain Man! can he possibly hope, to scoppet it out so fast as it fills? let him take order with the well-head from whence it issues: if that be filled up, the channel dries alone.

When the Paralytic was, with much labour, let down through

the roof to our Saviour's cure, what said he? *Son, thy sins be forgiven thee.* Alas! the poor man came not for pardon; he came for cure: but that Great Unfailing Physician knew that he must begin here. If the sins were gone, he knew the palsy could not stay behind them. If ever we think to be rid of judgments, we must begin where they begin. He it is, that can both strike and ease, wound and heal again: which is the next, and must be, for fear of your over-tiring, the last subject of our discourse; *Heal thou the sores* or *breaches thereof.*

IV. That great and ineffable name of God, consisting of four letters, which we now call JEHOVAH, no man knows what it was or how pronounced; but, being abridged to JAH, the Grecians have been wont to express it by ΙΑΩ, which signifies to heal: the sense whereof is answered by that name, which the Heathens gave him, Jupiter, as Juvans Pater.

This HEALING, then, is a proper, kindly, and natural act of God; whereas the other, as dividing, striking, wounding, commoving, are, as it were, forced upon him by men. Surely else, he, that is essential unity, would not divide; he, that is stability itself, would not move; he, that is *salus ipsa*, would not wound; he, that is all mercy, would not strike: we do, as it were, put this upon him; and, therefore, he cries out, *Why will ye die, O house of Israel?* but, when we shall return to ourselves and him, and be once capable of mercy and cure, how doth he hasten to our redress! *The Sun of Righteousness shall arise, with healing in his wings;* Mal. iv. 2. Lo, here is healing for his act, and wings for his haste.

Those breaches, which are made in the earth by the shaking of it, are as so many wounds, gashes, or sores in a vast body: and both of these resemble those, either Divisions or Calamities, which fall out in the bodies of Churches or States: the hand, that made them, must, can, will only heal them: *Heal thou the breaches.*

1. And how doth he heal them, IN MATTER OF CALAMITY? By removing the grounds of it. Surely, the great and true sores of the land are the sins of the land, which till it please him to heal, by working us to a serious repentance, in vain shall we complain of our breaches which follow them. These are ἕλκος κακὸν καὶ πονηρόν; *a noisome sore and grievous;* Rev. xvi. 2: not only in the knees and legs; but in the very bowels and vitalest parts, as Jehoram's was; 2 Chron. xxi. 19. Woe is me, how full we are of these sores; *Longæ pacis mala!* What an ulcerous body are we grown; like to that great pattern of misery, that was *totus ulcus*, "all but one botch!" I would not be querulous, but I must say so. What shall I say of our blasphemies, profanenesses, uncleannesses, drunkennesses, oppressions, sacrileges, lawless disobediences, contempt of God's messengers, and all that rabble of hellish enormities enough to shame heaven and confound earth? These are sores, with a witness. Alas! these, like to David's, *run, and cease not.* They are, besides their noisomeness, חלים באנושים, "sure and old sores."

But yet stay, my Brethren: we are not come to that pass, that Jehoram was, that the wound is incurable; or to the state of the Sareptan's son, that there was no breath left in him: but, like Eutychus rather; bruised, but yet breathing. And still, still there is balm in Gilead: let our wounds be never so deep, repentance may, can, will recure them. Let not us think onwards to heal God's people with good words: this is the way to fester them within. No; let us, who are God's chirurgeons, make use of the probe of wise, austere judgment: let us gauge the sore to the bottom; and tent it home, with the applications of the Law: let us take off the proud flesh, with the corrosiving denunciations of vengeance to the impenitent sinners; and then, when it is thoroughly drawn, let us lay on the sovereign emplaisters of the most precious and meritorious mercy of our Blessed Redeemer.

Thus, thus must all our spiritual sores be healed: and oh, that we could obtain of our own hearts to address ourselves to a saving use of these sure remedies: how happy were it both for our souls and for our land, whose sores yet lie dangerously open! how soon would our justly provoked God take off his heavy judgments! Is it an Enemy, that would afflict us? *He can put a hook into the nostrils, and a bridle into the lips of the proudest Assyrian, at pleasure.* Is it a Pestilence? He can call in the destroying angel, and bid him *smite no more.* Is it a Famine? He can *restore to us the years, that the locust hath eaten, the canker-worm, and the caterpiller: The floors shall be full of wheat, and the fats overflow with wine and oil.*

2. IN MATTER OF DIVISION, the way to his cure must be, by composing all unkind differences, and uniting the hearts of men one to another. The hearts even of kings, much more of subjects, are in his hand, *as the rivers of waters; and he turns them which way soever he pleases:* sometimes, dreadfully forward, to a right down opposition; sometimes, sideways, to a fair accommodation; sometimes, circularly, bringing them about to a full condescent and accordance.

But, as we commonly say the chirurgeon heals the wound, and yet that the plaister heals it too; the chirurgeon, by the plaister: so may we justly here. It is God, that heals; and the means heal: God, by the means; and the means, by and under God. And, surely, when we pray or expect that God should heal either of these breaches, we do not mean to sue to him to work miracles: this were, as St. Austin said truly in the like case, to tempt God: but we beseech God to give and bless those means, whereby those breaches may be made up. As for the calamitous breaches, those we wish may be healed, so far as the arm of flesh can reach, by the vigilance and power of sovereignty; by the prudence of wise statesmen; by the sage Council of the State and Kingdom; by wholesome provisions of good laws; by careful and just executions. As for quarrellous and discontented breaches, there are other remedies to heal them: the Remedies must be, as the causes of them, from within.

(1.) Let the first, be *a resolution of confining our desires within the due bounds;* not affecting mutual encroachments, or unnecessary innovations.

Not Encroachments, first. Good Lord! what a stir these two great wranglers, *meum* and *tuum*, make in the world! Were it not for them, all would be quiet. Justice must do her part betwixt them both; holding the balance even, with a *suum cuique;* and says, with the Master of the Vineyard, ἆρον τὸ σὸν; *Take that which is thine own, and go thy way;* Matth. xx. 14: remembering, in all states, that heavy word of the Apostle; *But he, that doth wrong, shall receive for the wrong which he hath done; and there is no respect of persons;* Col. iii. 25. It is but right, that wrong should receive a payment, in whose hands soever it be found: and, if this retribution fail sometimes with you Men of Might, whom earthly greatness may perhaps, for a time, bear out in hard measures to your impotent inferiors; yet, there is no respect of persons above, except this be it, *potentes potenter punientur.*

Not Innovations, secondly. It is that, which Job finds out as one of the heinousest sins of his time, *Some remove the landmarks;* a thing, which God hath given strict charge against; Deut. xix. 14: and we, from Moses, fetched it into our Lenten Curses; *Cursed be he, that removeth his neighbour's landmarks;* Deut. xxvii. 17. Even in this case, τὰ ἀρχαῖα is a sure rule. The old way, saith the Prophet, is the good way: every novelty carries suspicion in the face of it. It was a good question of the Church in the Canticles, *Why should I be as one that turneth aside to the flocks of the companions?* The wisdom of great statesmen has still taken it for a just principle, that of Plato, ἀκίνητα μὴ κίνειν. Ye have heard of landmarks; but ye see how it is with seamarks, if they should be changed: it is the wreck of every vessel: either rocks would dash them, or shelves swallow them. And, as innovations do not well, in way of change; so, not in way of addition. That, which Tertullian said of faces, I may say of main truths, *A diabolo sunt additamenta:* and, if Terpander do but add but one string more to his harp, the instrument is broke, and he censured. In regard of both; if it be the great and glorious stile of God, that *in him is no shadow by changing;* surely, those well settled Churches and States come nearest to his perfection, that alter least. And, if, with Lipsius, we shall say, *Quid si in melius?* I must answer, that in every change there is a kind of hazard. It is a wise word, therefore, of our Hooker, That a tolerable sore is better than a dangerous remedy.

(2.) The second remedy, must be *a discreet moderation in the pursuance of our apprehended right.* How many good matters have been marred with ill handling! The debtor did owe to the rigorous steward a hundred pence: no doubt the debt was due: he might justly claim it; but, to lay hands on the man, and to offer to pluck it out of his debtor's throat, this is justly taxed for afoul cruelty. Many an honest Corinthian was injured by his wrangling neighbour, and had *justissimam causam litigandi;* yet, for Christians to go to law before infidels, this the Apostle taxes for a sinful piece of jus-

tice: *Why rather suffer ye not wrong*, saith the Apostle? "This is *durus sermo;*" says some brangling parishioner, that fetches up his poor Minister, every Term, for trifles: yet, in St. Paul's judgment, *A slight injury is better than a scandalous quarrel.*

(3.) The third, is *a meek complying with each other*; relenting, so far as we may with all possible safety, on either part, if the difference be between unequals; charitable and merciful, on the superior's part; humble and submiss, on the inferior's.

Abraham and Lot fall upon a difference. Abraham is the better man: he is the uncle; Lot, but the nephew: yet Abraham seeks the peace, and follows it with him; whom, one would think, he might have commanded. Good David had done his master and father-in-law no wrong; unless it were, *tu pugnas, ego vapulo:* and yet, after good demonstration of his loyalty, how humbly doth he beg a reconcilement at the hands of Saul! *Wherefore doth my lord the king pursue after his servant? Now, therefore, let my lord the king hear the words of his servant: If the Lord have stirred thee up against me, let him accept an offering.* Harsh contestations never did good. The ball rebounds from the floor, to the face of him, that throws it; whereas, a lock of wool falls without noise, and lies still. Those, that would take birds, imitate their language; do not scare them with shouting. Bitter oppositions may set off; but cannot win, either a hollow friend, or a known enemy.

(4.) The fourth and last, must be *a charitable construction of each others' acts and intentions.* There is nothing in the world, which may not be taken with either hand; whether the right hand of favour, or the left of malice. We see the Son of God himself, in whom the Prince of this World could find nothing, yet was exposed to mis-construction. Doth he dispossess devils? it is by magic; by Beelzebub, the prince of devils. Doth he frame himself, other than his fore-runner, to a sweetly-sociable conversation with men for their conversion? *behold a glutton, a wine-bibber, a friend of publicans and sinners;* Matth. xi. 19. Doth his Chosen Vessel, St. Paul, desire to comply with the Jews, in purifying himself with the votaries in the Temple? he is cried out on, for an enemy to the Law; for a profaner of the Holy Place; Acts xxi. 28. *Away with him; he is not worthy to live.*

Good Lord! what uncharitable censure are men apt to pass upon each other! Let a man be strict and austere, in moral and divine duties: though never so peaceable, he is a Puritan; and every Puritan is a Hypocrite. Let him be more free, and give more scope to his conversation: though never so conscionable, he is a Libertine: let him make scruple but of any innovated form, he is a Schismatic: let him stand for the anciently-received rites and government, he is a time-serving Formalist. This is a Diotrephes; that, an Arius: this, a scorner; that, a flatterer.

In the mean time, who can escape free? Surely, I, that tax both, shall be sure to be censured of both: shall be? yes am, to purpose; and therein I joy, yea and will joy.

"What!" a "*neuter!*" says one: "What! on both sides!"

says another. This is that, I looked for. Yes truly, Brethren, ye have hit it right. I am, and profess to be, as the terms stand, on neither; and yet, of both parts: I am for the peace of both, for the humour of neither. How should the mortar or cement join the stones together, if it did not lie between both?

And, I would to God, not you only, that hear me this day, but all our brethren of this land were alike-minded: we should not have such libellous presses, such unquiet pulpits, such distracted bosoms; for the truth is, there is no reason we should be thus disjoined, or thus mutually branded.

"This man is right," ye say; "that man is not right: this sound; that rotten." And how so, Dear Christians? What! for ceremonies and circumstances, for rochets, or rounds, or squares? Let me tell you, he is right, that hath a right heart to his God, what forms soever he is for. The kingdom of God doth not stand in meats, and drinks; in stuffs, or colours, or fashions; in noises, or gestures: it stands in holiness and righteousness; in godliness and charity; in peace and obedience: and, if we have happily attained unto these, God doth not stand upon trifles and niceties of indifferences; and why should we?

Away then with all false jealousies, and uncharitable glosses of each others' actions and estates. Let us all, in the fear of God, be entreated in the bowels of our Dear Redeemer, as we love ourselves, our land, our Church, the Gospel, to combine our counsels and endeavours to the *holding of the unity of the Spirit in the bond of peace:* and labour and study, not how to widen or gall and rankle, but how to salve and heal these unhappy sores of the Church and State; by confining our desires within the due bounds, free from encroachments, from innovations; by a discreet moderation in all our prosecutions; by a meek relenting even in due challenges; by a fair and charitable construction of each others' acts and intentions; and, lastly, by our fervent persuasions and prayers: and so many as are thus minded, peace be upon them, and upon the whole Israel of God, this day and for ever. Amen.

SERMON XXXIV.

THE WORKS OF THE LORD, IN JUDGMENT AND MERCY.

A SERMON PREACHED IN THE CATHEDRAL AT EXETER, UPON THE SOLEMN DAY APPOINTED FOR THE CELEBRATION OF THE PACIFICATION BETWIXT THE TWO KINGDOMS, VIZ. SEPTEMBER 7, 1641.

BY JOSEPH EXON.

PSALM xlvi. 8.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth.

IT was doubtless upon the happy end of some war, and the renovation of an established peace, that this gratulatory psalm was penned; and therefore fits well with our occasion.

My Text then is an earnest invitation, to a serious and thankful consideration of the great works of God, in his contrary proceedings with men; Desolations of War, and Restorations of Peace. We are called, first, to a GENERAL SURVEY OF GOD'S WONDERFUL WORKS: and, then, to a SPECIAL VIEW OF THE WORKS OF HIS JUSTICE, FIRST, *what desolation he hath made upon earth;* THEN, OF HIS MERCY, in composing all the busy broils of the world, *He maketh wars to cease unto the end of the earth.* These must be the subject, both of our eyes, and of my tongue, and your ears, at this time.

I. We must, then, BEHOLD THE WORKS OF THE LORD. But, that we may behold them, we must come; and, that we may both come and behold them, we are invited to both: *Come, and behold.*

We are naturally full of distractions: ready to mind any thing, but what we should. Unless we be called, we shall not come; and, unless we come and behold, we shall behold to no purpose. That, which our Saviour saith of Martha, is the common case of us all, we are troubled about many things: one is carking about his household affairs; another is busying his thoughts with his law-suits; another is racking his mind with ambitious projects; another is studying which way to be revenged of his enemy; and some other, perhaps, rather than want work, will be troubling themselves with matters of state, or other men's affairs that concern them not; ἀλλοτριεπίσκοποι, "busy bishops in other men's dioceses."

We had need to be called off from these vain, unmeet avocations; ere we offer to behold the works of God: else, it will fall out with us, as it doth ordinarily with our bodily sight, that, while we have many objects in our eye, we see nothing distinctly at all. Away, therefore, with all the distractive, yea divulsive thoughts of the world; and let us *Come, and behold the works of the Lord:* as the Vulgate hath it in the next verse, *vacate et videte.* Come, then, from thy counting-house; thou, from thy shop-board; thou, from thy study; thou, from thy bar; thou, from the field; *and behold the works of the Lord.*

Indeed, how can we look beside them? What is there, that he hath not done? What thing is it, that he hath not created? Or what event can befal any of his creatures, which he hath not contrived? Or what act can fall from any creature of his, wherein he is not interested? So as, unless we will wilfully shut our eyes, we cannot but *behold the works of the Lord.*

But there is more in this charge, than so. As these works are not meant of the ordinary occurrents, so it is not a mere sight that is here called for; but a serious and fixed contemplation. It is not ὁρᾶν, but βλέπειν; that is βάλλειν ὄπας, as I remember Beza distinguishes upon another occasion; a bending of our eyes upon this holy object. Solomon, the son, interprets his father David; Eccl. vii. 13: *Consider the work of God.* This beholding, therefore, is with mental eyes: and not with every sudden glance, but with deep considerations; so to see them, as both the Hebrew and the English phrase elsewhere, to lay them to heart.

Wherefore hath God set us here on this great stage of the world, but that we should be spectators of the marvellous acts that are here done?

1. Surely, THEY ARE WORTH BEHOLDING; for they are all like his; well becoming his infinite power, wisdom, justice. *So hath God done his wonderous works, that they ought to be had in perpetual remembrance.* Beauty, and excellence, is abstractive, wherever it is. There is not one act, of either his creation or administration, wherein there is not the footsteps of an Omnipotence, and an infinity of Providence. Every thing works according to his ability: as the man is, so is his strength; and, as his strength, so his actions. Alas! we, weak creatures, produce weak and feeble and imperfect acts: neither can we possibly do other; for, such as the cause is, such must the effects needs be. God, therefore, who is all power, justice, wisdom, goodness, must needs produce acts answerable to such an agent: therefore, *behold the works of the Lord.*

2. WHEREFORE WERE OUR EYES GIVEN US, but for this very purpose? They were not given us, for the beholding of vanity; not for the ensnaring or wounding of the soul: but for the use and honour of the Creator; and wherein is that attained, but in the *beholding of the works of the Lord?* Hence it is, that they can behold all things, but themselves; and discern those things worst, which are closest to them; and see, not by sending forth any virtue from themselves, but by intromitting of those species which are

sent in to them. Shortly, that God, who hath made all things for himself, hath, in the making of this most excellent and useful piece, had an eye to his own glory in our beholding of his works; which if we neglect to do, we do, what in us lies, frustrate God's purpose and intention in creating them.

3. Add to this, that THE LORD DELIGHTS TO HAVE HIS WORKS BEHELD: for he knows the excellency and perfection of them; and knows, that the more they are seen and noted, the more honour will accrue to the Maker of them: like as some skilful artizan, some exquisite limner or carver, when he hath made a master-piece of his art, he doth not hide it up in some dark corner, where it may not be seen; but sets it forth in the best light, and rejoices to have it seen and admired. Thus doth the Almighty. When the creature was first made, because there were no other eyes to see it, he looked upon it with great complacency, and rejoiced in his own handywork: it being the epiphonema to every day's work, when he comes to the relation of the particularities of his workmanship, *And God saw that it was good:* and, in a recapitulation or winding up all, *God saw every thing that he had made, and, behold, it was very good;* Gen. i. 31. But when the angels were created, and saw the glorious handywork of God, they did presently applaud the marvellous works of their Maker; *when the morning stars sang together, and all the sons of God shouted for joy;* Job xxxviii. 7. And when, after that, man was created, he joined with those glorious spirits, in viewing and magnifying the works of his Creator. And so he should do. God was well pleased, that he should do so. Alas! we men, who are conscious to our own infirmity, let pass many things from us, which we care not how little they are viewed and scanned: for we know there may be flaws found in our best performances, which at the first blush appear not. We hear, sometimes, a discourse; which, as it passes through the ear, sounds well, and seems to carry a good show of exquisiteness: which, if it be set down and come to an accurate examination, may be found defective, in this point; in that, redundant; here, misplaced; there, inconsequent. Even coarse tapestry may afar off show well; which, when it comes to be close viewed, discovers a homeliness in texture, and faults enough both in shapes and colours. But as for the works of God, *In wisdom hast thou made them all;* saith the Prophet. The more they are scanned and tried, the more pure and precious they will appear: and, as Solomon expresses it, *Man shall find nothing after him;* Eccl. vii. 14. And the God, that knows this, loves that we should, in all humble and modest diligence, search into, *and behold his works.*

4. There is great reason, that we should carefully *behold the works of the Lord,* because NONE BUT WE CAN DO IT. Of such infinite variety of creatures, there is none but the rational and intelligent, viz. angels and men, that can so much as take notice of what God hath done; no, not of themselves. That sense, whereby they are led, cannot reach so high as a thought. What is before them, they see, so far as their downward eyes will reach; and make to-

wards that, which serves their appetite; and avoid, what they apprehend may hurt them: but, as for their Maker, or for their own condition, or their fellow creatures, they are not capable of any glimpse of knowledge thereof. And, even of reasonable creatures, what world is there, that are as insensible of the works of God, as if they were utterly insensate! Pagans, Infidels, Worldlings, that are carried by no other guide, than mere brute creatures are; and affect no other light, than that of sense! Alas! what is it to them, what God doth, or what he doth not? How much then doth it concern us, whom God hath illuminated with any measure of knowledge and furnished with any measure of grace, to be inquisitive into the works of God, and to give glory to him in all his actions!

5. This shall not be so much advantage to God, (alas! what can we add to the Infinite?) as BENEFIT TO OURSELVES. It is here, as with those that dig in some precious mine; the deeper they go, the richer they are. Hence it is, that the most contemplative have been noted for most eminent in grace: and, surely, it is their fault, if they be not so; for they should be the best acquainted with God, and with their own duty. Shortly then, seeing the works of God are so excellent, and well-worth beholding; since our eyes were given us for this use; since God delights to have his works viewed; since there are so few, that are capable of giving this glory to God; since, in *beholding the works of God*, we do most advantage ourselves, both in knowledge and holiness; let us, as we are here invited, *Come and behold the works of the Lord.*

His works; in all the variety of them: not some one work, but all: as the works of his creation, so of his administration too: the divers, yea contrary proceedings of God therein; in the changes of his favours and judgments. I confess there is, and may be, some one work of God so marvellous, that it is able and worthy to take up all our thoughts: but we may not suffer our hearts to dwell in any one work of his; but enlarge them to more: we may not rest in the contemplation of his mercy only; but we must look to his judgments, else we shall grow secure: we may not rest in the view of his judgments only, without meet glances at his mercy, else we shall grow to a heartless distrust and despair. As we say in our philosophy, *Composita nutriunt*, only "compounds nourish;" those things, which are merely simple, can give no nutriment at all: so it is in spiritual matters; there must be a composition, in those objects of contemplation, whereby we would feed and benefit our souls: our resolution for our thoughts, must be the same, that the Psalmist's was for his song, *Of mercy and judgment will I sing.*

II. Now, that we may descend to the PARTICULARITIES.

1. The Psalmist begins at JUDGMENT. *What desolations, &c.*

This is the right method. As, in the very being of both, judgment leads the way to mercy; so, in the meditation and view of both: as it was in the creation, *The Evening and the Morning were the first day;* the darkness of the night led in the brightness of the morning: and, as the Prophet's word was, *post tenebras lucem.*

When we are humbled and astonished with the consideration of God's vengeance upon sinners, then, and not till then, are we meet for the apprehensions of his wonderful mercies. In this regard it is truly verified, that *the fear of the Lord is the beginning of wisdom;* and his judgments are they, that make him feared. It is the thunder, and rain, that prepares the hearts of Israel for Samuel's good counsel; 1 Sam. xii. It is with the hearts of men, as with the earth and the seasons of the fruits thereof. If there be too much ease in the winter, and the sun send forth gleams of heat towards the entrance of the spring, it brings forth the blossoms hastily; which, after, by later frosts, are nipped in the head and miscarry: but, if there be kindly frosts and colds at the first, that hold in the juice of the plants, they are, in due time, drawn forth by seasonable heats, and prosper. First, therefore, let us be wrought upon, by the meditation of judgments; and, then, we shall be fit for the beneficial applications of mercy.

We are then here first invited to a tragical sight. We are carried into the *Camera di morte*, to see the ghastly visage of deaths, and desolations all the world over; than which nothing can be more horrible and dreadful. You are called out to see piles of dead carcases; to see whole basketfuls of heads, as was presented to Jehu: a woeful spectacle, but a necessary one. *See*, therefore, *what desolations the Lord hath wrought in all the earth.*

Desolations by wars: how many fields have been drenched with blood, and composted with carcases! how many millions* of men have been cut off in all ages, by the edge of the sword!

Desolations by famine†: wherein men have been forced to make their bodies one another's sepulchres; and mothers to devour their children of a span long.

Desolations by plague and pestilence; which hath swept away, as our story tells us, eight hundred thousand in one city.

Desolations by inundations of waters; which have covered the faces of many regions, and rinsed the earth of her unclean inhabitants.

Desolations by earthquakes; which have swallowed up whole cities, and those great and populous.

Desolations wrought by the hand of his angels: as in Egypt; in the tents of the Assyrians, one hundred and eighty-five thousand in one night; in the camp of Israel, in David's pestilence.

Desolations wrought by the hand of men, in battles and massacres.

Desolations by wild-beasts; as in the colonies of Ashur planted in Samaria.

Desolations by the swarms of obnoxious and noisome creatures; as in Egypt, and since in Africa: *He spake the word, and the grasshoppers came, and caterpillers innumerable;* Psalm cv. 34. Insomuch as, in the consulship of M. Fulvius Flaccus, after the bloody

* One would wonder, that so many should have had a being upon earth.

† Our Florignes tells us, that, in the year 665, there was so great a mortality in this island, that men run up by troops to the tops of the rocks, and cast themselves into the sea.

wars of Africa, followed infinite numbers of locusts; which, after devouring of all herbs and fruit, were, by a sudden wind, hoised into the African sea: infection followed upon their putrefaction, and thereupon a general mortality: in number, fourscore thousand died upon the sea coast betwixt Carthage and Utica, above two hundred thousand.

Desolations every way, and by what variety of means soever; yet all wrought by the Divine Hand: *What desolations he hath wrought.* Whoever be the instrument, He is the Author. This is that, which God challengeth to himself; neither will he lose the glory of these great executions. We men have a rule in the course of public administrations, and we think a politic one, That all matters of favour princes should derive from themselves, but all acts of harshness and severity they should put off from their persons to subordinate agents. God will not stand upon such points: he rather professes to lay claim to all the memorable acts of vengeance upon sinful nations and people. Israel's revolt under Jeroboam is owned by him, in his message to Rehoboam's captains: Ashur is *the rod of his wrath: he slew great kings, and overthrew mighty kings: he hisseth for the fly of Egypt, and for the bee of Assyria;* Isaiah vii. 18. *Thou hast scattered thine enemies abroad with thy mighty arm;* Psalm lxxxix. 11.

Good reason, that God should claim the propriety of these acts; for they are the noble effects and proofs of his vindicative justice. Justice renders to all their own. Public desolations are due to public wickednesses. And, if this should not be done, how would it appear, that God took notice of the notorious sins of a people, or were sensible of their provocations? As in outward Government, if there were no Assizes or Sessions to judge and punish malefactors, how could we think other, but that all were turned lawless, and that no respect is given to law or justice? The Wise Man could observe, that, because judgment is not speedily executed upon wicked men, the hearts of men are set in them to do evil. But, surely, if it were not executed at all, men would turn devils. But now, that God calls sinful nations to account for their iniquity by exemplary judgments, men are ready to say, with the Psalmist, *Doubtless, there is a God, that judgeth the earth;* Psalm lviii. 18. God will be glorified, even for hell itself: *Topheth is ordained of old;* Isaiah xxx. 33.

2. Even these desolatory judgments are a notable improvement of his mercy.

(1.) There cannot easily be a greater proof of his respects to his own, than in sweeping away their enemies. *Which smote Egypt, with their first born; for his mercy endureth for ever: which overthrew Pharaoh and his host in the sea; for his mercy endureth for ever: which smote great kings, and slew mighty kings; for his mercy endureth for ever: Sihon, king of the Amorites, and Og, the king of Basan; for his mercy endureth for ever;* Psalm cxxxix.

Neither is there a greater demonstration of his mercy, in his strokes, than in his warnings: for, surely, God intends, by these

examples of his just vengeance, to deter all others from following the footsteps of those wicked men, whom he thus plagues: as good princes and magistrates do so order their executions, that *pœna ad paucos, terror ad multos;* "some may smart, all may fear." It is excellent and pregnant, which the Apostle hath; 1 Cor. x. 11. *Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.* See, I beseech you, God hath further drifts in his executions of judgments, than we can imagine. He intends them, not only for acts, but patterns. He means not so much to punish as to teach: every judgment is a new lesson; and to teach, not the next successions, but all generations of men to the end of the world. And, if we do not make this use of his terrible proceedings, we shall be much wanting, both to him and ourselves: and, no marvel if we be whipped for dull non-proficients in God's school, if we be not taught fear and obedience by his so many judgments.

We need not cast our eyes much back, to the view of former ages: though there, we may meet with worlds of examples. Let us but look at the present estate of our miserable neighbourhood; of the woeful ruins of Germany; once, and in our time, one of the most rich and flourishing countries of the Christian world: famous for goodly cities, for a plentiful soil, for frequence of traffic, for the seat of the empire; now wasted with the miseries of a long and cruel war, wallowing in blood, buried in rubbish and dust. Oh, see the desolations, that God hath wrought in this part of the earth; and pick out of them, as we well may, pity, fear, thankfulness: Pity and just commiseration of the grievous sufferings of that desolate nation: Fear of that just hand of God, which hath thus humbled them, and might no less deservedly have fallen as heavily upon us: Thankfulness for those gracious immunities, which he hath given us hitherto, from their evils; and merciful respites of repentance for those sins, which have called down these judgments upon them.

(2.) And this is the former particular object, which the Psalmist calls our eyes unto: worthy of our view; but yet not the main and intended subject of this day's discourse; rather the other, that now follows, the cessation of arms, and the blessing of peace; *He makes the wars to cease in all the world, &c.* however the sight and due meditation of the miseries of war, and the vastations that follow upon it, may be a good preparative to us, for setting a true value upon the benefit of peace.

For us, alas! we would rather a threatening, than a sense of war. Our neighbours entered into our borders, not with a public denunciation of an offensive war, but with a profession of defence. And, if some blood were mutually shed in the passage, it was not out of a professedly hostile intention on either part; which had it been, might easily have proceeded to a far greater slaughter: but out of the sudden apprehensions of the intervening crosses of each other's purposes. And, if the long abode in those our quarters have been not a little chargeable to us; yet it hath been without

any violent and bloody prosecution on either part: and now, thanks be to God, they are passed away in peace. But even this little glimpse of a dry war is enough to shew us the woeful misery of a war denounced, prosecuted, executed to the height of cruelty; where there are nothing but intentions of killing, spoiling, desolation. The anguish of this very touch is sufficient, to make us sensible of the torment of the full shock of a destructive war: out of the sense whereof, let us look at this great work of contrary mercy, which is here set forth unto us: *He maketh wars to cease unto the ends of the earth.*

Wherein we have an intimation, no less of the wonder, than the benefit of peace. It is a work of power mixed with mercy, that he so restrains the spirits of men, that they are composed to peace. Desolation is not a work of so much power, as peacemaking is. Naturally, every man hath the seeds of war and quarrel sown in his heart; and they are apt to come up, on every occasion. *Through pride men make contention;* saith wise Solomon. *From whence are wars among you? come they not from hence, even of your lusts, that war in your members?* saith St. James; iv. 1. Lo, the outward wars come from the inward. The unquiet thoughts of the heart, arising from ambition, from malice, and envy, and desire of revenge, are those, which are guilty of these general affrays and bloodsheds of the world: and what heart is free from these?

Every man naturally hath a tyrant in his bosom. We are all, by nature, thorns or nettles; and cannot be touched, without some stinging or pricking. When there were but two brothers in the world, one of them rises up against the other, and dashes his brains out. Surely, as we do all partake of Adam our grandfather; so we have too much of our great uncle, his eldest son Cain, naturally affected to violence and slaughter. Hence, in the next age after the deluge, *Nimrod was a mighty hunter;* Gen. x: pursuing men, doubtless, no less in his tyranny, than beasts in his game. And, ever since, Lord, how hath the world been over-run with battles and murder! Here, one prince finds his territories too strait; and hath a mind to enlarge himself, with the elbow-room of the neighbouring region: there, another scorns to be encroached upon, by an injurious usurpation; and repels a less violence, with a greater. Here, one pretends to the title of a crown; wherein he hath no more interest, than he can hew out with the sword: there, another, under colour of aid, thrusts himself into that throne, which he pretended to succour. Here, one picks quarrels with the defect of justice done to his subjects; and makes sudden embargoes, and unwarned inroads into the adjoining country: there, another takes advantage of the violation of leagues; and colours his ambition, with the fair name of a just vindication. Here, one, if he can have no other ground, will make religion a stalking-horse to his covetous and ambitious intrusion; it is *bellum Domini*, "a sacred war," that he manages; for the reducing of heretics to the unity of the Church, or punishing their perfidiousness: there, another will plant

the Gospel with the sword-point amongst Infidels; and massacres millions of Indians, to make room for Christianity.

It is a rare thing, if, where great spirits and great power are met in any prince, he can be content to sit still; and not break forth into some notable breaches of public peace.

And, where once the fire of war is kindled, it is not easily quenched; yea, it runs as in a train, and feeds itself with all the combustible matter it meets withal on every side: and, therefore, it is a marvellous work of the power and mercy of God, that he *makes war to cease.*

And this he doth, either by an over-powering victory, as in the case of Hezekiah and Sennacherib; which should seem to be the drift of this psalm, whereof every passage imports such a victory and triumph as the conquered adversary should never be able to recover: or, by tempering and composing the hearts of men; restraining them in their most furious career; and taming their wild heats of revenge, and inclining them to terms of peace.

This is a thing, which none but he can do. The heart of man is an unruly and headstrong thing: it is not more close, than violent. As none can know it, so none can over-rule it; but he, that made it. It is a rough sea: he only can say, here shalt thou stay thy proud waves. Shortly, then, public peace is the proper work of an Almighty and Merciful God. His very title is *Deus Pacis; the God of Peace;* Rom. xv. 33: and xvi. 20: Heb. xiii. 20: so as this is his *peculium:* yea, it is not only his, for he owns it; but his, for he makes it; *I make peace, and create evil: I, the Lord, do all these things;* Isaiah xlv. 7.

That Malignant Spirit is in this his profest opposite, that he is the great make-bait of the world; labouring to set all together by the ears; sowing discord betwixt heaven and earth, betwixt one piece of earth against another, man against man, nation against nation: hence he hath the name of Satan, of Ἀντίδικος; of *Diabolus,* of Ἀβαδδών; as whose whole endeavour is enmity and destruction.

Contrarily, the good God of Heaven, whose work it is to destroy the works of the Devil, is all for peace: he loves peace; he commands it; he effects it; *He maketh wars to cease.*

This is his work, in the kind: and so much more his work, in the extent: *To the ends of the earth.* By how much more good any work is, by so much more it is his; and by how much more common any good is, by so much better it is. Even the *pax pectoris,* "the Private and Bosom peace" of every man with himself, is his great and good work: for the heart of every man is naturally as an unquiet sea; ever tossing and restless; troubled with variety of boisterous passions: he only can calm it. The peace of the Family is his: he maketh men to be of one mind in a house; without whose work, there is nothing but jars and discord betwixt husband and wife, parents and children, masters and servants, servants and children with each other; so as the house is made, if not a hell for the time, yet a purgatory at the least. The

peace of the Neighbourhood is his; without whom, there is nothing but scolding, brawling, bloodsheds, lawing. That a City is at unity in itself, not divided into sides and factions, it is the Lord's doing: for many men, many minds; and every man is naturally addicted to his own opinion: hence grow daily distractions in populous bodies. That a Country, that a Nation is so, is so much more his work, as there are more heads and hearts to govern: but, that one nation should be at unity with another; yea, that all nations should agree upon an universal cessation of arms and embrace peace; *A Domino factum est hoc, et est mirabile*, "It must needs be the Lord's doing so much more eminently, and it is marvellous in our eyes." *Faciam eos in gentem unam*, was a word, fit only for the mouth of God; who only can restrain hands and conjoin hearts, as here, *He maketh wars to cease unto the ends of the earth.*

III. Now wherefore serves all this, but for the Direction of our Recourse; for the Excitation of our Duty and Imitation; for the Challenge of our Thankfulness?

1. In the first place, are we troubled with the fears or rumours of wars? are we grieved with the quarrels and dissensions, that we find within the bosom of our own Nation or Church? would we earnestly desire to find all differences composed, and a constant peace settled amongst us? we see WHITHER TO MAKE OUR ADDRESS, even to that Omnipotent God, *who maketh wars to cease unto the ends of the earth; who breaketh the bow, and snappeth the spear in sunder.* And, surely, if ever any nation had cause to complain, in the midst of a public peace, of the danger of private distractions and factious divisions, ours is it: wherein I know not how many uncouth sects are lately risen out of hell, to the disturbance of our wonted peace; all of them eagerly pursuing their own various fancies, and opposing our formerly received truth. What should we do then, but betake ourselves, in our earnest supplications, to the God of Peace, with a *Help, Lord?* never ceasing to solicit him with our prayers, that he would be pleased so to order the hearts of men, that they might incline to a happy agreement; at least to a meek cessation of those unkind quarrels, wherewith the Church is thus miserably afflicted.

2. But, secondly, in vain shall we pray, if we do nothing. Our prayers serve only to testify the truth of our desires; and, to what purpose shall we pretend a desire of that, which we endeavour not to effect? That God, who makes wars and quarrels to cease, useth means to accomplish that peace, which he decrees. And what are those means, but the inclinations, projects, labours of all the well-willers to peace? It must be our care, therefore, to imitate, yea to second God, in this great work of peace-making. The phrase is a strange, but an emphatical one, that Deborah uses in her song: *Curse ye Meroz, said the Angel of the Lord; curse ye bitterly the inhabitants thereof: because they came not to help the Lord, to help the Lord against the mighty;* Judges v. 23. Lo, what a word here is, *To help the Lord!* What help needs the Almighty; or what

help can our weakness afford to his Omnipotence? Yet, when we put our hands to his; and do that, as instruments, which he, as the author, requires of us, and works by us; we help that Lord, which gives us all the motions, both of our wills and actions. So must we do, in the promoting of peace, and the allaying of quarrels. When a house is on fire, we must every one cast in his pailful, to the quenching of the flames. It is not enough, that we look on harmlessly, with our hands in our bosoms. No; we add to that burning, which we endeavour not to quench.

We must CONTRIBUTE OUR UTMOST TO THE CESSATION OF THESE SPIRITUAL AND INTELLECTUAL WARS: which shall be done

(1.) By *withdrawing the fuel of contention;* mitigating, what we may, the grounds of dissension. Those grounds are the matters controverted: these, our Christian charity and love of peace will teach us, either to decline, or to abate and lessen by all fair interpretations; according to that of the blessed Apostle, *Charity thinks not evil; beareth all things, believeth all things, hopeth all things, endureth all things;* 1 Cor. xiii. 5, 7. So, when Isaac's servants found the Philistines to strive with them for their two wells of Esek and Sitnah, they did not stand upon points with them; but removed and digged another, which was out of the reach of the strife, and called it Rehoboth; *Elbow-room;* Gen. xxvi. 22: and thus, the servants of Isaac made the Philistine quarrels to cease, though, by Abimelech's own confession, Isaac was much mightier than himself; Gen. xxvi. 16. Thus, when the main difference grew betwixt Reuben and Gad, and the half tribe of Manasseh, and the rest of Israel, concerning the altar beyond Jordan, a fair construction stinted that strife, which might have embroiled both parts in a bloody war. Thus it was in the synod of Ephesus, betwixt our good Bishops Cyril and Theodoret, whose differences had like to have rent the Church in pieces; but, upon better understanding, were allayed. Thus it was, in the more general and dangerous quarrel, betwixt the East and West Churches, concerning the ὑπόστασις and οὐσία "subsistences" and "essence" in the Trinity, had not holy Athanasius interposed, showing them their own, unknown and unacknowledged, accordance. Would God I could give this phrase to these times: we should not be in the condition we are. How many are rather apt to cast oil, than water, upon this flame! to enlarge, rather than heal this wound of the Church!

(2.) By *giving seasonable counsels of peace.* So, the Father of the Faithful to his nephew: *Let there be no contention between me and thee, and thy herdmen and my herdmen; for we are brethren;* Gen. xiii. 8. So Moses to the contending Israelites: *Wherefore smitest thou thy fellow?* Exod. ii. 12. So, the wise woman of Abel to Joab: *Thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?* 2 Sam. xx. 19. So, Abner the son of Ner, after he had set the two armies together by the ears, by the pool of Gibeon; yet, at last, moves for a retreat, calling to Joab whose men he had challenged: *Shall the sword devour for ever? knowest thou not, that it will be bitterness in*

the latter end? how long shall it be then? 2 Sam. ii. 26. Oh, for these counsels of peace in these distracted times! How beautiful would their feet be, that should bring these glad tidings of peace! Alas, men are more ready to clap their hands, as boys are wont to do in dog-fights; and to say Eia, Socrates; Eia, Zantippe! How much more justly may we take up that word of the Psalmist; *Woe is me, that I sojourn in Mesech; that I dwell in the tents of Kedar! my soul hath long dwelt with him, that hateth peace: I am for peace; but, when I speak, they are for war;* Psalm cxx. 5, 6, 7.

(3.) By *opposing and restraining the known make-baits of the Church and State.* If Korah and his company rise up against Moses and Aaron, God takes the quarrel in hand; and they *are swallowed up of the earth.* If Sheba, the son of Bichri, blow a trumpet of sedition, he must be speedily pursued to the gates of Abel; 2 Sam. xx. *Would God those were cut off that trouble you!* saith the charitable Apostle. Neither know I whether this be a greater act of justice or of mercy: of justice, in respect of the delinquents; or of mercy, to the Church and Commonwealth. Woe is me, with what words should I bewail the deplorable estate of these late times in this behalf! Let me appeal to your own eyes and ears. I know I speak to judicious Christians. Tell me whether ever you lived to see such an inundation of libellous, scandalous, malicious pamphlets, as have lately broke in upon us: not only against some particular persons, which may have been faulty enough; but against the lawful and established government itself; against the ancient, allowed, legal forms of divine worship. Certainly, if we love the peace of this Church and Kingdom, we cannot but lament, and, to our power, oppose these insolencies. If Reformation be the thing desired and aimed at; let not that man prosper, which doth not affect it, pray for it, bend his utmost endeavours to accomplish it: but is this the way to a Christian Reformation, to raise slanders, to broach lying accusations against the innocent, to calumniate lawful and established authority? God forbid! These are the acts of him, that is the man-slayer from the beginning. The Holy God hates to raise his kingdom, by the aid of the Devil. Be as zealous as you will; but be, withal, just: be charitable; and endeavour to advance good causes, by only lawful means. And then, let him come within the compass of the curse of Meroz, that is not ready to assist and second you.

(4.) By *cherishing the moderately affected, and encouraging those that intercede for peace;* as those, who do the noblest offices both to the Church and Commonwealth. If we meet with a man, that can truly say, with the woman of Abel, *Ego sum ex colentibus pacem,* as Tremellius turns it; 2 Sam. xx. 20: "I am one of them that are peaceable and faithful in Israel;" make much of such. *To the counsellors of peace shall be joy*; Prov. xii. 20. *Pray for the peace of Jerusalem,* saith the Psalmist: *they shall prosper, that love thee.* Certainly, thus it should be: but, alas, we are fallen upon times, wherein it is cause enough for a quarrel, to plead for peace:

too well fulfilling that of the Psalmist; *They speak not peace, but they devise deceitful matters against them that are quiet in the land;* Psalm xxxv. 20. A man, in this case, is like the shepherd, that would part the fray betwixt his two rams: they both met together upon his bones, and send him halting out of the field. The God of Peace, in his good time, remedy these distempers; but, in the mean time, let us comfort ourselves in the conscience of our happy endeavours with that of St. James, *The fruits of righteousness are sown in peace, of them that make peace;* James iii. 18.

And thus much for our duty, in seconding and imitating this act of God, in making this cessation of wars; by withdrawing the fuel of contention; by giving seasonable counsels of peace; by opposing known make-baits; by cherishing the peaceable minded.

3. We descend to our third use proper for this day, which is THE CHALLENGE OF OUR THANKFULNESS. And, surely, wheresoever God vouchsafes to bestow this mercy, That he causes wars to cease unto any nation, he looks for no less; and we shall be foully ungrateful, if we disappoint him. Whereto we shall the better be excited, if we shall consider, first, the miseries of war; and, then, the benefits and comforts of peace.

(1.) The Miseries of War may be talked of; but can never be thoroughly conceived by any, but those, that have felt them. I could tell you of sieging and famishing; sacking, and spoiling, and killing, and ravishing, and burning; of weltering in blood; and a thousand such tragical calamities of war: but I would rather the Spirit of God should describe them, in his own expressions; *These sword without and terror within shall destroy; both the young man and the virgin, the suckling also with the man of grey hairs;* Deut. xxxii. 25. And Isaiah; *Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning, and with fuel of fire;* Isa. ix. 5. Not to press those passionate descriptions of Isaiah and Nahum; that one of the prophet Azariah, the son of Obed, shall shut up all; 2 Chron. xv. 5, 6. *In those times there was no peace to them that went out, nor to him that came in; but great vexations were upon all the inhabitants of the countries; and nation was destroyed of nation, and city of city, for God did vex them with all adversity.* Mark but the foot of this report. Upon the mention of war, straight it follows, *God did vex them with all adversity:* surely, there is no adversity incident unto a creature, which doth not inevitably attend a war: and, as all wars are thus woeful and hideous, so much more the intestine and domestical; those, that are raised out of our own bowels: these are, beyond all conceit, dreadful and horrible. As, therefore, we do, in our ordinary prayers, put all these together, which are the effects and concomitants of war, " From plague, pestilence, and famine; from battle, and murder, and from sudden death; Good Lord, deliver us:" so, good reason have we, to put them into the tenor of our hearty thanksgiving, that God hath graciously delivered us from the fury of all these, in that he caused wars to cease to the ends of our earth.

(2.) As for the Benefits of Peace, if we were not cloyed with them by their long continuance, we could not but be heartily sensible of them; and know, that all the comforts we enjoy, either for earth or for heaven, we owe to this unspeakable blessing of peace. Whereto if we add the late accession of further strength, by the union of our warlike neighbours, and the force of a strong and inviolable league for the perpetuation of our peace and unity, there will need no further incitements to a celebration of this day, and to our hearty thankfulness unto the God of Peace; who, while *he hath made woeful desolations in all the earth besides*, yet hath caused wars to cease unto our *ultima* the *ends* of our earth; *and hath broken the bow and cut the spear in sunder. Oh, then, praise the Lord, O Jerusalem; praise thy God, O Sion: for he hath strengthened the bars of thy gates, and blessed thy children within thee. He maketh peace within thy borders, and filleth thee with the finest of the wheat;* Psalm cxlvii. 12, 13, 14. To that good God of all glory, peace, and comfort; Father, Son, Holy Ghost, One Infinite God, in Three most glorious Persons, be given all praise, honour, and glory, as is due from heaven and earth, from angels and men, from this time forth and for evermore. Amen.

SERMON XXXV.

THE WOMEN'S VAIL:

OR A DISCOURSE CONCERNING THE NECESSITY, OR EXPEDIENCE, OF THE CLOSE-COVERING OF THE HEADS OF WOMEN.

INTENDED TO HAVE BEEN

PREACHED IN THE CATHEDRAL AT EXETER, UPON 1 COR. XI. 10.

OCCASIONED BY AN OFFENCE UNJUSTLY TAKEN AT A MODEST DRESS.

1 CORINTHIANS xi. 10.

For this cause ought the woman to have power on her head, because of the Angels.

As the Sacred Councils of the Church had wont to have their ὅρες, and διατάξεις; "substantial canons," and "ritual constitutions;" so hath our blessed Apostle: as in all his Epistles, so in this; and as in other parts of it, so in this chapter. Here are main Canons for the essence of God's service, in the matter of the Eucharist: here are Rules of order, for the outward fashion of praying and prophesying. These may be as variable, as the other are constant: it is no more possible, to fit all Churches and Countries with one form, than to fit all bodies with one suit, or all limbs with one size.

Neither can I, with learned Beza and Cappellus, think, that prophesying here is taken for the hearing of prophecies. These things were extraordinarily done, till they were restrained.

In those primitive times, there were some women extraordinarily gifted by God's Spirit, who took upon them to preach and pray publicly; which, afterwards, St. Paul forbad to his Timothy; 1 Tim. ii. 12. They, exercising these manly functions, presumed to take upon them manly fashions: whereas, therefore, bare-headedness was in Corinth, as also in all Greece and Rome, a token of honour and superiority, and covering the head a token of subjection; these forward women usurp upon the fashions of their husbands, and will have their faces seen as well as their voices heard: as the Jesuitesses of late time dared both to attempt and practise, till the late restraint of Pope Urban curbed and suppressed them. Our holy Apostle, who was zealously careful to reform even solecisms in the outward deportment of God's service, controls this absurd disorder; and, as the great master of holy ceremonies, enjoins a modest vail to the women, when they will show themselves

in these acts of public devotion: *For this cause, the women ought to have power on their head, because of the angels.*

Wherein yourselves, without me, observe Two remarkable heads of our discourse: 1. An APOSTOLICAL CANON: 2. The CARRIAGE or GROUNDS OF IT. The Canon is fully and home-charged; *The women ought to have power on their head.* The Grounds are double: one precedent, *For this cause;* the other subsequent, *Because of the angels,* which, in the Vulgate, and in St. Ambrose, is brought in by a copulative, *et* or *etiam propter Angelos.*

1. From the CANON itself in the generality, you would, of yourselves, in my silence, easily infer, That spiritual superiors must take care not only of the substantial parts of God's worship, but of the circumstantial appendances of it. What is a merer ceremony, than our clothes? what can seem of less consequence, than a vail left off or put on? the head may be as good, and as full of holy thoughts, bare or covered: what is that, you would think, to the heart of our devotion? Yet, the Chosen Vessel fears not to seem too scrupulous, in laying weighty charges upon us in so small, and, as we might imagine, unimporting a business. Certainly, my Beloved, though the King's daughter be all glorious within, and there lies her chief beauty; yet her clothing is of wrought gold too. And if, in the Tabernacle, God's first dwelling-place upon earth, it pleased him to give order for the principal stuff of the vails, and curtains, and frame; for the matter and form of the ark, and altars, and tables of the face-bread: yet he thought good, not to neglect the punctual directions for the taches, snuffers, snuff-dishes, besoms, and the meanest requisites of that sacred fabric. Justice and judgment, which are the main businesses of the Law, must be chiefly regarded; but yet, even the tithing of mint, and anise, and cummin may not be neglected. Had not Simon the Pharisee meant a hearty welcome to our Saviour, he had never undergone the envy of inviting him to his house: but yet, our Saviour finds him short of his due compliments; of the hospital kiss of washing, and anointing. Let no man say, "What matter is to be made of stuffs, or colours, or postures? God is a spirit, and will be worshipped in spirit and truth: these bodily observations are nothing to that Spiritual and Infinite Essence." What Corinthian gossip might not have said so to our Apostle? Yet he sees the respect of these circumstances so necessary, that the neglect of them may, yea will, mar the substance: and, surely, in all experience, were it not for ceremonies, what would become of state, government, conversation, religion? And yet, of these there is great difference: some ceremonies are no less than substance to others: and, beside the latitude of their nature, they have one aspect as they look toward an imposing authority, and another as they look toward an arbitrary use. It is one thing, what men take up out of will or custom; another thing, what they conform to out of duty and obedience: so as what our superiors, to whom we must leave to see further than ourselves, think fit to enjoin us, out of their estimation of decency and order, is not now

left to the freedom of our election. It is for them to judge: it is for us to obey. Neither have we the like reason to censure them, for imposing things indifferent, which are found by them to conduce unto holy ends; that they have to censure us, for not observing them: herein they are wise and just, while we are conceitedly refractory. I know how little I need to press this to a people, where I can find nothing but an universal conformity: only this touch was needful, if but to second and revive those late meet and expedient orders, which we lately commended to your careful and Christian observation.

This from the general and confused view of this apostolical charge. Cast your eyes now upon the particular injunction; *The woman ought to have power on her head.* What is this power, but a signification of her husband's power over her? for it is worth observing, that the Hebrew word, which signifies a vail, רדיד, signifies also power, ἐξουσία; being derived from a root of that sense: so as the meaning plainly is, The woman ought to wear that on her head, which may import and testify, that she is under her husband's power; which is, as the Valentinians read it not amiss in Irenæus, κάλυμμα, "a vail," or "covering."

Here, therefore, ye have an evident metonymy: the thing signified, which is the husband's power, is put for that, which signifies it, which is the woman's vail: so as this proposition then lies open to a double consideration; the one, in reference to the thing signified, which is the husband's power over the wife; the other, in reference to the sign implying it, which is the wife's vail or covering of the head: of both briefly.

1. The first, that THE HUSBAND HATH POWER OVER THE WIFE, is so clear, both in nature and reason, that I shall willingly save the labour of a proof. It is enough, that, by her Creator, she was made for a helper; and a helper doth necessarily argue a principal: it is enough, for matter of institution, that he, who gave her a will, appointed it should be subject to the will of her husband; which, how deep an impression it took in very Heathens, appears clearly enough in the Persian sages' censure of Vashti; Esther i.

And, that it may appear the liberty of the Gospel doth no whit alter the case, how do the blessed Apostles St. Paul and St. Peter redouble the charge of *wives be subject to your husbands;* Col. iii. 18. 1 Peter iii. 1. And, indeed, how is the husband the head, if he be not both more eminent, and furnished with the faculty of directing the whole body? *A virtuous woman,* saith Solomon, *is the crown,* or *diadem, of her husband;* Prov. xii. 4. Lo, she is the crown, for the ornament of his head; but, if she be virtuous, she doth not affect to be the head; and, if the crown be set upon the head, as the husband may give honour to the weaker vessel, yet it is a pitiful head, that is not better than the crown that adorns it. But why urge I this? None, but some mamish monsters, can question it; and if there be any such, that would fain read the words amiss, that the *wife hath power over her head,* they are more worthy to be punished by the whip of authority, than by their neighbours'

shame, or my censure. But, to say as it is, they are rare complaints, that we hear of in this kind. I would the contrary were not more frequent. The man hath power over the wife; and he knows it too well, and uses it too boisterously. This sweet, gentle, and familiar power, which he should exercise over his other self, is degenerated in the practice of too many, into a stern tyranny; according to the old barbarian fashion in Aristotle's time, which holds even still, Their wives are their slaves. This is not for the woman to have power on her head; but for the man to have power in his hand, for the hand to have power on the body: an unmanly and savage power, to the very destruction of itself. This kind of cruelty cries unto me daily for redress: and give me leave to cry out against it, as the most odious and abominable oppression, that is incident into him, that would be called a man. For the dearness of the relation aggravates the violence: to strike a beast causelessly, is unmerciful; a slave, unchristian; a stranger, furious; a child, unmanly: but our own flesh, monstrous: this is to do that, which no man does, saith our Apostle; Eph. v. 29.

There was, in the time of Gregory Xth, about 1275, as our histories tell us, a brood of mad heretics, which arose in the Church; whom they called Flagellantes, "the whippers;" which went about, through France and Germany, lashing themselves to blood: a guise, which, though at the first cried down, is since taken up by some mis-zealous penitents of the Romish Church; who do not only take pleasure, but place merit, in blood: a lesson taken out by both of them, from the Baalites; 1 Kings xviii. 28: men, rather more prodigal of their flesh, than the lavishest of these late zealots. Surely, what those bigots did and do out of falsely named religion, these husbands of blood, as Zipporah miscalled Moses, do out of a crabbed and imperious cruelty; even draw blood of those bodies, which a several skin cannot difference from their own.

Far, far be this, more than Turkish, more than Paganish inhumanity, from those, that would pass for Christians. For you, my Dear Brethren, let it be enough, for me to mention that gracious and needful charge of our blessed Apostle; Μη πικραίνεσθε, *Husbands love your wives, and be not bitter to them;* Col. iii. 19. While their heads confess your power, take you heed, lest your power be abused to vex their hearts, and to tyrannize over their bodies.

This for the power here signified, of the husband over the wife.

2. We descend to THE SIGNIFICATION OF THAT POWER BY THE COVERING OF THE HEAD: an ancient custom; and that, which was practised among all civil nations. Hence the Romans expressed the woman's marriage, by *nubere*, which signifies "to vail:" whereupon a cloud is termed *nubes*, because it is, as a vail, drawn betwixt heaven and our sight. Neither doubt I but, before all Latinity was hatched, this was alluded to by Abimelech; Genesis xx. 16: הוא כסות עינים; *he is the covering of thine eyes;* said that heathen king to Sarah, concerning her husband: a covering, which both protects and limits the eye.

The Apostle's charge then is, that the woman's head ought to be covered, to show that she is under another's power: but how, and how far, and when this covering is required, will require a further disquisition: which I shall the rather enter into, because I see some religious and well-affected women carried away with erroneous opinions concerning this point; whose tender consciences have been abused by the misinterpretations of some ignorants, to be drawn to hold, that this covering must be absolute, and total, and perpetual, so as, if any hair at all be seen, it is a violation of this charge and their duty: to which purpose they urge that of verse 15 as a full commentary upon this text, that the hair was given the woman for a covering; and, upon this ground, they are apt to censure them, who take liberty to expose any of their hair, though never so moderately to others' view.

I beseech you, Dear Brethren and Sisters, misconstrue me not, as one, that affect to be a patron of ruffianly and dissolute fashions; of excess or immodesty, in this kind: these I hate from my soul; and must tell those vain dames, that where such bushes are hanged out, it is an argument, that something is exposed to sale. But, as I would not have you inordinately wild; so I would not have you scrupulously superstitious, in restraining the due bounds of lawful Christian liberty, and placing sin where God never meant it.

That I may, therefore, lay some grounds of this my just determination, know

(1.) That in the use of garments and these outward appendances of the body, there is much latitude and variety, according to the several guises of nations, and degrees of persons. There are countries, the extremity of whose cold climate is such, that it is no boot to bid both sexes be covered, yea muffled up, for their own safety: there are others so scorching, that will hardly admit of any covering, either for head or body. There are some, whose hair is so large, that it is able to hide them: there are others, whose curled heads are alike short, in both sexes; and give no advantage to the covering of either. He, that made these differences of climates and people, hath not thought fit to confine them to one universal rule; only contenting himself with a general prescription of decency, which in all countries must be regulated, according to the custom or convenience of the place. For, certainly, these sacred ceremonies must follow the rule of the civil: for that, which is held a token of subjection to our princes and other superiors, in all countries is so used in the service of the King above all Gods. The Turks and all Mahometans therefore, not uncovering their heads to their Bashas or their Grand Lord, keep their heads covered in their devotions; and, only by bowing or prostration, testify their humble subjection to God. The French Divines preach with their hats on; ours, uncovered: both pretend good reason, and custom, for these contrary fashions; neither are either of them to be censured, as faulty and exorbitant. And, with us, we hold the head uncovered, if the hat be off; though the cap be on: others make no difference, if there be ought at all on the head.

(2.) Consider, that the hair was given by God, both to men and women, for an ornament: for which cause, though it pass, in our account, for no better than an excretion; yet it was created, together with man and woman, in their first perfection. Were it not thus, surely baldness would be held a beauty, and not a blemish: neither would the prophet Elisha have taken it for so heinous an affront, that the children cried *Ascende, Calve:* neither would God have expressed it, as an intimation of his severest judgment upon Israel, *On every head shall be baldness;* Jer. xlviii. 37: neither would God have ordained it for a law to Israel, that he, who was enamoured of a captive woman, should first *shave her hair,* to take off the edge of his affection; Deut. xxi. 12: neither would Nehemiah have taken this revenge of the hair of his mis-married countrymen; Neh. xiii. 25. It was but a just question, that Augustus Cæsar asked his daughter Julia, when she had her white hairs pulled out daily, Whether, within a few years, she would rather be grey or bald. And our story tells us, that, when it was asked why the Spartans suffered their hair to grow, Agesilaus answered, that was the cheapest ornament that belonged to the body. In a word, therefore, if our hair were given for a deformity to us, it could but be all hidden.

(3.) Let it be considered, that our Apostle's main drift here, is, to give order for the habiting of women, in the public assemblies and exercises of their devotions; not, for their ordinary and domestic attire. Which appears plainly in the 5th verse: *Every woman, that prayeth or prophesyeth with her head uncovered, dishonoureth her head:* he saith not, every woman that walks abroad upon civil occasions, or, that stays at home upon her household affairs, without a vail on her head, dishonours her head: and, verse 13, *Judge in yourselves, is it comely that a woman pray unto God uncovered?* It is a public prayer, that is there meant, parallel to the prophecy before mentioned. Both which, in these first times of the Church, were in extraordinary use; without the danger of a precedent to us, upon whom the ἀκμὴ of the Church and the ends of the World, are at once come. And, if there were no more proofs, my Text were enough, which enjoins the vailing of the head to be used because of the Angels; relating, as all interpreters give it, to the public congregations of the Saints of God, as we shall see in the sequel.

(4.) It must be known, that this covering of the head hath principal relation to the face, which is the best and most conspicuous part of the head: so as it is supposed, that the humility and modesty of the woman doth most show itself, in the vailing of the face from the view of beholders; the back parts of the head not giving so much cause of note and distinction, nor so much occasion of temptation to any eye. Those, therefore, who, by virtue of this place, would have all their hair hid, must, much more, and upon better reason, contend, that their face should be always covered: wherein one absurdity and servile inconvenience would easily draw on another.

Shortly then, it follows irrefragably from all this, that, however the garish and wanton fashion of the woman's dishevelling her hair, and the lascivious turning it into nets for the catching of fond and amorous eyes, be justly forbidden, both to grave matrons and to chaste and well governed virgins; yet, that no law of God, or good reason, disallows such a moderate laying out of some part of the hair, as may give a safe comeliness to the face, without the just scandal of any wise beholder.

Neither doth that other Text make ought for this fancy; where the Apostle tells us, that the woman's hair was given her for a covering: but rather evinces the contrary. The meaning is, it was given her for a covering, actively to cover her, not passively to be covered by her. For St. Paul, intending to show how unseemly it was for women to show themselves in public exercises, with a bare face, an open brow, an uncovered hair before the multitude; fetches an argument from nature itself, which plainly points her what she ought to do: in that it hath furnished her with a native vail, which is her hair. Since, therefore, provident nature hath given her a long hair purposely to be a cover unto her, it therein shows how fit it is, that her modesty and discretion should provide her such a covering for her head, when she will be opening her mouth in the public assembly, as may testify her womanly bashfulness and humble subjection.

To shut up this point therefore, there can be no just pretence from this or any other scripture, for this misraised scrupulousness. Rather for the contrary the Holy Ghost seems to make, in that his Divine Epithalamion, wherein he brings in Christ the Heavenly Bridegroom magnifying his Bride the Church with this sweet allusion: *Behold, thou art fair, my love: behold, thou art fair: thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from Mount Gilead;* Cant. iv. 1. Lo, the dove-like eyes of the Church are within her locks; and her hair is not as a hidden flock, but appears; and that in a glorious beauty. Let no well-affected Christian bring herself under the bondage of an observation, which God never enjoined; or pass a groundless and rash verdict upon others, for that, which God hath never forbidden: but, with a due care of a holy outward decency, let every one, in the fear of God, look to *the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;* 1 Pet. iii. 4. And so I have done with the Rule or Canon of the Apostle.

II. Come we now to the GROUNDS of it.

The former whereof hath reference to what he had said, concerning the eminent condition of the man in respect of the woman; fetched from both the material and final cause: material, the woman is of the man; final, the woman is created for the man, not the contrary.

But, because this point is coincident with that, which we have formerly touched, concerning the husband's superiority, I shall not need to renew my discourse upon this subject; but choose rather

to descend to that second ground, which, by the Vulgate and some Fathers quoting the place, is brought in by way of a copulative, *And, because of the angels:* a ground so deep, that great wits and judgments have professed not to fathom it. *Quid hoc sit,* saith learned Beza, *nondum intelligo:* and our no less learned Cameron confesses, that herein interpreters differ, *ut qui maximè.*

For those late writers, which have read the words διὰ τὰς ἀγγέλας; *Because of the young men;* I must needs say, they would make a clear sense, if we might take their words for the use of any such word in the Greek tongue; which, for my part, I must confess never to have met with.

To pass over the improbable guesses of many, the words are taken by some, in a borrowed sense; by some others, in a natural.

1. In a BORROWED SENSE, by those, either who by Angels here understand God's Ministers; or, as those that take it for Holy Men of whatever profession.

These latter seem not to have any fair warrant for their interpretation: since, however we find somewhere that the saints shall be in a condition like to the angels; yet, no where do we find them called angels.

The former want not good probability for their construction: neither is it an unusual thing with the Spirit of God, to call his Ministers by the name of Angels. So Malachi ii. 7. כי מלאך, *for he is the Angel,* or *Messenger of the Lord:* and, of John the Baptist the same Prophet can say, Malachi iii. 1. שלח מלאכי, *I will send my Messenger,* or *Angel:* yea the very name of the prophet that writes, is no other than Malachi, *My Angel.* And ye know in the Apocalypse how oft the prime governors of the Church are called Angels: whereupon St. Chrysostom, as I remember, makes the reason of that full expression of St. Paul, *If an Angel from heaven,* Gal. i. 8, to allude unto this distinction, that even God's Ministers are his Angels too, though upon earth: a title given them, both in regard of their mission and of their near relation to God; and of those qualities, which these Men of God should imitate in those blessed spirits.

The very name is doctrinal; and teacheth us, both what God expects from us both to himself and you, and what he expects from you to us: from us, faithfulness and diligence in his holy errands, whereabouts we are sent to the world; from you, love and reverence to those messengers, which he employs about your salvation. But, it was my meaning only to call to this sense at the window in my passage; as that, which I hold not within the compass of the Holy Ghost's intention.

2. Doubtless the sense is NATURAL and proper: not of men, by way of allusion; but of those, which are spirits, by essence.

And yet, even in this sense, there is some variety of judgment: while some take this to be spoken of evil angels; others, of good.

(1.) Those, which apply this to Evil Angels, are likewise in a double opinion: for, some take it passively, lest even those angels

should be tempted; others actively, lest they should take occasion to tempt.

The former conceit is as gross, as it hath been ancient, of Tertullian and some others; that even spirits, to whom they ascribe a kind of materiality, may be taken with the immodest venditation of a fleshly beauty: to which purpose they do ignorantly mistake that of Gen. vi. 2; that *the sons of God saw the daughters of men, that they were fair;* not considering the sequel, *that they took them wives of all that they chose.* Surely, if ever spirits have affected these fleshly sins; yet, of married spirits, there was never dream in any sober head. This fancy is too absurd to merit a confutation. No doubt, wicked spirits take delight in drawing the sons of men to inordinate affections and beastly practices; but, that themselves place any pleasure in bodily obscenities, is a matter not easy to be believed: or, if they should be obnoxious to those carnal desires, that the interposing of a vail should any way avail to the restraint of their wicked inclinations and purposes, it is too poor a thought to enter into any wise understanding.

The other, viz. lest those spirits should take this occasion of tempting, might pass for current, if ever we could find, in the whole body of the Scripture, where the evil spirits are absolutely called Angels, without some addition of distinction, which is learned Cameron's observation; except only that one, 1 Cor. vi. 3. where they are so stiled, for the greater honour of the saints that shall judge them. However, the truth of the proposition is undeniable; That so we ought to habit and order ourselves, that we may not give advantage to the Evil Spirits, either to our temptation, or their prevalence. We may be sure those tempters will omit no occasion of winning us to filthiness. Do you not think, that, when they see wanton dames come disguised into God's house, as it were into the box of the play-house; with their breast bare almost to the navel, their arms to the elbow, their necks to the shoulder-points; darting their lascivious eyes every way; and, in their whole fashion and gesture, bewraying such lightness, as might be able to debauch a whole assembly: think ye not, I say, that they applaud themselves in so rich a booty; as knowing, that every eye that is transported, and every heart that is fired, with that immodest gazing-stock, are so many spoils and trophies of their temptations? It is a true and seasonable word, that holy Cyprian said to the dames of his time, That it was not enough for them to keep themselves from being corrupted by others' solicitations, unless they took care so to dress and deport themselves that they might not be occasions of raising wanton thoughts in the beholders: for, surely, we cannot free ourselves from those sins, wherein others, by our means, though beside our particular intentions, are ensnared. There is much liberty, I confess, in matter of attire: but let me, withal, give you St. Paul's *Item* to his Galatians; *Brethren, ye have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another;* Gal. v. 13. When, and how, is our liberty an occasion to the flesh; but when

we do so prank up and pamper our flesh, as that we regard not therein any others' dangers? which when soever we are drawn to do, we may be sure we have so wary and vigilant spirits to watch us, as that no advantage can be let fall against our souls. As, therefore, wise and careful commanders do not only cast how to impugn, oppress, and annoy an enemy; but also how to remove those helps, which might be advantageous to him in his siege, even to the demolishing of suburbs, and stopping up of fountains, and the like; so must we do in this spiritual warfare of ours: we must not only stir up our courage and endeavours to resist and vanquish temptations; but we must bend our utmost care upon the prevention and removal of whatsoever, in our apparel, carriage, diet, recreations, may be likely to give furtherance to their assault or prevalency; and, in the whole practice of our lives, so demean ourselves, as that we may, according to the charge of the Apostle, μηδεμίαν ἀφορμὴν διδόναι, not so much as *give an occasion to an adversary*; 1 Tim. v. 14. whether of calumny, or of triumph. Oh, that we could be fearful of doing any unfit thing, *because of the Evil Angels!* we shall be sure to hear of it again, to our cost. Even the most careless boys will be afraid to offend in the face of the monitor: such are the Evil Angels to us. Be sure, every unbeseeming and unlawful act, that passeth from us, is upon their file; and shall once be urged against us, to our shame and conviction. My Brethren, we would be loth to come under the power of their torment. As we would avoid this fearful issue, let us be jealous of their suggestions, and our carriage; and not dare to do ought, that may be scandalous, *Because of the Angels.*

(2.) Good use may be made, you see, even of this sense: but I take it our Apostle intended here, to intimate the presence of, and respect to the Good Angels.

It is a no less comfortable, than well-grounded point of divinity, That none of God's children upon earth want the assistance and ministration of those blessed spirits. We have it from him that cannot fail us; Matt. xviii. 10. And the Sweet Singer of Israel had warbled out this heavenly note before him; *The Angels of the Lord encamp about those that fear him;* Psalm xxxiv. 7. And he, that was rapt up into the third heaven, and saw those wonderful Orders of Angels, can tell us, they are *all ministering spirits, sent forth to minister for them who shall be heirs of salvation;* Heb. i. 14.

Now these, as they guard and attend every of God's elect ones, when they are singled and sequestered in the greatest solitariness; so, we cannot think they leave their whether common or several charges, when they assemble together for the exercises of piety and devotion; so as the public meetings of God's Saints can be no other than filled with whole troops of angels.

This, as it is a truth, so it was the received opinion of the Jews; as Capellus pregnantly cites it out of the Sedar Tephilloth of the Portugal Jews; in his learned *Spicelegium; Coronam dant tibi, Domine Deus noster, Angeli; turba illa superna cum populo tuo Israel hic inferne congregato;* "Q Lord our God, the Angels give

glory to thee; even those heavenly troops, that are assembled with thy Israel here below?"

Out of the reverend and awful respect therefore, that is due to these glorious, though invisible, beholders, there may no unseemly thing be done or admitted in the Church of God: and, therefore, *The women ought to have power on their heads, because of the Angels.*

And, surely, my Beloved, were we fully persuaded, that now, at this present, there is within these walls a greater congregation of Angels than of men and women, I suppose it could not but strike such an awe into us, as to make us at once holily, mannerly, and fervently devout.

It is a great fault in us, Christians, that we think of nothing, but what we see; whereas that spiritual and intelligible world, which is past the apprehension of these earthly senses, is far greater, far more noble and excellent, than all visible and material substances.

Certainly, there is not one angel in heaven, that hath not more glory, than all this sensible world can be capable of. What should I tell you of the excellency of their nature, the height of their offices, the majesty of their persons, their power able to confound a world, their nearness both of place and of essence to that Infinite Deity, their tender love and care of mankind; any of which were able and worthy to take up a whole life's meditation?

And, if there be so much perfection in one, how unconceivable is the concurrent lustre and glory of many! Had we eyes to see these invisible supervisors of our behaviour, we could not, we durst not let fall any so much as indecent gesture, before such a presence.

Quicken then, I beseech you, and sharpen your eyes, Dear and Beloved Christians, to see yourselves seen, even of them, whom ye cannot see; and let your whole carriage be thereafter. He is not worthy to claim more privilege than of a beast, that can see nothing but sensible objects. Brute creatures can see us: if we see nothing but ourselves and them, wherefore serves our understanding? wherefore our faith? And, if we see invisible beholders, why are we not affected accordingly? Certainly, it were better for us not to see then; than, seeing, to neglect their presence.

What is then the honour, what the respect, that we must give to the Angels of God, who are present in our holy assemblies?

I must have leave to complain of two extremities this way. There are some, that give them too much veneration: there are others, that give them no regard at all.

In the First, are those within the Roman Clientele; who are so over-courteous, as that they give them no less than the honour of adoration, of invocation: reviving, herein, the erroneous opinion and practice of them, which Theodoret held confuted by St. Paul in his Epistle to the Colossians. It is the praise, that Franciscus de Sales Bishop of Genoa gives to Petrus Faber, one of the first associates of Ignatius Loyola, That his manner was, whensoever he

came to any place, he still made suit to the Tutelar Angels, that presided there, for their aid of converting the people from heresy, and found great success in it. This imploration and worship is ordinary: wherein they do that to the angels, which the angels themselves have forbidden to be done. And yet, I must needs say, if any creature could be capable of a religious worship, it is they: and, if any creature were fit to be prayed unto, it is they; rather than the highest saints of heaven. For, whereas it is the just ground of our refusing to pray to the saints, that we cannot be sure of their presence and notice, (sure rather of the contrary,) and therefore cannot pray in faith; that ground is here justly removed; we are sure, that the Angels of God are present with us: we are sure, that they hear us pray. But this is an honour reserved as peculiar to the God of Angels; and to that one Mediator betwixt God and man, Jesus Christ. Those spirits hate to be made rivals to their Maker: neither have we learned that unreasonable modesty, to sue to waiters; when we are called up to supplicate the King.

The Other extreme is of careless Christians, that do no more think of angels, than if there were none: suffering their bodily eyes to be taken up with the sight of their assembled neighbours; but never raising their spiritual eyes to behold those spiritual essences, which are no less present. And, certainly I fear, we are all much to blame this way; and may justly tax ourselves of an unthankful, dull, irreligious neglect of these glorious spirits. I find that the Mahometan priests, in their morning and evening prayer, still end their devotion with *Macree Kichoon;* "Be angels present:" and the people shout out their *Amen:* and shall our piety, this way, be less than theirs? Surely, the Angels of God are inseparably with us; yea, whole cohorts, yea whole legions of those heavenly soldiery are now viewing and guarding us, in these holy meetings; and we acknowledge them not: we yield not to them such reverent and awful respects, as even flesh and blood, like our own, will expect from us.

Did we think the Angels of God were with us here, durst those of us, which dare not be covered at home, as if the freedom of this holy place gave them privilege of a loose and wild licentiousness affect all saucy postures, and strive to be more unmannerly than their masters?

Did we consider, that the Angels of God are witnesses of our demeanour in God's house, durst we stumble in here, with no other reverence, than we would do into our barn or stable; and sit down, with no other care, than we would in an ale-house or theatre?

Did we find ourselves in an assembly of Angels, durst we give our eyes leave, to rove abroad in wanton glances? our tongues, to walk in idle and unseasonable chat? our ears, to be taken up with frivolous discourse? Durst we set ourselves to take those naps here, whereof we failed on our pillow at home? Certainly, my Beloved, all these do manifestly convince us, of a palpable unre-

spect to the blessed Angels of God, our invisible consorts in these holy services.

However then it hath been with us hitherto, let us now begin to take up other resolutions; and settle in our hearts a holy awe of that presence, wherein we are. Even at thy home, address thyself for the Church: prepare to come before a dreadful Majesty of God and his powerful Angels. Thou seest them not: no more did Elisha's servant, till his eyes were opened. It is thine ignorant and gross infidelity, that hath filmed up thine eyes; that thou canst discern no spiritual object: were they but anointed with the eye-salve of faith, thou shouldst see God's house full of heavenly glory; and shouldst check thyself, with holy Jacob, when he awaked from his divine vision, *Surely the Lord is in this place, and I knew it not: how dreadful is this place! This is no other but the house of God; and this is the gate of heaven;* Gen. xxviii. 16, 17. Oh then, when thou settest thy foot over the threshold of God's Temple, tremble to think who is there: lift up thine awful eyes; and bow thine humble knees; and raise up thy devout and faithful soul, to a religious reverence and fear of those Mighty and Majestical Spirits, that are there; and of that Great God of Spirits, whose both they and thou art: and study, in all thy carriage, to be approved of so glorious witnesses and overseers: that so, at the last, those Blessed Spirits, with whom we have had an invisible conversation here, may carry up our departing souls into the heaven of heavens; into the presence of that Infinite and Incomprehensibly-Glorious God, both theirs and ours; there to live and reign with them, in the participation of their unconceivable bliss and glory: To the fruition whereof, he, that hath ordained us, graciously bring us, by the mediation and for the sake of his Blessed Son Jesus: To whom, with thee, O Father of Heaven, and thy Co-eternal Spirit, Three Persons in One God, be given all praise, honour, immortality, now and for ever.

SERMON XXXVI.

THE DUTY AND ENCOURAGEMENT OF DRAWING NIGH TO GOD:

A SERMON PREACHED AT THE TOWER, MARCH 20, 1642 *.

BY JOS. NORVIC.

JAMES iv. 8.

Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purge your hearts, ye double-minded.

I HAVE pitched upon this Text, as fit for both the time and the season: both of them sad and penitential; and such, as call us to devotion and humiliation: both which are the subjects of this scripture.

There is no estate so happy, if it could be obtained, as that of perfect obedience. But, since that cannot be had, partly through the weakness and partly through the wickedness of our nature; for there is a *τὸ ἀδύνατον*, *an impossibility* upon it; Rom. viii. 3: the next to it is that of true repentance; which is no other, than a hearty turning from our evil ways, and an endeavour of better obedience.

And this estate is here recommended to us under a double Allegory: the one, of *our drawing nigh to God*; the other, of *our cleansing and purging*. In the former whereof, the sinner is represented to us in a remote distance from God: in the other, as foul and nasty, both in his heart and his hands. And the remedy is prescribed for both: of his remoteness, *drawing nigh to God*; of his foulness, *cleansing and purging*.

The former is enough to take up our thoughts at this time: wherein ye have A DUTY ENJOINED, and AN INDUCEMENT URGED: the

* Printed in the Quarto, 1641: but as it is said to have been preached by the author as Bishop of Norwich, and he was not appointed to that See till Nov. 15, 1641; it is manifestly dated according to that mode of computation, now disused, which made March 25 the beginning of the year. I have therefore altered it to 1642, in order to remove ambiguity. EDITOR.

Duty, *draw nigh to God;* the Inducement, *God will draw nigh to you.*

I. To begin with the former: the DUTY of *drawing nigh* implies something, and requires something; it Implies a Distance, and Requires an Act of Approach.

1. It IMPLIES A DISTANCE: for we cannot be said to draw near, if we were not afar off.

The sinner, therefore, is in a remote distance from God: and that, in respect of both terms; both as of God, and as of the Sinner.

(1.) Of God, first: the sinner then is aloof off from God.

Not from the presence of his essence and power: so he would be afar off, and cannot; *Whither shall I go from thy presence, or whither shall I flee from thy Spirit? If I go up to heaven, thou art there; and if,* as our new Translation hath it, *I make my bed in hell,* (an uneasy bed, God knows, that is made there,) *yet there thou art also.* Yea, the devils themselves could not have their being but from God; for their being is good, though themselves be wicked: that they are spirits, they have from God; that they are evil spirits, and so devils, is from themselves. And their companions, the woeful reprobate souls, would fain be further off from God, if they could: they shall in vain call to the rocks and mountains to cover them from his presence: he cannot be excluded from any place, that fills and comprehends all things.

How, then, is the sinner aloof off from God? From the Holiness of God; from the Grace and Mercy of God; from the Glory of God.

From the Holiness of God. He is no less distant, than evil is from good; which is no less than infinitely. There is no local distance, but is capable of a measure: for an actual infinite magnitude is but an atheous paradox in philosophy. If it be to the antipodes themselves, on the other side of the earth, we can have a scale of miles, that can reach them; yea, of furlongs, of paces, of feet, of barley corns: but betwixt good and evil, there is no possible, no imaginable proportion.

And, as from the holiness of God, so from the Grace and Mercy of God. He is no less distant, than guilt is from remission; which is also no less than infinitely: for the sinner, as he is and continues such, is utterly uncapable of remission. It is true, that God's mercy is over all his works; but the sinner is none of them. *By him were made all things, that were made;* John i. 3: but God never made the sinner. God made the man; but it is the Devil and man's free-will, that made the sinner. Indeed, sin is nothing else, but the marring of that, which God hath made. Sin, therefore, without repentance may never hope for remission: when repentance comes in place, it ceaseth, in God's imputation, to be itself; but, without it, there is no place for mercy. *Many sorrows,* saith the Psalmist, *shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about;* Psalm xxxii. 10. Lo, sorrows and torment are for the wicked; mercy, only for the penitent and faithful.

The sinner may flatter himself, as our nature is apt to do, *Melius sibi sæpe mentitur*, with a vain hope of better; but he, that is truth itself, hath said it, *There is no peace, saith my God, to the wicked. Tribulation and anguish on every soul that doth evil. He, that hardens his heart, shall fall into evil.*

And, as he is aloof off from grace as the way, so from Glory as the end. Here is indeed μέγα χάσμα, *a great gulf* and unmeasurable, betwixt the sinner and heaven. One is not so much as within the ken of the other. *Without holiness there is no seeing of God;* saith St. Paul; Heb. xii. 14: no, not so much as afar off; unless it be for an aggravation of torment: much less may any unclean thing enter there. Look, as impossible as it is for a man that hath this clog of flesh about him, to leap into the sky; so impossible it is, for the soul that is clogged with sin, ever to come within the verge, within the view of the third heaven, which is the presence of the Lord of Glory.

(2.) This for the distance, in respect of God: will ye see it, in respect of the Sinner himself? He is aloof off from God in his Thoughts; in his Affections; in his Carriage and Actions.

In his Thoughts, first: which are only evil, continually. He never thinks of God, but when he feels him punishing; and, then, not without a murmuring kind of regret and indignation: no, not even while he swears by him, doth he think of him; *God is not in all his thoughts*, saith the Psalmist; Psalm x. 4: that is, by a usual Hebraism, God is not at all in his thoughts; for, otherwise, unless it be virtually and reductively, there is no man, whose thoughts are altogether taken up with the Almighty; the sinner's, never: nay, he strives to forget God; and, when the notion of a God is forced upon him, he struggles against it; and says to the Almighty, *Depart from me.*

And even this alone shews how he stands in respect of his Affections. He loves not God; no, not while he promerits him with his favours. It is the title, that St. Paul gives to wicked men, Rom. i. 30. that they are, θεοστυγεῖς, *God-haters.* One would think this should not be incident into a man; for nothing but evil is the object of hatred, and God is absolute goodness itself: yet, such is the cankered and corrupt nature of the sinner, that, apprehending God *sub ratione mali*, he hates him, who is in himself infinitely amiable; and, as he says in his heart *There is no God*, so he wishes in his heart there were no God. He is never well therefore, while he hath any thing to do with God; while he is in his company; or in the company of those, that he thinks belong to him, his conscionable servants; and while he is employed in any of his services, he stands upon thorns. Thus the sinner is in his affections aloof off from God.

And, for his Carriage and Actions, they are answerable to both the other. All his life is nothing else, but a departing from the Living God; and, therefore, he must needs, at last, be far off. Look to all his ways, you shall find how diametrically contrary they

are to God's. God's ways are direct ones; the sinner's are oblique and crooked: God hath chalked out his ways in the Ten Words of his Royal Law; the sinner turns his back upon every one of them, and walks point-blank opposite: God commands a holy and religious disposition towards his Majesty; the sinner gives himself over to a wild and loose profaneness; to a lawless course of godlessness; and walks as without God in the world: God commands all reverent and awful usage of his name; the sinner tears it in pieces with his oaths and blasphemies: God commands all dutiful obedience to authority; not for fear only, but for conscience sake: the sinner is ready to say, *Disrumpamus vincula; Let us break their bonds, and cast their cords from us:* God commands all sobriety, chastity, temperance; the sinner runs into all excess of riot: finally, God commands all charity and justice to our neighbour: the wicked heart is merciless, and cares not upon whose ruins he raiseth his own advantages.

So, every way, both in his Thoughts, Affections, and Actions, the sinner is afar off from God.

Now the moral and civil man hears this, and turns it off, as nothing concerning him. He is as near to God as the best: and indeed, in some sense, he is so. St. Paul could say to his Athenians, *He is not far from every one of us:* every creature hath equally his living, moving, being from God: but, as for any relation to God, in respect of holiness, of grace and mercy, of glory; this man is as far off as earth is from heaven, yea as heaven is from hell. For, even by nature, we are, the best of us, the sons of wrath. And, if we had no more than even our birth sin, this alone would estrange us sufficiently from God; but, besides this, our actual sins set us off yet further: and, if we had no sins of commission, as we have numberless, for in many things we sin all, yea in all things we sin all; yet those of omission cannot but put us into an utter distance. For, if the moral man could be supposed to do nothing actually against God's will, yet his thoughts are not upon him, being wholly taken up with the world; his affections are not towards him, being wholly set upon the world, and these earthly things; his best actions are not regulated by the royal law of righteousness, but by the rules of civility and common humanity; and the end, which he proposeth to himself in them, is, not the glory of God, but his own honour or advantage.

And, therefore, both the wicked man and the mere moral man are aloof off from God; and, therefore, out of the benefit of God's favour and protection: even as we know that those, which live under the two poles, are out of the comfortable reach of the sunbeams; or those Antichthones, which are on the other side of the globe of the earth, are now, while it is day with us.

Please yourselves, therefore, ye Sinful and Natural Men, with the spiritual condition wherein ye stand: God is no otherwise near to you, but to plague and punish you. Ye can never receive any glimpse of true comfort in your souls, while you so continue; and

therefore, as ye tender your own present and eternal welfare, stir up yourselves, to take this divine counsel of the Apostle, *Draw nigh unto God.*

2. And so from the Distance Implied, we descend to the APPROACH ENJOINED. Which we shall consider, as it hath respect to the Presence of God; and to the Motion of Man.

(1.) To the Presence of God; in relation to his Ordinances, and to his Spirit.

First, then, we *draw nigh unto God,* when we attend upon him in his Worship and Service; for God is where he is worshipped, and where he reveals himself. In this regard, when Cain was banished from the presence of God, it was not so much an exile, as an excommunication. Hence, is all the legal service called, appearing before the Lord: so David, *When shall I appear in thy sight?* Psalm xlii. 2; and can find in his heart, for this cause, to envy the sparrows and swallows, as herein happier than himself: thus Jacob, of his Bethel, *God was here and I knew it not!* Then, therefore, do we *draw nigh unto God,* when we come into his house; when we present ourselves to him in our prayers, whether private or public; when we attend upon him in his word whether read or preached, in his holy sacraments, in all religious exercises: and those, that do willingly neglect these holy services, they are no other than aloof off from God; and, certainly, whatsoever they may think of it, this estate of theirs is very dangerous: for, if the worst piece of hellish torment be that of loss and utter departing from the presence of God; then, surely, our voluntary elongation of ourselves from his presence must needs be a fearful introduction to an everlasting distance from him. Let our Recusants, whether out of heresy or faction, make what slight account they please of these holy assemblies, surely the keeping away from the Church is the way to keep out of heaven. *Auditus aspectum restituit,* as Bernard well; "It is our hearing, that must restore us to the sight of God."

This in relation to his ordinances: that to his Spirit follows. We do then, Secondly, *draw nigh to God,* when, upon our conversion to him, we become the receptacles and entertainers of his good Spirit. For God is undoubtedly, where he breathes into the soul holy desires, where he works heavenly grace in the heart. This presence follows upon the other; or accompanies it: for, when we do carefully and conscionably wait upon God's ordinances, then his Spirit offers and conveys itself into the heart: these are *Vehiculum gratiæ,* "the carriage of grace" into the soul. Never any scorner, or profane person, hath any sense of this presence. This is that, David speaks so passionately of; *Oh, cast me not away from thy presence, and take not thy Holy Spirit from me.* It troubled him, as before, to be kept from God's ordinances; but it troubled him a hundred times more, to be cast out from this, more entire, presence. The Church in the Canticles, Cant. v. 6, 7. when she misses her well-beloved, how impatient she is! how she runs about the city!

how she hazards herself to the blows of the watchmen; and will take no rest, till she have recovered him! These spiritual desertions are the saddest things, that can befal to a man; for there is a spiritual familiarity of sweet conversation betwixt God and his, which it is a death to forego: they enjoy each other; live in each others' sight; impart their counsels each to other. So then, we draw near to God, when, repenting us of our former aberrations from him, we renew our covenants with him; and put ourselves into an awful acknowledgement of him, still seeing him that is invisible: when we grow into dear, though trembling, acquaintance with him; taking pleasure in his company; interchanging our *dulce susurrium cum Deo*, as Bernard speaks; and endeavouring to be in all things approved of him. This must needs be a very comfortable and blessed condition. Oh happy, thrice happy are they, that ever they were born, who have truly attained to it! It is a true rule in philosophy, that every natural agent works by a contaction, whether bodily or virtual; which the weaker or further off it is, the efficacy of the operation is so much the less: as, when we are cold, the fire heats us; but not except we come within the reach of it: if we stand aloof off, it warms us so feebly, that we are little the better for it; but if we draw close to the hearth, now it sensibly refresheth us: even thus also doth God himself please to impart himself to us. However there is infinite virtue in the Almighty, not confinable to any limits; yet he will not put it forth to our benefit, unless we thus draw near to him. *Who touched me?* saith our Saviour, Luke viii. 45. when the bloody-fluxed woman fingered but the hem of his garment. Lo, many thronged him; but there was but one, that touched him: and, upon that touch, virtue went out from him to her cure. He might have diffused his virtue, as the sun doth his beams, at a distance, to the farthest man; but, as good old Isaac, that could have blessed his Esau in the field or in the forest, yet would have him to come close to him for his benediction; so will God have us to draw nigh to him, if ever we look for any blessing at his hands; according to the charge here given, *Draw nigh unto God.*

(2.) Now, then, that, from the respect to the presence of God, we may descend to consider the Motion of Man:

There are many ways of our appropinquation to God. *This people*, saith God, *draws nigh me with their lips, but their hearts are far from me.* This is an approach, that God cannot abide. This lip-walk may advance us to hell, for our hypocrisy; but it can never promove us one step towards heaven. God cannot abide mere talkers of religion: let them say *Lord, Lord;* he shall answer them, *I know you not; Depart from me, ye workers of iniquity.*

There are three ways of our drawing nigh to God, which he accepts of from us; on our Feet; on our Hands; and on our Knees.

On our Feet, first. *Keep thy foot*, saith Solomon, Eccl. v. 1. *when thou goest into the house of God.* What are the feet of the

soul, but the Affections? Then do we, therefore, *draw nigh to God*, when we are so affected to him as we ought; when we come to him with the foot of Fear. *Fear the Lord, all his saints;* saith the Psalmist: *Serve the Lord in fear;* Psalm ii. 11. *Fear God, and depart from evil;* saith his son Solomon; Prov. iii. 7. When we come to him with the foot of Love: *I sought him, whom my soul loveth;* saith the Spouse; Cant. iii. 1. When with the foot of Desire: *As the* embossed *hart panteth for the rivers of waters, so doth my soul for thee, O God;* Psalm xlii. 1. With the foot of Joy: *I rejoiced when they said, Come, let us go up to the house of the Lord.* With the foot of Confidence: *In the Lord put I my trust: how then do ye say to my soul, Flee hence as a bird to the hills?*

And, as we must draw nigh to God on the feet of our affections, so also upon the Hands of our Actions: even as Jonathan and his armour-bearer climbed up the rock with feet and hands. This is done, when we perform to God all holy obedience; when we serve him as we ought, both in our devotions and our carriage. And this is the best and truest approximation to God: *Walk before me,* saith God to Abraham, *and be upright. Master,* saith Peter, *if it be thou, bid me come unto thee;* John xxi. 7. and, after that, when he heard it was the Lord, he girt his fisher's coat to him, and cast himself into the sea, to come to Christ. Without this reality of action, all our profession is but idle pretence. I remember our countryman Bromiard tells us of one, who, meeting his neighbour coming out of the Church, asked him; "What! is the sermon done?" "Done!" said the other, "No: it is said; it is ended: but it is not so soon done." And, surely, so it is with us: we have good store of sermons said, but we have but a few done; and one sermon done, is worth a thousand said and heard: for, *not the hearers of the law, but the doers of it are justified;* and, *if ye know these things, blessed are ye if ye do them: Glory, honour, and peace to every one that worketh good;* Rom. ii. 10.

Now, that we may supply both those other approaches on our feet and hands, we must, in the third place, draw nigh to God on our Knees; in our earnest supplications to him, for his enabling us to them both. Doth any man want wisdom, and this is the best improvement of wisdom that may be, to shelter ourselves under the wings of the Almighty, *let him ask of God, who giveth liberally, and upbraideth no man;* James i. 4. Let us sue to him, with all holy importunity: *Oh, that my ways were made so direct, that I might keep thy statutes: Teach me, O Lord, the way of thy statutes, and I shall keep it to the end: O stablish thy word in thy servant, that I may fear thee:* Psalm cxix. 5, 33, 38. Thus let us seek the Lord early and fervently; and pour out our hearts before him. It is not for us to fear, that we can offend in an over-bold access to the Throne of Grace, in bouncing too hard at his mercy-gate; for, lo, his goodness hath invited us, and animated our bashfulness. When Moses approached to the burning bush, he heareth *Come not near;* for he came out of curiosity and wonder, not out of devotion: but

God calls us to this approach; *Ho, every one that thirsteth, come: Come to me, all ye that travail, and be heavy laden, and I will refresh you:* and, therefore, we cannot come with too much confidence, nor fail of success in coming. It is a holy and well-grounded expostulation, which the Psalmist hath; *How long wilt thou be angry with thy people that prayeth?* implying, that, while we can pray, we may make just account of favour and protection.

So then, upon the Feet of our Affections, upon the Hands of our Actions, upon the Knees of our Devotions, we must *draw nigh unto God.*

But, that we may do so, our care must be, that the hindrances of our approach may be removed.

And, First of all, *we must draw off from the world.* That is like a rock of load-stone, that draws our iron hearts to it; and holds them close to itself: so as it is not easily quit. It is like the father of the Levite's concubine, that holds us on with a pleasing entertainment, till there be a danger of miscarriage in the return. But ye remember what the Psalmist says, *Hearken, O daughter, and consider: thou must leave thy father's house.* We must in our affections leave the world, if we would betake ourselves to God. "Tush," ye are ready to say, "we shall hold in with both, and do well enough." Be not deceived, Brethren: *The love of the world is enmity with God. Ye cannot serve two masters,* God and Mammon: one of them you must forsake. Abraham must leave his Ur of the Chaldees, his native country and his father's house, if he will have the clear vision of God. The Israelites must go out of Egypt, ere they can offer an acceptable sacrifice to God. We must, with Elisha, forsake our team, if we will be fit attendants for a Master that is rapt up to heaven. We must forsake our nets and follow Christ, if we will be meet disciples of his.

In the Second place, *we must give strong denials to our own corrupt desires.* These are like some leaden weights, that hang upon our heels, and keep us from mounting up into our heaven. These, like to Potiphar's wanton wife, hang upon Joseph's sleeve, to draw him unto folly: and they must be shaken off, if ever we would *draw nigh unto God.* If father, or mother, or wife, or child lie in thy way, *Per calcatum vade patrem,* "Trample upon thy father's breast" in thy passage to thy Father in Heaven. Our self-love, and self-respect, lies, like a huge mountain, betwixt God and us: we must either, by the power of our faith, *say to this mountain, Be thou removed, and cast into the midst of the sea;* or, else, we must climb over it, by the painful practices of a constant and effectual mortification. Shortly, as men, *Peregrinamur a Domino, We are here absent from the Lord;* 2 Cor. v. 6: but, as sinners, we are, with the prodigal, gone into a far country, quite out of the ken of our Father's house; and there, having spent our patrimony and debauched ourselves, we are feeding upon the husks of vanity. Oh, let us take up, at the last, serious resolutions to return home, though by weeping; and put ourselves into our way: we shall be

sure, that our indulgent Father will espy us afar off; and meet us in our passage; and welcome us with a kiss: according to this word in my Text, *Draw nigh to God, and he will draw nigh to you.*

II. And so, from the Duty enjoined, we descend to the INDUCEMENT proposed.

But, indeed, what needs any inducement at all? There are actions, that carry their reward in their mouth: such is this we have in hand. It is a great honour to us, wretched creatures, that we may be allowed to draw nigh to the Lord of Glory. If there do but an earthly prince come over, though we have no relation to him at all; yet, what pressing there is to see him! so as there is need of ushers or whifflers, to stave off the multitude. But if our own would allow all his subjects to repair to his Court, with expectation of favour and countenance from him, what thronging would there be to his gates! what ambition to enter! And, lo, the God of Heaven gives us this gracious liberty of a free access; and yet, withal, backs it with a strong motive of advantage; *He will draw nigh unto you.*

And, indeed, what inducement can there be equally powerful to this, that *God will draw nigh to us?* There is nothing in us, but want, misery, infirmity, deformity: there is nothing in God, but perfection and glory: and, therefore, for us, vile wretches, to draw nigh to him, what can it be other, than an honour too high for us? but for him to draw nigh to us, what can it be, but a kind of disparagement to him?

Ye know what a construction was set upon our Saviour for this very point, that he did eat and drink with Publicans and Sinners; and how that proud Pharisee censured him, when that humble penitent made an ewer of her eyes, and a towel of her hair, for the feet of Christ. Oh, saith he, *if this man were a prophet, he would have known what manner of woman this is that toucheth him; for she is a sinner;* Luke vii. 39: as if the suffering himself to be touched by a sinner were disgrace enough; and yet the God of Heaven will descend to us so low, as, notwithstanding our extreme sinfulness and unworthiness, to draw nigh unto us.

God will be so to us, as we are to him. As face answers to face, so doth God to us. When ye look upon your glass, if you smile upon it, it will smile upon you again: if you frown, it will so do also. Even so doth God with us: *with the pure, thou wilt be pure; with the merciful, thou wilt be merciful; with the froward, thou wilt shew thyself froward.* If thou run away from God, he will run away as fast from thee: *If thou draw nigh unto God, he will draw nigh to thee.*

1. And HOW WILL GOD DRAW NIGH UNTO US? In his Ordinances; in his Audience; in his Graces; in his Aid and Salvation.

(1.) In his Ordinances. For God hath graciously, as it were, tied his presence to them; as under the Law, so no less under the Gospel. When *Jethro, Moses his father-in-law, took a burnt offering and sacrifice for God; Aaron came, and all Israel with him, to eat*

bread with Moses his father-in-law, before the Lord; Exod. xviii. 12. Where was that, but before the testimony of his presence, the Cloudy Pillar? And that is very pregnant, which God hath, Exod. xxix. 42: *This shall be a continual burnt-offering, throughout your generations, at the door of the Tabernacle of the Congregation, before the Lord; where I will meet you, to speak there with thee.* Lo, God meets us in the holy assemblies. Meets us? yea, stays with us there; Zech. ii. 10. The prophet, speaking of the days of the Gospel, *Sing and rejoice,* saith he, *O daughter of Sion; for, lo, I come and will dwell in the midst of thee, saith the Lord.* Contrarily, when he withdraws from any people the ordinary means of salvation, he is truly said to depart from them; but this, perhaps, not at once, but by degrees: as, in Ezekiel's vision, he removes first to the threshold, and from thence to the door of the east-gate. And this I would have you know to be done, not only in a mere silence; but in a corruption of doctrine: not only, when faithful mouths are stopped; but when men's mouths are lawlessly opened, to the venting, whether of Popish fancies, or satirical invectives against authority. For you may not think, that all discourses are preaching, or all preaching Gospel: when men preach themselves and not Christ, when they utter their own impetuous fury and not the glad tidings of peace, how shall we call this the message of God? No; God was not in the wind; he was not in the fire: he was in the soft voice. And he, that walks betwixt the golden candlesticks, doth not go away, only when the light is quite out; but when the snuff burns unsavourily in the socket. Shortly, where the sincere milk of the Gospel is given to God's babes, and the solid meat of true orthodoxy and saving doctrine is set before the stronger men, there God visits his people in mercy, and is drawn nigh to them in his holy ordinance.

(2.) In his Audience. We use to say, "Out of sight, out of mind:" and those, that are out of distance, what noise so ever they make, are not heard. *The ravished virgin in the field,* saith God, *cried out, and there was none to save her;* Deut. xxii. 27. But when we come near, the least groan, and sigh, is heard. Thus God, who is never but with us, is said to come near us, when he gives proof to us, that he comes, not only with the ken of our necessities, but within the hearing of the softest whisperings of our prayers. So David, every where: *The Lord hath heard my supplication; the Lord will hear my prayer;* Psalm vi. 9. *The Lord will hear me, when I call upon him.* The tender mother is never away from the bed-side of her sick child: but, if she perceive the disease to grow dangerous, now she is more attentive; and lays her ear to the mouth of it, and listens to every breathing that it fetcheth. So doth our Heavenly Father to us: *The Lord is nigh to all that call upon him;* saith the Psalmist: nigh them indeed; for he puts into them those holy desires, which he graciously hears and answers. Contrarily, when that Sweet Singer of Israel finds some stop made of his audience, he is then in another tune: *Wherefore*

hidest thou thy face; and forgettest our affliction and our oppression? Psalm xliv. 24: still measuring God's nearness to us, by his regard; and, as it were, re-echoing to our prayers.

(3.) A third, and yet nearer and happier approach of God to us, is, in his Grace and Favour: in the other two, as in his word and in our prayers, he may come near us, little to our avail. He speaks to many in his word, that hear him not; or that hear him to their further judgment: our Gospel is, howsoever, a sweet savour to God; yet a savour of death unto death to many a soul: *Woe be to thee, Chorazin; woe be to thee, Bethsaida.* He hears many speak to him in their prayers, but for their own punishment; and sometimes will not hear, in mercy to the petitioner. The Devil sues to enter into the swine; and is heard: Paul sues to be freed from the buffets of the messenger of Satan; and is, mercifully, not heard: the Israelites have quails, according to their desires; but sauced to them with a vengeance. But this third appropinquation of God is never other than cordial and beneficial. It is a sweet word, *I will dwell amongst the children of Israel, and will be their God;* Exod. xxix. 45. Yea, this is true happiness indeed, that God will so dwell with us, as to be ours. St. Paul told the Athenians most truly, *Non longè ab unoquoque; He is not far from every one of us:* how should he, when in him we live, and move, and are? But little are we the better for these general favours, which are common to all his creatures; if we do not find in ourselves a special interest, in the presence of his Spirit. If he only call on us as a passenger, or lodge with us as a stranger, or sojourn with us as a guest; this can be small comfort to us: nor any thing less than his so dwelling with us, as that he dwell in us; and that, not as an inmate, but as an owner: *Know ye not, that Christ dwells in you,* saith St. Paul, *unless ye be reprobates? Know ye not that ye are the Temples of the Living God?* his Temples, for a perpetual inhabitation of which he hath said, *Here shall be my rest for ever.*

(4.) Whereupon, there will be sure to follow, the fourth degree of his apropinquation, which is our Aid, and sweet experience of his merciful Deliverance. It was out of a full sense of God's goodness, that holy David breaks out into that heavenly Epiphonema, *The Lord is nigh unto them, that are of a broken heart; and saveth such, as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all;* Psalm xxxiv. 18, 19. *His salvation is nigh to them that fear him, that glory may dwell in our land;* Psalm lxxxv. 9.

So then, the sum of all is this, that if we draw nigh unto God, he will be sure to draw nigh to us, in his Ordinances, in his Audience, in his Graces, in his Aid.

2. But, what shall we say to the ORDER OF THESE TWO APPROACHES? One would have thought he should have said; "God draws near to you, therefore draw you near to God:" for, surely, his approach to us is the cause that we come near to him, and not our approach to him causeth him to come near to us.

Do not think, that God and man strain courtesy, who shall be-

gin; or that man hath any power to draw nigh to God, but from God. The true order of our regeneration is that Cant. i. 4. *Draw me, and I shall run after thee.*

There have been contrary heresies in the Church concerning this point. The Manichees held man in all things dragged by a necessity of destiny: the Pelagians held man led altogether by his will; so as that can alone enable him to do good, and feoff him in blessedness: and our Semipelagian Papists go not much less; save that they suppose some help given to the will, which it can thus improve.

The Orthodox Church still hath gone and doth go a mid-way betwixt these: so ascribing all to grace, that it destroys not nature: teaching us, as Bernard well, That we will, is from nature; that we will good and well, is from grace.

But, if it stick with you, that we are bidden to draw nigh to God, and therefore we can do it; else the exhortation were vain and reasonless: know, that these charges show us what we should do, not what we can do; and that he, who bids us, can and doth, together with the word of his invitation, enable us to do what he requires: his Spirit, working with his word, effects what he commands; as a mother or nurse bids the child come to her, but reaches forth a finger to uphold it in the walk. If therefore Wisdom say in the Proverbs, viii. 17. *I love them, that love me:* yet St. John must comment upon Solomon, *Prior dilexit; He loved us first*, else we could never have loved him; 1 John iv. 19.

It is true, that, in order of time, there is no difference, betwixt God's working and our willing our conversion: so soon as it is fire, it burns; and if it burns, it is fire: But, in order of nature, God's work is before ours, as the cause before the effect. As we, therefore, say sensibly, Blow the fire and it will burn; implying, that our blowing doth not make it to be fire, but helps to intend the heat where fire is: so doth the Spirit of God say here; *Draw nigh to God, and he will draw nigh to you.* Our first motion of drawing nigh to God, is the work of God. He, that thus draws our will to him, upon our pliant obedience to his will thus graciously seconds and rewards his own work in us: so, if we draw nigh to him, by his coworking grace; he will draw nearer still to us, by his perfecting grace.

3. And oh, how happy a condition is this; whosoever hath by God's mercy attained unto it! What can that man want, who enjoys him, that possesses all things? *In thy presence is the fulness of joy;* saith the Psalmist; as, contrarily, in his estranging of himself from us, there is nothing but grief and horror.

It is with God and the soul, as betwixt the sun and the earth: in the declining of the year, when the sun draws afar off from us, how doth the earth mourn and droop! how do the trees cast off the ornaments of their leaves and fruit! how doth the sap of all plants run down to the root; and leave the bare boughs seemingly sere and dead! But, at the approach of it, in the rising of the spring, all things seem revived: the earth decks herself in her fresh habiliments

of blossoms, leaves, flowers; to entertain those comfortable heats and influences. So and more is it, in the declining or approach of this all-glorious Sun of Righteousness. In his presence, there is life and blessedness; in his absence, nothing but dolour, disconsolateness, despair. If an earthly king do but withdraw himself from us for a time, we are troubled: how much more, if the King of Glory shall absent himself from us in displeasure. Surely, nothing but our sins can estrange him from us: our miseries do rather attract him to us: our sins are only they, that separate between God and us.

III. That we may, therefore, shut up in some APPLICATION, there is the same reason of a particular soul and of a whole Church: one of these is but an abridgment of the other: there is, therefore, the same consideration of God's absence from, or presence with both.

And, certainly, if sins can alienate a people from God, and God from a people, we have cast ourselves miserably aloof from him: for, which of his commandments, have we not shamefully violated? Woe is me, how is our patient God affronted by us every day! by our atheous profaneness; by our frequent oaths and blasphemies; by our wilful disobediences; by our pride, excess, drunkenness, uncleanness, usury, cozenages, oppressions, lying, slanderous detractions as if we would utterly cashier the ninth commandment out of the Decalogue! Yea, what evil is there under heaven, that we can wash our hands of?

But, withal, we are so much the further off from God, by how much we either were or should have been nearer. Of a people, that knew not God, that could not know him, no other could be expected. Had we had the Gospel of the Kingdom locked up from us, and been kept hood-winked from the knowledge of his royal Law; the times of such ignorance God had not regarded: but now, that we have had so clear a light of God's truth shining in our faces; and such importunate solicitations from God, to reclaim us from our wicked ways, by his messengers, rising early and suing to us; and yet have, as it were, in spite of heaven, continued and aggravated our wickednesses, alas, what excuse is there for us? how can we do other than hang down our heads, in a guilty confusion: and expect a fearful retribution, from the just hand of God?

Thus have we done to God: and, whilst we have gone away from him, hath he done other to us? Hath he not given too just testimonies of withdrawing his countenance from us? Hath he not, for these many years, crossed us in our public designs, both of war and peace? Hath he not threatened to stir up evil against us, out of our own bowels? Nay, which is worse than all this, hath he not given us up to a general security, obduredness, and insensibleness of heart; so as we do not feel either our own sins, or our dangers, or relent at all at his judgments?

Alas, Lord, thou art too far off from us; and we have deserved it: yea, we have too well deserved, that thou shouldest turn thy

face away from us for ever; that thou shouldest draw near to us in thy vengeance, who have so shamefully abused thy mercy.

But, what shall we say? whatsoever we be, we know thou wilt be ever thyself; a God of mercy and compassion, long-suffering, and great in kindness and truth. So bad as we are, could we have the grace to draw nigh to thee in an unfeigned repentance, thou wouldst draw nigh to us in mercy and forgiveness: could we turn away from our sins to thee, thou wouldst turn away from thy judgments to us. Lord, what can we do to thee, without thee? Oh, do thou draw us unto thee, that we may come. Do thou enable us to draw nigh unto thee, upon the Feet of our Affections, upon the Hands of our Actions, upon the Knees of our Prayers; that so thou mayest draw nigh to us in thine Ordinances, in thine Audience, in thy Grace and Mercy, in thine Aid and Salvation. All this for thy mercy sake, and for thy Christ's sake: To whom, with thee, O Father, and thy good Spirit, One Infinite God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XXXVII.

THE SIN AND PUNISHMENT OF GRIEVING THE HOLY SPIRIT:

A SERMON PREACHED ON WHITSUNDAY, JUNE 9, 1644, IN THE GREEN-YARD OF NORWICH.

BY JOSEPH, BISHOP OF NORWICH.

EPH. iv. 30.

And grieve not the Holy Spirit of God, by which ye are sealed to the day of Redemption.

It was a rule of some wise heathen of old, That he was a great master of morality, that had learned to govern his tongue, his gut, his concupiscence; these three: and, well might it be so, when Christianity hath so far seconded it, as that the Spirit of God hath singled out one of these for a trial of the rest; *He, that offends not with his tongue, is a perfect man;* James iii. 2: so as that triplicity is reduced to an unity. And, indeed, if a man have attained to an exact government of this loose and busy film, which we carry in our mouths, it is a great argument of his absolute mastership over himself in the other particulars.

Whereupon it is, that the Apostle hath hedged in my Text, with this charge: before my text, inhibiting all corrupt communication; after it, all bitterness and clamour and evil-speaking; and betwixt both, enforcing this vehement and heavenly dehortation, *And grieve not the Holy Spirit:* intimating, in the very contexture of the words, that that man can never hold good terms with the Spirit of God, what profession soever he makes, that lets his tongue loose to obscene and filthy communication, or to bitter or spiteful words against his brethren; and, in these words, dissuading us, both from this and all other beforementioned particularities of wickedness, by an argument drawn from unkindness: "Look to it; for, if you shall give way to any of these vicious courses, ye shall *grieve the Holy Spirit of God;* and that will be a shameful and sinful ingratitude in you, forasmuch as that Holy Spirit hath been so gracious unto you, as to *seal you to the day of redemption:*" a motive, which, how slight soever it may seem to a carnal heart, and by such a one may be past over and pisht at, in imitation of the careless note of Pharaoh, "Who is the Spirit of God, that I

should let my corruptions go?" yet, to a regenerate man, (to such our Apostle writes,) it is that irresistible force, whereof Nahum speaks, *that rends the very rocks before it;* Nahum i. 6.

And, indeed, an ingenuous spirit is more moved with this, than with all outward violence. The law of Christ both constrains and restrains him; constrains him to all good actions, and restrains him from all evil.

The good Patriarch Joseph, when his wanton mistress solicited him to her wicked lust, *Behold*, saith he, *my master hath committed all that he hath to my hand: there is none greater in his house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?* Gen. xxxix. 8, 9. Wherein, ye see, he hath a double antidote for her poisonous suggestion: the one, his master's favour and trust, which he may not violate; the other, the offence of his God. Joseph knew he could not do this wickedness, but he must bring plagues enough upon his head: but that is not the thing he stands upon so much, as the sin against God.

A Pilate will do any thing rather than offend a Cæsar. That word; *Thou art not Cæsar's friend, if thou let him go;* John xix. 12; strikes the matter dead.

"Thou art not God's friend if thou entertain these sins," cannot but be prevalent with a good heart, and bear him out against all temptations. And this is the force of our Apostle's inference here; who, after the enumeration of that black catalogue of sins, both of the whole man and especially those of the tongue, infers, *And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.*

The Text, you see, is a dehortatory charge to avoid the offence of God. Wherein we have the Act; and the Subject: the ACT, *grieve not:* the SUBJECT; set forth by his Title, by his Merit; his Title, *The Holy Spirit of God;* his Merit, and our Obligation thence arising, *By whom ye are sealed to the day of redemption.*

I. The SUBJECT is first considerable, both in nature and act: as that, the knowledge and respect whereof doth both most dissuade us from the offence, and aggravate it when it is committed, *The Holy Spirit of God:* which when we have shortly meditated on apart, we shall join together by the Act inhibited in this holy dehortation.

That this is particularly to be taken of the Third Person of the Blessed Trinity, to whom this day is peculiarly devoted, there can be no doubt. For, both the Title is his, *The Holy Spirit of God:* not, absolutely, *God*, who is a holy spirit; but, *The Holy Spirit of God:* And the Effect attributed to him is no less proper to him; for, as the contriving of our Redemption is ascribed to the Father, the atchieving of it to the Son, so the sealing confirming and applying of it to the Holy Ghost. There are many spirits; and those holy; and those of God, as their Creator and Owner: as *the innumerable company of angels, and the spirits of just men made perfect;* Heb. xii. 22, 23: but this is set forth, as Zanchius notes well,

with a double article, τὸ Πνεῦμα τὸ ἅγιον, *that Holy Spirit*, by a transcendent eminence; by a singularity, as that, which is alone, *The Holy Spirit of God.*

Now, why the Third Person should specially be denominated a *Spirit*, a title no less belonging to the Father and the Son, to the whole absolute Deity, as being rather essential than personal; or, why a *Holy* spirit, since holiness is as truly essential to the other Persons also, as their very being; or, why, being coequal and coessential with God the Father and the Son, he should be called the Spirit *of God*: though they might seem points incident into the day; yet, because they are catechetical heads, I hold it not so fit to dwell in them, at this time.

Only, by the way, give me leave to say, that it had been happy, both for the Church of England in general, and this Diocese in particular, that these Catechetical Sermons had been more frequent than they have been; as those, which are most useful and necessary for the grounding of God's people in the principles of saving doctrine: and I should earnestly exhort those of my Brethren of the Ministry, that hear me this day, that they would, in these perilous and distractive times, bend their labours this way; as that, which may be most effectual for the settling of the souls of their hearers in the grounds of true religion, that they may not be *carried about with every wind of doctrine*, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, *in the cockboat of men's fancies*; as the Apostle speaks. But this by the way.

I shall now only urge so much of the Person, as may add weight to the dehortation from the act, *Grieve not the Holy Spirit of God:* and every notion of it adds a several weight; as a *Spirit*; as the Spirit *of God*; as the *Holy* Spirit of God.

It is a rule not capable of contradiction, That, by how much more excellent the Person, so much more heinous is the offence done to him: as to offend an officer, is, in the eye of the law, more than to offend a private subject; a magistrate, more than an inferior officer; a peer, more than a magistrate, for that is *Scandalum Magnatum*; a prince, more than a peer; a monarch, more than a prince.

Now, in very nature, a spirit is more excellent than a body. I could send you higher, but, if we do but look into our own breasts, we shall find the difference. *There is a spirit in man*; saith Elihu; Job xxxii. 8. *The spirit of man is as the candle of the Lord*; saith wise Solomon; Prov. xx. 27: without which, the whole house is all dark and confused. Now, what comparison is there betwixt the soul, which is a spirit; and the body, which is flesh? Even this, which wise Solomon instanceth in, may serve for all, *The spirit of a man sustains his infirmities, but a wounded spirit who can bear?* Lo, the body helps to breed infirmities, and the spirit bears them out. To which add, the body, without the spirit, is dead; the spirit, without the body, lives more. It is a sad word of David,

when he complains, *My bones are vexed;* Psalm vi. 2: *and cleave to my skin;* Psalm cii. 5: yet all this is tolerable, in respect of that, *My spirit faileth me; My spirit is overwhelmed within me; my heart within me is desolate;* Psalm cxliii. 4. They were sore strokes, that fetched blood of our Blessed Saviour: but they were nothing to these inward torments, that wrung from him the bloody sweat in his Agony; when he said, *My soul is περίλυπός, heavy unto the death.* Could we conceive that the body could be capable of pain without the spirit, (as indeed it is not, since the body feels only by the spirit,) that pain were painless: but, this we are sure of, that the spirit feels more exquisite pain without the body in the state of separation from it, than it could feel in the former conjunction with it; and the wrong, that is done to the soul, is more heinous, than that, which can be inflicted on the body.

By how much, then, more pure, simple, perfect, excellent the Spirit is, whom we offend; by so much more grievous is the offence.

To offend the spirit of any Good Man, one of Christ's little ones, is so heinous, that it were *better for a man to have a millstone hanged about his neck, and to be cast into the bottom of the sea;* Matth. xviii. 6.

To offend an Angel, which is a higher degree of spirituality, is more than to vex the spirit of the best man: *Suffer not thy mouth to cause thy flesh to sin; neither say before the Angel, that it was an error;* Eccl. v. 6. Hence St. Paul heightens his adjuration to Timothy, *I charge thee before the Elect Angels;* 1 Tim. v. 21: and, giving order for the decent demeanor of the Corinthian women in the congregation, requires, That *they should have power on their head, because of the Angels;* 1 Cor. xi. 10.

To offend therefore the God of Spirits, the Father of these Spiritual Lights, must needs be an infinite aggravation of the sin: even so much more, as He is above those his best creatures. And there cannot be so much distance, betwixt the poorest worm that crawls on the earth and the most glorious archangel of heaven; as there is, betwixt him and his Creator. One would think now, there could be no step higher than this. Yet there is. Our Saviour hath so taught us to distinguish of sins, that he tells us, *All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven;* Matth. xii. 31: and Mark iii. 29.

Not that we can sin against one Person, and not offend another; for their essence is but one: but this sin is singled out, for a special obstruction of forgiveness, for that it is done against the illumination and influence of that grace, whereof the Holy Ghost is the immediate giver and worker in the soul, who is therefore called the Spirit of Grace. Hereupon is Stephen's challenge to the stiff-necked Jews; Acts vii. 51. *Ye do always resist the Holy Ghost:* and Peter's charge to Ananias, *Why hath Satan filled thy heart to lie to the Holy Ghost?* Acts v. 3.

Ye see, then, how this charge riseth, and what force is put into it, by the condition of the Person: a *Spirit;* the *Holy* Spirit; the Holy Spirit *of God:* enough to make way for the consideration of

II. The ACT inhibited: *Grieve not the Holy Spirit of God.*

How incompatible are the terms of this charge! That, which makes the sin (as it is set forth) more sinful, may seem to make it impossible. If a Spirit, how is it capable of passion? and, if it be impassible, how can it be grieved? Alas, we weak mortals are subject to be hurried about with every blast of passion. The Almighty is above all the reach of these unquiet perturbations. Lo, that God, which mercifully condescended, because his infinite glory transcends our weakness, to speak unto us men, by man, and by angels in the form of men, speaks to us men in the style and language of men.

Two ways, then, may the Spirit of God be said to be grieved; in Himself; in his Saints: in Himself, by an Anthropopathy, as we call it; in his Saints, by a Sympathy.

1. The FORMER is by way of allusion to human passion and carriage. So doth the Spirit of God, upon occasion of men's sins, as we do, when we are grieved with some great wrong or unkindness.

And what do we then? First, we conceive a high dislike of, and displeasure at, the act: Secondly, we withdraw our countenance and favour from the offender: Thirdly, we inflict some punishment upon the offence. And these are, all of them, dreadful expressions of the grieving of God's Spirit; even these three, Displeasure, Aversion, Punishment.

(1.) For the First, Isaiah expresseth it by Vexation; Isaiah lxiii. 10. A place so much more worthy of observation, for that some judicious interpreters, as Reverend Calvin, Zanchius, Pagnine, and Cornelius à Lapide think, very probably, that this text is borrowed from thence

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And they rebelled and vexed the Spirit of his Holiness: where such an act is intimated, as compriseth both grief and anger.

Surely, we do not think it safe, to irritate the great: and, if it be but a man a little bigger than ourselves, we are ready to deprecate his displeasure; but, if it be a man, that is both great and dear to us, with whom we are fallen out, how unquiet are we, if we have any good nature in us, till we have recovered his lost favour!

Do ye not see, with what importunity good David seeks to appease the wrath of his incensed father-in-law; none of the best men, and causelessly provoked? *Let my Lord the King hear the words of his servant: If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord.*

And even Joseph's brethren, though so ill-natured that they could eat and drink whilst their brother was crying in their pit; yet, at

last, as doubtless they had done ere then, they come with humble prostrations and passionate supplications to their brother, *We pray thee forgive the trespass of the servants of thy father's God;* Gen. l. 17.

What speak I of these? Even Absalom himself, though he soon after carried a traitor in his bosom, how earnestly he sued for his restoring to his father's long-denied presence; and, out of his impatience, caused Joab to pay dear for the delay!

Oh, then, how should we be affected with the sense of the displeasure of the Holy Spirit of our good God; who, as he is our best friend, so he is a most powerful avenger of wickedness! Surely, we do so vex and sadden him with our grievous provocations, that he cries out; and makes moan of his insufferable wrong this way, *Thou hast made me to serve with thy sins, and wearied me with thine iniquities;* Isaiah xliii. 24; and Amos ii. 13; *Behold, I am pressed under you, as a cart is pressed, that is full of sheaves;* even so full, that the axletree creaks, and bends, and cracks again. It must needs be a great weight, that the Almighty complains of: and surely, so it is. Could our offences be terminated in men, and not strike God through them, we might well say, that all the outrages and affronts, that we could put upon a world of men, were nothing, to the least violation of the Infinite Majesty of God: and so doth the God, against whom they are committed, take them. By how much more tender the part is, so much more painful is the blow: the least wipe of the eye troubles us more, than a hard stroke upon the back. It is easy to observe, that, the more holy the person is, the more he is afflicted with his own and with others' sin: Lot vexed his righteous soul with the unclean conversation of the Sodomites: David's eyes gushed out rivers of waters, because men kept not the Law: how much more, then, shall the Holy God, from whom these good men receive these touches of godly indignation, be vexed, to see and hear our profanations of his name and days, our contempt of his servants and ordinances, our debauched lives, our malicious and oppressive practices, our wilful disobediences, our shameful excesses and uncleannesses, our uncharitable censures of each other, and all that world of wickedness, that we are overborne withal!

Grief is never but an unpleasive passion: the rest have some life and contentment in them. Not only love, and joy (which useth to dilate and cheer the heart), but even hatred itself, to a rancorous stomach, hath a kind of wicked pleasure in it; but grief is ever harsh and tedious; one* of St. Augustin's two tormentors of mankind. And shall our hearts tell us, that we have grieved the Good Spirit of God, by our sins; and shall not we be grieved at ourselves, that we have grieved him? How can there be any true sense of heavenly love and gratitude in us, if we be not thoroughly humbled, and vexed within ourselves, to think that we have angered so good a God? How can we choose but roar out in the

* *Dolor et Timor.*

unquietness of our souls, with the holy Psalmist, *There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin: for mine iniquities are gone over my head, as a heavy burden, they are too heavy for me to bear?* Psalm xxxviii. 3, 4.

Certainly, it is a sign of a graceless soul, to be secure and cheerful under a known sin. That man, that can sleep soundly after a murder, that can give merry checks to his conscience after an act of adultery or theft, or any such grievous crimes, hath a heart insensible of goodness, and may prove a fit brand for hell. This is that, whereof Isaiah speaks, *In that day, did the Lord of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth; and, behold, joy and gladness, slaying of oxen, and killing of sheep, eating flesh, and drinking wine;* Isaiah xxii. 12, 13. But it follows next; *Surely this iniquity shall not be purged till ye die;* verse 14. These are they, that say, *We have made a covenant with death, and with hell we are at an agreement:* but it follows soon after; *Their covenant with death shall soon be disannulled, and their agreement with hell shall not stand;* Isaiah xxviii. 15, 18.

Far, far be this disposition from us, that profess to love the Lord. Let it be with us, as with some good-natured children; whom I have seen, even after their whippings, unquiet, till, with their continued tears and importunities, they have made their peace with their offended parents.

(2.) And thus much for the displeasure which is in this, grieving of the Spirit of God, which never goes alone, but is attended by those two other consequent effects; Aversion and punishment.

As those, therefore, which scent an unsavory breath, turn their heads aside; and those great and good guests, who find themselves ill used, change their inn: so doth the Holy Spirit of God, upon occasion of our wilful sins, turn away his face, and withdraw his presence. *In a little wrath, I hid my face from thee;* saith God, Isaiah liv. 8. This, good David found, and complained of; *Thou turnedst away thy face, and I was troubled;* Psalm xxx. 7. And again, as if he feared lest God would be quite gone upon those his horrible sins of adultery and murder, he cries out passionately, *O cast me not away from thy presence; and take not thine Holy Spirit from me;* Psalm li. 11.

This is that, which Divines call Spiritual Desertion; a course, which God takes, not seldom, when he finds a kind of restiveness and neglect in his servants, or passage given to some heinous sin against the checks of conscience; where he intends correction, quickening, and reclamation. The Spouse in the Canticles, because she opened not instantly to her Beloved, finds herself disappointed: *I opened to my Beloved, but my Beloved had withdrawn himself, and was gone; and my soul failed me;* Cant. v. 6. This is no other, than we must make account of; and which, if we have any acquaintance with God and ourselves, in our daily experience, we have found, and shall find, if we have given way to any willing sin.

In that very act, the Spirit is grieved; and, in that act of grief, subduced: neither can we ever expect comfort in the sense of his return, or hope to have his face shine upon us again, till we have won him to us, and recovered his favour, by an unfeigned repentance.

Is there any of us, therefore, that hath grieved and estranged the Holy Spirit from us, by any known offence? it must cost us warm water, ere we can recover him and the light of his countenance upon us. Neither let us be sparing of our tears to this purpose. Let no Antinomian stop the floodgates of our eyes. Let no Popish Doctor prevail to the abatement of this holy sorrow. Those men, out of a profession of much outward rigour and austerity, do, underhand, by their doctrine slacken the reins of true penitence to their clients. *Contritio una vel remissa, &c.* "One easy contrition is able to blot out any sin, if never so heinous;" saith their learned Cardinal Toleth: and their Jesuit Maldonate, to the same effect, *Ad perfectionem Pœnitentiæ, &c.* "To the perfection of penitence is required only a slight kind of inward sorrow." Wherein I cannot better resemble them, than to timorous or indulgent chirurgeons, that think to pleasure the patient, in not searching the wound to the bottom: for which kindness, they shall receive little thank at the last: for the wound hereupon festers within, and must cost double time and pain in the cure; whereas those solid Divines, that experimentally know what belongs to the healing of a sinning soul, go thorough-stitch to work. Insomuch as Cardinal Bellarmin taxeth it as too much rigour in Luther, Calvin, and Chemnitius, that they require *Magnam animi concussionem;* "A great concussion of soul," and a sharp and vehement contrition of the penitent. For us, let us not be niggardly of our sorrow; but, in these cases, go mourning all the day long. See how the Spirit of God expresses, Zech. xii. 10: *They shall mourn, as one that mourneth for his only son; and shall be in bitterness, as one that is in bitterness for his firstborn.* This is a repentance, never to be repented of: *Blessed are they, that thus mourn; for they shall be comforted.*

(3.) This aversion is Punishment enough alone; and, if it should be total and final, as it is not to God's own children, it were the worst piece of hell: for the punishment of loss, is justly defined worse, than that of sense; but, withal, it is attended, as there is good cause, with sensible demonstrations of God's anger, and the smart of the offender. *My wounds stink and are corrupted, because of my foolishness;* saith the Psalmist, Psalm xxxviii. 5. *I am weary of my groaning;* Psalm vi. 6. And, if the most righteous cannot avoid this sore hand of the Almighty, where shall wilful sinners appear? These effects of God's displeasure, then, are such, as are worth trembling at.

It is true, as that wise Pagan said, a speech worthy to be written in letters of gold and that which I doubt not shall be in the Day of Judgment laid in the dish of many millions of professed Christians, *Si omnes Deos hominesque celare possimus, nihil avarè,*

nihil injustè, nihil libidinosè, nihil incontinenter faciendum; "That if we could hide our actions from God and men, yet we may do nothing covetously, nothing unjustly, nothing lustfully, nothing incontinently."

Who would not be ashamed, to hear this fall from a Heathen; when he sees how many Christians live? But it is most true. A good man dare not sin, though there were no hell: but, that holy and wise God, that knows how sturdy and headstrong natures he hath to do withal, finds it necessary to let men feel, that he hath store of thunderbolts for sinners; that he hath magazines of judgments, and, after all, a hell of torments for the rebellious: and, indeed, we cannot but yield it most just, that it should be so. If but an equal do grieve and vex us, we are ready to give him his own, with advantage; and if an inferior, we fall upon him with hand and tongue, and are apt to crush him to nothing; and even that worm, when he is trodden on, will be turning again: how can we, or why should we think, that the Great and Holy God will be vexed by us, and pocket up all our indignities? If a gnat or flea do but sting thee, thou wilt kill it, and thinkest it good justice; yet there is some proportion betwixt these creatures and thee: but what art thou, Silly Nothing, to the Infinite?

We, men, have devised varieties of punishments for those that offend our laws.

Artaxerxes his decree mentions four sorts; *Death, Banishment, Confiscation, Imprisonment*; Ezra vii. 26: and, which perhaps you will wonder at, commits the managing of justice in the execution of them all, to Ezra the priest.

The Romans, as Tully tells us, had eight several kinds of punishments for their delinquents; Forfeiture, Bonds, Stripes, Retaliation, Shame, Exile, Servitude, and Death. God hath all these double over; and a thousand others. For the first, which is Forfeiture, here is the forfeiture of no less than all; *Take from him the pound*, saith the master concerning the unfaithful servant; Luke xix. 24. For the second, Bonds, here are the most dreadful bonds that can be, even *everlasting chains of darkness*; Jude 6. For Stripes, here are *many stripes* for the knowing and not doing servant; Luke xii. 47. For Retaliation, it is here just and home, *It is just with God to render tribulation to those that trouble you*; 2 Thess. i. 6. For Shame, here is *confusion of face*; Dan. ix. 8. For Exile, here is an *everlasting banishment from the presence of God*; Matth. xxv. 41. For Servitude, here is the most odious bondage, *sold under sin*; Rom. vii. 14. For Death, here is a double death, a temporal and eternal. These, and more than can be expressed are the consequents of God's displeasure.

If thou lovest thyself therefore, take heed, above all things, of grieving thy God with thy sins; and, if thou hast done so, hasten thy reconciliation: agree with thine adversary in the way, else tribulation and anguish upon every soul that doth evil: thy grieving of him shall end in weeping, and wailing, and gnashing; *for our God is a consuming fire.*

And here now, that I may turn your thoughts a little aside from a personal to a national grieving of God's Spirit, I am fallen upon the grounds of those heavy judgments, under which we have lain thus long; groaning and gasping; to the pity and astonishment of our late envying neighbourhood: even the destroying, and devouring sword. Alas, my Beloved! we have grieved our good God by our heinous sins of all sorts; and now we do justly feel the heavy effects of his displeasure: we have warred against heaven with our iniquities; and now it is just with God, to raise up war against us, in our own bowels. It was the motto, that was wont to be written upon the Scottish coin, as the emblem of their Thistle, *Nemo me impunè lacesset;* "None shall scape free, that provokes me." Surely, it is a word, that well fits the Omnipotent and Eternal Justice and Power of Heaven. We have provoked that to wrath; and, therefore, could not hope to avoid a fearful judgment. Woe to me! we have made ourselves enemies to God, by our rebellious sins; *Therefore, thus saith the Lord, the Lord of Hosts, the Mighty One of Israel: Ah, I will ease me of my adversaries, and avenge me of mine enemies;* Isaiah i. 24.

Three things there are, that aggravate the deep unkindness, that God hath taken at our thus grieving of him: his Endearments, our Engagements, his Expectation.

Were we a people, that God had no whit promerited by his Favours, that he had done nothing for us more than for the savage nations of the world, surely the God of Heaven had not taken it so deeply to heart: but now, that he hath been more kind to us than to any nation under heaven, how doth he call heaven and earth to record of the justness of his high regret! *Hear, O Heaven, and hearken, O Earth; for the Lord himself hath spoken. I have nourished and brought up children, and they have rebelled against me;* Isaiah i. 2; and excellently Jeremiah ii. 31. *O generation, see the word of the Lord: have I been a wilderness to Israel? a land of darkness?* therefore it follows, *Behold, I will plead with thee;* verse 35.

Neither are his endearments of us, more than our Engagements to him; for what nation in all the world hath made a more glorious profession of the name of God, than this of ours? What Church under the cope of heaven hath been more famous and flourishing? Had we not pretended to holiness and purity of religion even beyond others, the unkindness had been the less: now, our unanswerableness calls God to the highest protestation of his offence; *Be astonished, O Heavens, and be horribly afraid; be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me the Fountain of Living Waters, and have hewn them out cisterns, broken cisterns, that can hold no water;* Jer. ii. 11, 12. And, *who is so blind as my servant?* Isaiah xlii. 19.

Now, according to his endearments and our engagements, hath been his just Expectation of an answerable carriage of us towards him. The husbandman looks not for a crop in the wild desart; but, where he hath gooded, and ploughed, and eared, and sown, why

should not he look for a harvest? And this disappointment is a just heightener of his grief; *What could I have done more for my vineyard, that I have not done? I looked for grapes, and it brought forth wild grapes. And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and I will lay it waste;* Isaiah v. 4, 5. Woe is me! we do not hear, but feel God making his fearful word good upon us. I need not tell you what we suffer. The word of Isaiah is fulfilled here; *It shall be a vexation only to understand the report;* Isaiah xxviii. 19. Alas! we know it too well, what rivers of blood, what piles of carcases are to be seen on all sides.

Would God I could as easily tell you of the Remedy! And why can I not do so? Doubtless, there is a remedy no less certain, than our suffering; if we had but the grace to use it. Too long, alas! too long have we driven off the applying of our redress: yet, even still, there is balm in Gilead; still there is hope, yea assurance of help, if we will not be wanting to ourselves. We have grieved our God to the height: oh, that we could resolve to make our peace with our provoked God, at the last. Excellent is that of Isaiah xxvii. 5: *Let him take hold of my strength, and make peace with me, and he shall make peace with me.* Oh, that we could take hold of our strong Helper, who is *mighty to save;* that we would lay hold on the strength of his marvellous mercies! Oh, that we could take Benhadad's course here! As they said of the king of Israel, much more may I say of the God of Israel, He is a merciful God; let us put sackcloth upon our loins, and ropes upon our heads, and go to the God of Israel, and say, *Thy servants say, I pray thee let us live;* 1 Kings xx. 32. Oh, that it could grieve us thoroughly, that we have grieved so good a God! that we could, by a sound and serious humiliation and hearty repentance, reconcile ourselves to that offended Majesty! We should yet live to praise him for his merciful deliverance, and for the happy restoraation of our peace: which God, for his mercy's sake, vouchsafe to grant us!

Thus much for the grieving of the Holy Spirit in Himself, by way of Allusion to Human Affection.

2. Now follows that grievance, which, by way of SYMPATHY, he feels in his Saints.

Anselm, Aquinas, Estius, and other later Interpreters have justly construed one branch of this offence of the Holy Spirit to be, when, through our lewd, despiteful words or actions, we grieve and scandalize those saints and servants of God, in whom that Holy Spirit dwells.

It is true, as Zanchius observes well, that it is no thank to a wicked man, that the Spirit of God is not grieved by him, even in person: he doth what he can to vex him: the impossibility is in the impassibleness of the Spirit of God, not in the will of the agent. But although not in himself, yet in his faithful ones, he may and doth grieve him. They are the Receptacles of the Holy Ghost,

which he so possesses and takes up, that the injuries and affronts done to them are felt and acknowledged by him: as when an enemy offers to burn, or pull down, or strip and plunder the house, the master or owner takes the violence as done to himself. We are the temples, the houses, wherein it pleaseth the Spirit of God to dwell. What is done to us, is done to him in us. He challengeth, as our actions (the Spirit of God prays in us; Rom. viii. 26:) so our passions also: he is grieved in our grief. Such an interest hath God in his, that, as Christ, the Second Person in the Trinity, could say to Saul, *Why persecutest thou me?* so the Holy Ghost appropriates our injuries to himself: *If ye be reproached for the Name of Christ, happy are ye*, saith St. Peter, *for the Spirit of glory and of God resteth upon you: on their part, he is evil spoken of; but, on your part, he is glorified;* 1 Pet. iv. 14. Lo, the Holy Spirit is glorified by our sufferings, and is evil spoken of in our reproaches: the word is *βλασφημεῖται, is blasphemed;* so as, it is a fearful thing to think of, to speak contumelious words against God's children, is, by the Apostle's own determination, no better than a kind of blaspheming the Holy Ghost.

See, then, and consider, ye Malicious and Uncharitable Men: your wrongs reach further, than ye are aware of. Ye suffer your tongues to run riot, in bitter scoffs, in spiteful slanders, in injurious rayings against those, that are truly conscionable: ye think ye gall none but men, worse than yourselves; but ye shall find, that ye have opened your mouths against heaven.

I speak not for those, that are mere outsides and visors of Christianity; making a shew of Godliness, and denying the power of it in their lives. I take no protection of them: God shall give them their portion with hypocrites. But, if he be a true child of God, one that hath the true fear of God planted in his heart, and one that desires to be approved to God in all his ways, though perhaps he differ in judgment and be of another profession from thee in some collateral matters, as the God of Heaven stands not upon such points; let him, I say, be one of God's dear and secret ones whom thou revilest and persecutest, the Spirit of God feels the indignities that are offered to such a one; and will let thee feel, that he feels them: make as slight as you will of scandalizing and wronging a good man, there is a good God that will pay you for it.

What a heavy complaint is that, which the Apostle makes to his Corinthians, concerning himself and his fellows! *I think*, saith he, *that God hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men;* 1 Cor. iv. 9: and verse 13; *We are made as the filth of the world, the off-scouring of all things unto this day.* Alas! if this were the condition of the blessed Apostles to be thus vilified, why should it seem strange to us, their unworthy successors and disciples, if we be thought fit for nothing, but to be cast upon the dunghill? But these reproaches, however we may take coolly and calmly, as that Stoic Philosopher did, who, whilst he was discoursing of

being free from passions, it being the doctrine of that sect that a wise man should be impassionate, a rude fellow spat purposely in his face; and when he was asked, whether he were not angry, answered, "No truly, I am not angry; but I doubt whether I should not be angry at such an abuse:" but there is a God, that will not put up our contumelies so: we strike his servants on earth, and he feels it in heaven.

It is very emphatical, which the Apostle hath to this purpose, Col. i. 24. *I fill up, that which is behind,* τα ὑστερήματα, *the Afterings of the afflictions of Christ in my flesh;* intimating, that there is one entire body, as it were, of Christ's sufferings, part whereof he endured in his own person, and part he still sustains in his members; so as he cannot be free, while they suffer; *Inasmuch as ye did it to one of the least of my brethren, ye did it unto me;* Matth. xv. 40.

As the soul feels what is done to the body, *The iron entered into his soul;* saith the Psalmist: so, what is done to the faithful soul, God is sensible of, and will revenge it accordingly. *What shall be done to thee, thou false tongue?* saith the Psalmist: *even mighty and sharp arrows, with hot burning coals;* Psalm cxx. 3, 4. Thou hast shot thine arrows, even bitter words, against God's chosen ones; and God shall send thee sharper arrows of his vengeance, singing into thy bosom. Thy tongue hath been set on fire with contention, and hath helped to kindle it in others; and now God shall fill thy mouth with hotter coals of that fire, which shall never be quenched. Oh, then, as we tender our own safety, let us bind our tongues and hands to their good behaviour; and resolve, with the holy Apostle, *To give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God;* 1 Cor. x. 32.

Now, as the Holy Spirit of God, both in himself and in his children, is grieved with our lewd speeches and offensive carriages; so, contrarily, God and his Holy Spirit are joyed in our gracious speeches and holy conversation; Luke xv. 10. *I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.* Lo, this is God's joy, and the angels witness it. It is the owner, that hath found the lost groat; and that saith, *Rejoice with me.* How doth conscionable and godly behaviour, and holy communication, make music in heaven!

We have known many, that have thought their time well bestowed, if they could make a great man smile: *Principibus placuisse, &c.* and, perhaps, their facetious urbanity hath not passed unrewarded. Oh, what shall we think of moving true delight to the King of Glory? It was no small encouragement to the Colossians, that the Apostle professes he *was with them rejoicing, and beholding their order;* Col. ii. 5. What a comfort then must it needs be, that the great God of Heaven is with us; and takes notice of our carriage, and contentment in it! *I know thy works, and thy labour, and thy patience;* saith the Spirit of God to the Angel, or Bishop, of the Church of Ephesus; Rev. ii. 2: and *Videndo vidi;*

saith God to Moses, concerning the Israelities; *I have seen the afflictions of my people.*

It is said of Anthony the Hermit, (Let no man boggle at this, that I mention a Hermit to this congregation: those first Eremites, that went aside into the wilderness, to avoid those primitive persecutions, were holy men, great saints; and of a quite different alloy from those of the present Romish Church, *Mera Nominum Crepitacula,*) that when he was set upon by devils, and buffetted by them; as St. Paul was, 2 Cor. xii. according to learned Cameran's interpretation; after the conflict he cried out, *O bone Jesu, ubi eras?* "O Lord Jesu, where wast thou?" and received answer, *Juxta te eram, &c.* "I was by thee, and looked how thou wouldst demean thyself in thy combat." Who would not fight valiantly, when he fights in the eye of his prince?

It is the highest consideration in the world, this, "How doth God relish my actions and me?" The common rule of the world is, "What will men say? what will my neighbours? what will my superiors? what will posterity?" And, according to their conceits, we are willing to regulate our carriage: but a true Christian looks higher; and, for every thing he says or does, enquires after the censure or allowance of God himself; still caring that the words of his mouth and the meditations of his heart may be accepted of his God: and, if his heart tell him, that God frowns at his actions, all the world cannot cheer him up; but he will go mourning all the day long, till he have made his peace, and set even terms between God and his soul: but, if that tell him all is well, nothing in the world can deject and dishearten him; but he takes up that resolution, which Solomon gives for advice, *Let thy garments be white, and let no oil be wanting to thine head; go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for now God accepteth thy works;* Eccl. ix. 7, 8.

And this consideration, as it never can be unseasonable, so is a most fit cordial for every honest and good heart, in these dismal times. We are in a sad condition; and, perhaps, in expectation of worse. The sword is either devouring or threatening. We are ready to be swallowed up with grief or fear. What should we now do?

Dear Christians, let every one of us look in what terms he stands with his God. Do we find the face of God clouded from us? let our souls refuse comfort, till we have recovered his favour, which is better than life. Do we find ourselves, upon our sound repentance, received to grace and favour of the Almighty; and that he is well pleased with our persons, and with our poor obediences; and that he smiles upon us in heaven? courage, Dear Brethren, in spite of all the frowns and menaces of the world: we are safe and shall be happy. Here is comfort for us in all tribulation; 2 Cor. i. 4. With that Chosen Vessel, *we are troubled on every side; yet not distressed: we are perplexed; but not in despair: persecuted; but not forsaken: cast down; but not destroyed;* 2 Cor. iv. 8, 9; *for which*

cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day; verse 16: *for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;* verse 18. To the full possession whereof, the God, that hath ordained us, graciously bring us, for the sake of the Son of his Love, Jesus Christ the Righteous: To whom, with the Father, and the Holy Ghost, Three Persons, and One Glorious God, be given all praise, honour, glory, and dominion, now and for evermore.

SERMON XXXVIII.

THE SEALING OF THE HOLY SPIRIT TO THE DAY OF REDEMPTION.

A SECOND SERMON IN PROSECUTION OF THE SAME TEXT, PREACHED AT ST. GREGORY'S CHURCH IN NORWICH, JULY 21, 1644.

BY JOSEPH, BISHOP OF NORWICH.

EPH. iv. 30.

And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.

We have done with the Dehortation itself: and, therein, with the Act forbidden, *Grieve not;* and with the Title of the Subject, *the Holy Spirit of God.*

We descend to the Enforcement of the Dehortation, by the great merit of the Spirit of God; *whereby ye are sealed to the day of redemption.*

Those, that are great and good, we would not willingly offend; though mere strangers to us: but, if they be, besides, our great friends and liberal benefactors, men that have deserved highly of us, we justly hold it a foul shame and abominable ingratitude, wilfully to do ought, that might affront them. It is therefore added, for a strong dissuasive from grieving the Spirit of God, that by him we are sealed to the day of redemption. All the world shall in vain strive to do for us, what our great Friend in Heaven hath done: our lothness therefore to grieve him, must be according to the depth of our obligation to him.

Cast your eyes then a little upon the wonderful Benefit here specified: and see, First, WHAT THIS DAY OF REDEMPTION IS; Secondly, WHAT IS THE SEALING OF US TO THIS DAY; and, Thirdly, WHY THE SEALING OF US TO THIS DAY SHOULD BE A SUFFICIENT MOTIVE TO WITHHOLD US FROM GRIEVING THE HOLY SPIRIT OF GOD. These three must be the limits of my speech and your attention.

I. REDEMPTION signifies as much as a Ransom: a ransom implies a Captivity or Servitude.

1. There is a threefold CAPTIVITY from which we are freed: of Sin, of Misery, of Death.

For the First; *We are sold under sin;* saith our Apostle. No slave in Algiers is more truly sold in the market under a Turkish pirate, than we are naturally sold under the tyranny of sin: by whom we are bound hand and foot, and can stir neither of them towards God; and dungeoned up in the darkness of our ignorance, without any glimpse of the vision of God.

For the Second; the very nature of captivity implies misery enough. What outward evil is incident into a man, which bondage doth not bring with it? Woe is me! there was never so much captivity in this land since it was a nation, nor so woeful a captivity as this, of brethren to brethren. Complaints there are good store, on both sides; of restraint, want, ill-lodging, hard and scant diet, irons, insultations, scorns, and extremities of ill-usage of all kinds: and what other is to be found in the whole course of this wretched life of ours, the best whereof is vanity, and the worst infinite vexations?

But, Thirdly, if some men have been so externally happy, as to avoid some of these miseries; for all men smart not alike: yet never man did or can avoid the third; which is obnoxiousness to death: *By the offence of one*, saith the Apostle, *judgment came upon all men to condemnation;* Rom. v. 18. *Sin hath reigned unto death*; verse 21. It is more than an ordinance; a statute law, in heaven: *Statutum est, &c. It is enacted to all men once to die;* Heb. ix. 27.

2. This then is our Bondage or Captivity: now comes our REDEMPTION from all these at once; when, upon our happy dissolution, we are freed from Sin, from Misery, from Death; and enter into the possession of glory. Thus our Saviour; *Lift up your heads, for the day of your redemption draweth nigh.* Thus saith St. Paul; *The creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the sons of God;* Rom. viii. 21.

It is the same condition of the members of Christ, which was of the head; that they overcome death by dying: when, therefore, the bands of death are loosed; and we are fully freed from the dominion of the first death, and danger of the second; and, therein, from all the capacity, not only of the rule and power of sin, but of the life and in-dwelling of it, and from all the miseries both bodily and spiritual that attend it; and when, in the same instant, our soul takes possession of that glory, which shall once, in the consociation of its glorious partner, the body, be perfectly consummated: then, and not till then, is *the Day of our Redemption.*

Is there any of us, therefore, that complains of his sad and hard condition here in the world; pains of body, grief of mind, agonies of soul, crosses in estate, discontentments in his family, suffering in his good name? let him bethink himself where he is: this is the time of his captivity; and what other can be expected in this case? Can we think there is no difference betwixt liberty and bondage? Can the slave think to be as free as his patron? Ease, rest, liberty must be looked for elsewhere; but, while we are here, we must

make no account of other than these varieties of misery. Our Redemption shall free us from them all.

But now, perhaps, some of you are ready to say of the Redemption, as they did of the Resurrection, That it is past already: and so indeed it is, one way; in respect of the price laid out by the Son of God; the invaluable price of his blood for the redemption of man: but so, that it must be taken out by, and applied to, every soul in particular, if we will have the benefit redound to us. It is His redemption, before: it is now only Our redemption, when it is brought home to us.

Oh then, the dear and happy day of this our final redemption; wherein we shall be absolutely freed from all the miserable sorrows, pains, cares, fears, vexations which we meet withal here below: and, which is yet more, from all the danger of sinning, which now every day adds to the fearfulness of our account: and, lastly, from the woeful wages of sin; Death, bodily, spiritual, eternal! Here is a Redemption worth our longing for; worth our joying in.

When Joseph was fetched out of Pharaoh's gaol, and changed the nasty rags of his prison for pure linen vestures, and his iron fetters for a chain of gold, and his wooden stocks for Pharaoh's second chariot Gen. xli. 42, do we not think he must needs be joyfully affected with it? When Peter was called up from betwixt his Leopards, as that Father terms them; and had his shackles taken off, and was brought through the iron gates into the free and open street: or, when Daniel was called out of the lion's den to the embracements of Darius; could he choose but rejoice in the change? when Lazarus was called, after three days' entombing, out of his grave; and saluted his mourning sisters; and walked home with his friends; could there be ought, but the voice of joy and gladness among them? But, alas, all these are but slight resemblances of the Blessed Redemption which is purchased for us, who are thus ransomed from sin and death.

Rather, if we could imagine the soul of a Trajan, fetched out of hell by the prayers of Gregory; or of a Falconella, by Tecla; according to the bold legends of lying fablers; and now freed from those intolerable and unconceiveable torments; we might apprehend, in some measure, what it is, that is wrought for our souls, in this merciful redemption; and what is the favour of that deliverance, which we must long to have fully perfected.

But, alas, what shall I say to us? We are enslaved and fettered, and we are loth to be free: we are in love with our bonds, with our miseries, with our sins; and, when death comes, like a good Ebed-melech, to drag us up out of our dungeon, we are unwilling to put the rags under our arm-pits, and to lay hold of that our sure and happy conveyance to the light and liberty of the saints. Oh our wretched unbelief, that is guilty of this slackness of our desires; whereas, if we were what we profess ourselves, we would think the time long till it be accomplished; and say, *Come, Lord Jesus, come quickly; even so, come Lord Jesus, come quickly;* and make up our

full redemption from misery, from sin, from death; and bring us into that glorious liberty of the sons of God.

II. This, for the Day of our Redemption: now, secondly, let us see what this SEALING is *to the Day of Redemption.*

1. I find in God's book THREE USES OF A SEAL: for Secrecy; for Peculiar Designation; for Certainty and Assurance.

(1.) For Secrecy first. So God, speaking of the condition of Israel, Deut. xxxii. 34. *Is not this laid up in store, and sealed up among my treasures?* So Isaiah, speaking of a vision of his; *It shall be as a letter of a book sealed; whereof one shall say, Read this, the other shall answer, I cannot, for it is sealed;* Isaiah xxix. 11. Yea, this sealing argues a long reservation and closeness: *Go thy way, Daniel; for the words are closed up, and sealed to the time of the end;* Dan. xii. 9: and, thereupon it is, that John is forbidden to *seal up the book of his prophecy;* Rev. xxii. 10. *for the time is nigh at hand.* So we are wont to do, in ordinary practice: that closet, which we would have nobody go into, we seal up: that bag, which we would not have opened; and that letter, which we would not have seen by others; we seal up, and think it a great violation of civility to have it opened. Hence is that *sigillum confessionis,* "the seal of confession," amongst the Romish Casuists, held so sacred; that it may not, in any case whatsoever, be broken up: insomuch as their great doctor, Martinus Alphonsus Vivaldus, goes so far as to say, *Si penderet salus vel liberatio totius mundi ex revelatione unius peccati, non esset revelandum, etiamsi totus mundus esset perdendus;* "That if the safety of the whole world should depend upon the revealing of one sin, it is not to be revealed, though all the world should be destroyed:" and adds, *Imo propter liberationem omnium animarum totius mundi, non est revelandum;* "Though it were for the freeing of all the souls of the whole world, it is not to be revealed;" in his *Candelabrum aureum: De sigillo;* number the 11th. A strange height of expression, to give the world assurance of the close carriage of their Auricular Confession! and that not without need; for, were it not for this persuasion, their hearths might cool, and men would keep their own counsel. And, surely, not to meddle with their tyrannical impositions upon the conscience, in their forced confessions, which we do justly call *carnificinam conscientiæ;* I should hold and profess, that if a man should come in the anguish of his soul for some sin, to unload his heart secretly to the bosom of his Minister, of whom he looks for counsel and comfort, if in such a case that Minister should reveal that sin to any other whosoever, no death were torment enough for such a spiritual perfidiousness: all secrets are at the least *sub sigillo fidei,* "under the seal of fidelity;" and, therefore, not to be revealed.

(2.) For Peculiar Designation. Thus our blessed Saviour, speaking of himself, the Son of Man, adds, *For him hath God the Father sealed;* John vi. 27: that is, hath designed him to the special office of his mediatorship. So Rev. vii. 5. *Of the tribe of Judah were sealed twelve thousand;* and so the same number of the several

tribes, to the whole sum of a hundred forty four thousand, were designed to Salvation.

(3.) But the chief use of the seal is for Certainty and Assurance. So Jezebel, to make sure work with the elders of Jezreel for the dispatch of Naboth, *sealed it with Ahab's seal;* 1 Kings xxi. 8. So the Jewish Princes, Priests, and Levites, when they had made their covenant, sealed it with their seals; Neh. ix. 38. Hence Haman's order for the destruction of the Jews *was sealed with the king's seal;* Esth. iii. 12: and the countermand for their preservation so sealed also; Esth. viii. 8. So Jeremiah, for his land at Anathoth, wrote and sealed, Jer. xxxii. 10. So the gravestone of Christ's tomb was sealed; Matth. xxvii. 66. And still this is our practice: that, which we would make sure and past all question, we give not under our hand only, but our seal also.

2. In ALL THESE THREE REGARDS of Secrecy, Peculiar Designation, and Certainty, THE CHURCH IS FONS OBSIGNATUS, *a well sealed up;* Cant. iv. 12: and she justly prays, *Set me as a Seal upon thine heart, and a Seal upon thine arm;* Cant. viii. 6.

Let us take them severally into our thoughts: and

(1.) For the Secrecy. It is a sure word, which the Spirit of God hath, 2 Tim. ii. 19. *The foundation of God remaineth sure, having this seal; The Lord knoweth who are his.* The Lord knoweth, and none but he; neither man, nor angel: it is sealed, on purpose that it may be concealed, and reserved only in the counsel of the Most High. It is, therefore, a most high and dangerous presumption in any man, to pass a judgment upon the final estate of another, especially to the worse part. This is no other, than to rush into the closet of the Highest; and to break open his cabinet; and to tear up the Privy Seal of Heaven: an insolence, that God will not pass over unrevenged.

It was a good answer, that the servant gave in the story, who, carrying a covered dish through the street, and being asked what it was, answered, "It is therefore covered that thou mayest not know:" and so it is here; the final estate of every soul is sealed, that it may be known only to the God of Heaven; and, if any man dare to pry into this Ark of God, with the men of Bethshemesh, let him fear to be struck dead as they were; 1 Sam. vi. 19.

The Romanists have taken too much boldness this way. There is one of their Saints, St. Matilda, or St. Maude, a prophetess of theirs, which, in her revelations, professeth that she would needs know of God what became of the souls of four men; Sampson, Solomon, (whom I must tell you the greatest part of the Romish Doctors give out for a cast-away; very injuriously and uncharitably, since that, besides his being a type of Christ and a penman of some part of Holy Scripture, his Ecclesiastes is a plain publication to all the world, of his penance for his former miscarriages,) Origen, and Trajan: and received this answer; "What my pity hath done with Sampson, I will not have known; that men may not be encouraged to take revenge on their enemies: what my mercy hath done with Solomon, I will not have known; lest men should take too much

liberty to carnal sins: what my bounty hath done with Origen, I would not have known; lest men should put too much confidence in their knowledge: what my liberality hath done with Trajan, I would not have known; for the advancement of the Catholic Faith, lest men should slight the Sacrament of Baptism." A presumptuous question, and an answer answerable. So they have not stuck to tell us, that the same day that their St. Thomas Becket died, there died in all the world three thousand thirty and three: whereof three thousand went to hell; thirty to purgatory; and three, whereof their Saint was one, to heaven: sure I think much alike. I will not weary you with their frenzies of this kind. They have bragged of some of their Saints, who have had this deep insight into the hearts of men and counsels of God, that they could tell, by the view, who should be saved, who condemned: and some fanatic spirits in our Church have gone so far, as to take upon them (as some vain Palmesters by the sight of the hand to judge of fortunes) by the face, and words, and garb, and carriage of men to pass sentence of reprobation upon other men's souls.

What a horrible insolence is this in any creature under heaven, or in it! There may be, perhaps, grounds to judge of a man's present condition. God doth not call any man to stupidity, or unreasonableness. If I see a man live debauchedly, in drunkenness, in whoring, in professed profaneness; if I hear him, in his ordinary speeches, to tear God's name in pieces with oaths and blasphemies; I may safely say that man is in a damnable condition, and must demean myself to him accordingly; forbearing an entire conversation with him; *with such a one eat not*, saith the Apostle: but, if I shall presume to judge of his final estate, I may incur my own condemnation, in pronouncing his. *Judge not, that ye be not judged.* Perhaps that man, whom thou sentencest, is, in the secret counsel of God, sealed to life; and shall go before thee to heaven.

Who, that had seen Manasseh revelling in his idolatry, magic, murder; worshipping all the host of heaven; polluting the house of God, with his abominable altars; using sorceries and enchantments; filling the streets of Jerusalem with innocent blood; 2 Kings xxi: would not have said, There is a cast-away? Yet, howsoever the history of the Kings leaves him in his sin and dishonour; yet, in the 2 Chron. xxxiii. you find his conversion, his acceptation, his prayer, and how God was entreated of him; verse 19. So as, for ought we know, he lived a Devil and died a Saint.

Who, that had seen and heard Saul breathing out threatenings, and executing his bloody cruelties upon the Church of God; dragging poor Christians to their judgments and executions; would not have given him for a man branded for hell? yet behold him a Chosen Vessel: the most glorious instrument of God's name, that hath been since Christ left the earth.

As thou lovest thy soul therefore, meddle not with God's seal: leave that to himself. Thou mayest read the superscription of a man, if thou wilt; and judge of his outside: but take heed of going deeper. Look well to the seal, that God hath set upon thine own soul: look for that new name, which none can read, but he, that

hath it. This is worth thine enquiry into: and God hath given thee the Characters, whereby to decypher it; *Whom he did predestinate, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified;* that is, they are as sure to be glorified, as if they were glorified already; Rom. viii. 30. Read thine own name in the book of life, and thou art happy: as for others, let thy rule be the judgment of charity; and let God's seal alone. *Secret things belong to God; and things revealed, to us and our children.* But, if thou wilt needs be searching into God's counsel, remember that of Solomon, as the Vulgate reads it, Prov. xxv. 27. *Scrutator Majestatis opprimetur à gloriâ; He, that pries into Majesty, shall be overwhelmed with glory.*

(2.) Now, that, from the secrecy, we may descend to the Peculiarity of Designation: you know it in common practice, in your trades and merchandise, that, when a man hath bought a parcel of commodities, he sets his mark upon them, to distinguish them from the rest in the warehouse: so doth our God. He sets a mark upon his own, whereby they are plainly differenced from others. And this mark, besides the stamp of his eternal decree, is true sanctification. By this then it is, that we are known from the world: as upon some large plain, where there are several flocks and herds feeding together, every one knows his own by his mark. So the man with the writer's inkhorn *set a mark upon those, which mourned for their own sins, and the sins of the people;* Ezek. ix. 4.

It is, therefore, so far from truth, that our sanctification is no certain proof of our sonship and of our interest in the covenant of grace; as, that there is no other besides it. And, indeed, what other can we insist upon? Outward profession will not do it: many a one shall say, *Lord, Lord,* with a zealous reduplication; which yet shall be excluded. And, for pretended revelations, they are no less deceitful: Satan oftentimes transforming himself into an Angel of Light: a Zidkijah thinks he hath the Spirit, as well as any Micaiah of them all: our books are full of the reports of dangerous delusions of this kind; whereby it hath come to pass, that many a one, instead of the true David, hath found nothing but an image of clouts laid upon a bolster stuffed with goat's hair; 1 Sam. xix. 16. But this mark of real sanctification cannot fail us. It will ever hold good, that which St. Paul hath; Rom. viii. 14: *So many as are led by the Spirit of God, they are the sons of God.*

Nothing in this world can so highly concern us, as this, to see and know whether we be *sealed to the day of redemption.* Would we know how it may be evidenced to us? look upon the impression, that God's Spirit hath made upon our hearts and lives. If he have renewed us in the inner man; and wrought us unto true holiness, to a lively faith, to a sincere love of God, to a conscionable care of all our actions, and to all other his good graces; doubtless, we are so sealed, that all the powers of hell cannot deface and obliterate this blessed impression.

(3.) But the principal and main use of this seal is for Certainty of Performance.

If we have the word of an honest man, we believe it; but if we

have his hand, we make ourselves more sure: but if we have both his hand and seal, we rest secure of the accomplishing of what is given or undertaken. How much more assurance may we have, when we have the word of a God, whose very title is AMEN; Rev. iii. 14. and whose Promises are like himself, *Yea and Amen;* 2 Cor. i. 20! Alas, the best man is deceitful upon the balance; and his true style is, *Omnis homo mendax,* "Every man is a liar:" but, for this God of Truth, heaven and earth shall pass away, before one tittle of his word shall fail. But, when that promise is seconded by his Seal, what a transcendent assurance is here!

It is the charge of the Apostle Peter; *Give diligence to make your calling and election sure;* 2 Pet. i. 10. Sure, not in respect of God; whom no changes can reach; whose word is, *I am Jehovah; my counsel shall stand:* but, in respect of our apprehension; not in regard of the object only, which cannot fail, but even of the subject also; which if it were not feasible, sure the Spirit of God would not have enjoined it, or imposed it upon us.

The Vulgate reads, *per bona opera, by good works:* and, indeed, it is granted by Beza and Chamier, that, in some Greek copies, it is διὰ καλῶν ἔργων: whereupon Bellarmin would fain take an advantage to prove his conjectural assurance: a strange match of words merely contradictory! for if but conjectural, how can it be assurance? and, if it be assurance, how only conjectural? we may as well talk of a false truth, as a conjectural assurance. But that implication of Bellarmin is easily blown over, if we consider, that these good works do not only comprehend external works, as almsdeeds, prayer, attendance on God's ordinances, and the like; but also the internal acts of the soul: the acts of believing, the acts of the love of God, the acts of that hope which shall never make us ashamed. These will evidence, as our calling and election, so the certainty of both; and therefore are the seal of our redemption.

Let foolish men have leave to improve their wits to their own wrong; in pleading for the uncertainty of their right to heaven: but, for us, let us not suffer our souls to take any rest, till we have this blessed seal put upon us, to the assuring of our redemption and salvation; that we may be able to say, with the Chosen Vessel, *God hath sealed us, and given us the earnest of his Spirit in our hearts;* 2 Cor. i. 22.

If we have the grant of some lease, or some goodly manor, made to us by word of mouth, we stay not, till we have gotten it under black and white; and not then, till we have it under seal; nor then, if it be a perpetuity, till we have livery and seizin given us of it; and, when all this is done, we make account securely to enjoy our hopes: and shall we be less careful of the main-chance, even of the eternal inheritance of Heaven? Lo here all these are done for us! Here is the Word, preaching peace and salvation to all that believe: here are his Scriptures, the internal monuments of his written word, confirming it: here is the Seal added to it: here is the Livery and Seizin given, in the earnest of his Spirit: and here is sufficient Witness to all; even *God's Spirit, witnessing with*

spirits, that we are the sons of God. Let us find this in our bosom, and we are happy: neither let our hearts be quiet, till we can say with the Chosen Vessel, *I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any creature can be able to separate us from the love of God, which is in Christ Jesus our Lord;* Rom viii. 38. 39.

Lo, this is not a guess, but an assurance; πέπεισμαι: neither doth the Apostle speak of his own special revelation, as the Popish Doctors would pretend; but he takes all believers into the partnership of this comfortable unfailableness; *nothing shall separate us.* Thus happy are we, if we be *sealed unto the day of redemption.*

III. Having now handled the parts severally, let us, if you please, put them together; and see the power of this INFERENCE or ARGUMENT. Ye are, by the Spirit of God, *sealed to the day of redemption;* Oh, therefore, *grieve not that Spirit of God, by whom ye are thus sealed.* The Spirit of God hath infinitely merited of you; hath done so much for you, as ye are not capable to conceive, much less to answer, in so heavenly an obsignation: oh, then, be you tender of giving any offence to that Good Spirit. Do not you dare to do ought, that might displease that Loving and Beneficent Spirit. Be not you so much your own enemies, as to give just distaste to your good God.

So as the force of the argument, as we intimated at the first, lies upon an action of unkindness; affording us this instruction, that the ground of God's childrens' fear to offend must be out of love and thankfulness. *Great is thy mercy, that thou mayest be feared;* saith the Psalmist: he doth not say, "Great is thy mercy, that thou mayest be loved;" nor, "Great is thy majesty, that thou mayest be feared;" but, *Great is thy mercy, that thou mayest be feared.* Base, servile natures are kept in fear with stripes; but the ingenuous disposition of God's dear ones is wrought upon, by tender respect to the goodness and mercy of that God, who hath so infinitely blessed it.

It is an emphatical expression, that of St. Paul, *For the love of Christ constraineth us;* 2 Cor. v. 14. Lo, here is a kind of force and violence offered to the soul; but it is the force of love, than which nothing can be more pleasing. Neither will God offer any other: it can be no will, that is forced: God will not break in upon the soul; but wins it, with those sweet solicitations, that are more powerful than those of fear.

Men commonly run in a full career towards hell: it were happy, that any thing in the world could stay them. But are there any of us, that find a restraint upon ourselves, in the midst of our evil ways; so as we make a stop in this pernicious course of our sinning? whence is it?

Is it out of a mere fear of the pains of hell; of those eternal torments, that abide for sinners? This is little thank to them. Nature, even in brute creatures, will teach them to affect their own preservation; and to avoid those things, which will necessarily

dote on their destruction. Balaam's ass, seeing the angel's sword, will strive to decline it: every slave will tug hard to escape the lash.

But is it in a sweet sense of the mercies of God, who hath done so much for thy soul? is it out of a conscience not to offend so holy and munificent a God, who hath purchased thee so dear, and sealed thee up to the day of redemption? now, thou hast in thee a true generosity of spirit: this argues thee to have the proper affections of a true child of God; for every child of God is spiritually good-natured.

It is not so with our natural children. A stomachfull Esau knows that his good father cannot but be displeased with his Pagan matches; yet he takes him wives of the daughters of Heth; Gen. xxvi. 34. 35. And an ambitious Absalom dares rise up in rebellion against his tenderly-loving father. But grace hath other effects: the spiritual generation of God's faithful ones are dearly affectionate to their Father in Heaven, and apply themselves to all obedience out of mere love and duty.

The son and the slave are both enjoined one work. God be thanked, we can have no instance in this kind: that vassalage is happily and justly extinguished as unfit to be of use amongst Christians; but, where it obtaineth still, the son and the slave do one work; but out of different grounds: the son, to please his father; the slave, that he may avoid the stripes of an imperious master: therefore, the one doth it cheerfully and willingly; the other, grudgingly and repiningly: the one, of love and gratitude; the other, out of fear.

This is a point worthy of our serious consideration, as that which mainly imports our souls, what are the grounds of our either actions or forbearances. We endeavour some good duties; we refrain from some sins: out of what principles? Some there are, that can brag of their immunity from gross sins, with the proud Pharisee, "I am no fornicator, no drunkard, no murderer, no liar, no slanderer, no oppressor:" and, I would to God, every one of you, that hear me this day, could, in sincerity of heart, say so. But what is the ground of this their pretended inoffensiveness? If it be only a fear of hell, and of the wrathful indignation of that just Judge, thou canst reap small comfort to thy soul in this condition; for this is out of mere self-love, and desire to escape pain and misery, which is incident into the worst of creatures. Even the evil spirits themselves are afraid of tormenting; and deprecate the sending them back to their chains. But, if it be out of a gracious and tender love to God; out of a filial fear of the displeasure of a God, that hath done so much for thee; this argues the disposition of a true child of God, and may justly administer comfort to thy soul, in the time of thy trial.

Oh, that we could every one of us lay before our eyes the sweet mercies of our God; especially his spiritual favours: how freely he hath loved us; how dearly he hath redeemed us, even with the most precious blood of the Son of his Love; how graciously he

hath sealed us up to the day of our redemption! and, that we could make this use of it, to be a strong retractive from any, even of our dearest and gainfullest sins!

Carry this home with you, Dear Brethren, I beseech you; and fail not to think of it upon all occasions. Whenever you shall find yourselves tempted to any sin whatsoever, of lust, of excess, of covetous desires, have this antidote ready in your bosoms, which good Joseph had; *How shall I do this great evil and sin against God?* As good Polycarpus, that holy martyr, when, for the preservation of his life, he was urged to renounce Christ, said; "Fourscore and six years have I been his servant, and he never did me hurt; and shall I deny my Sovereign King, that hath so graciously preserved me?"

If, out of these grounds, thou canst check thy sins; and canst say, "Lord, I have been careful not to grieve thy Good Spirit, because thou, in thine eternal love, hast sealed me thereby to the day of my redemption," be confident, that thy redemption is sealed in heaven; and shall, in due time, be manifested to thine investiture with the eternal glory and happiness, which God hath prepared for all his: To the participation whereof, that God, who hath ordained us, in his good time mercifully bring us, for the sake of the Son of his Love, Jesus Christ the Just: To whom, with the Father, and the Blessed Spirit, One Infinite and Incomprehensible God, be given all praise, honour, and glory, now and for evermore. Amen.

SERMON XXXIX.

CHRIST OUR PASSOVER:

A SERMON PREACHED ON EASTER-DAY, AT HIGHAM, 1648.

1 CORINTHIANS v. 7.

For Christ, our passover, is sacrificed for us: therefore let us keep the feast.

THE feast: that is, the Passover of the Jews, then expiring: or the Christians' Easter, then succeeding. Indeed, I know not whether both be not alluded to: for this Epistle is conceived to have been written by the Apostle some twenty-four years after our Saviour's Passion; ere which time, it is more than probable, that the feast of Christ's Resurrection was solemnly celebrated by the Christian Church. This I am sure of, that no record in all history mentions the time when it began to be kept; and, therefore, it is most likely, according to Augustin's received rule, to be deduced from the observation of the Apostles. There were ancient and eager quarrels, betwixt the Eastern and Western Churches, about the day whereon it should be kept; but whether it should be kept or no, there was never yet any question, since Christianity looked forth into the world. And, as that Pasche, so this Easter, is justly the Feast, for the eminency of it above the rest: for, if we do with joy and thankfulness, according to the angel's message, solemnize the day wherein the Son of God, our Blessed Redeemer, being born, entered the life of human nature; how much more should we celebrate that day, wherein, having conquered all the powers of death and hell, he was, as it were, born again to the life of a glorious immortality!

But, to leave the time, and come to the Text. This *for*, that leads it in, is both a relative and an illative: referring to what he had said in the foregoing words; and inferring a necessary consequence of the one clause upon the other: *Purge out the old leaven; for Christ, our passover, is sacrificed for us.*

The whole text is allegorical; alluding to the charge and duty of God's ancient people, the Jews, in the observation of their passover: who, upon no less pain than cutting off from the congregation of Israel, must admit of no leavened bread to be eaten or found in their houses, during the whole seven days of this cele-

brity; as you may see Exod. xii. 17, 18, &c. As, therefore, the ceremonial passover would admit of no material leaven; so the spiritual passover may not abide any leaven of wickedness: *Purge therefore out the old leaven; for Christ, our passover, is sacrificed for us.*

The first work, then, that we have to do, is, to cast back our eyes to THE GROUND OF THIS INSTITUTION; and to enquire, why no leaven might consist with the Jewish passover. And we shall find, that there was not the same reason of the first observation of this ceremony, and of the following. The first was Necessity: Devotion was the ground of the rest.

Necessity first: for, in that sudden departure which they were put upon, there could be no leisure to leaven their dough; as you may see, Exod. xii. 39.

Devotion, afterward; in a grateful recognition, both of their own servile condition, and of the gracious providence of God.

In the Former, they were called to look back upon their old Egyptian servitude, by their unleavened bread: for this was עני לחם, *the bread of affliction*, as we turn it; or, *the bread of the poor*, as the word signifies; which they must now eat, to put them in mind of their hard and poor condition in Egypt, under their evil taskmasters, all their lives after; as Deut. xvi. 3. To the same purpose it was, that they must eat the lamb; not with sour herbs, as it had wont to be turned; for a sharp kind of sourness in sauces is esteemed pleasing and tasteful: but with *bitter herbs*; yea, as the word is in the original, על מררים, *cum amaritudinibus, with bitternesses.*

In the Latter, they were minded of a double providence of the Almighty: one, that God was pleased to fetch them out of Egypt in a happy suddenness, even when they had no leisure to make up their batch; the other, that he sustained them with this unleavened dough, till he sent them manna in the wilderness. The one was the bread of the poor; the other, the bread of angels. As therefore he would have a pot of manna kept in the ark, for a monument of that miraculous food, wherewith he fed them in the desert; so he thought good to ordain this observation of unleavened bread, for a perpetual memorial of their provision preceding it.

And this was not only a charge, but a sanction; under the severe penalty, whether of excommunication, or death, or both: both for the authority of the commander, and for the weight of the institution: whereby God meant, both to rub up their memory of a temporal benefit past; and to quicken their faith in a greater spiritual favour of their future redemption from sin and death, by the blood of that True Paschal-Lamb, which should be sacrificed for them.

This is the Ground of this Institution.

Now let us, if you please, enquire a little into the ground of this allusion to the leaven; THE NATURE AND SIGNIFICATION OF THIS IMPLIED COMPARISON here mentioned. And we shall easily find, that leaven hath

First a Diffusive Faculty: so it is taken, both in the good part, and the evil. In good: so the Kingdom of Heaven is compared to *leaven, which a woman took, and hid in three measures of meal, till the whole was leavened;* Matth. xiii. 33: lo, these same σάτα τρία, were more than a bushel of our measure; and one morsel of leaven seasons it all. In evil: so here, immediately before my Text, in an ordinary Jewish proverb, *A little leaven leaveneth the whole lump.*

Secondly, it hath in itself a Displeasing Sourness. In which regard it is an ill construction, attributed both to false doctrine, and to evil manners. To false doctrine: *Take heed,* saith our Saviour, *of the leaven of the Pharisees;* Matth. xvi. 6. To ill manners: so, in the next words, ye have *the leaven of malice and wickedness.*

I. So then here, the very INFERENCE offers us these Two necessary Heads of our Discourse: 1. That SIN, or THE SINNER, for it may be taken of either or both, IS SPIRITUAL LEAVEN: 2. That THIS LEAVEN MUST BE PURGED OUT, because *Christ* is *our passover,* and *sacrificed for us.*

1. For the FIRST: sin hath the true qualities of leaven; both in respect of the Offensive Sourness, and of the Diffusion.

(1.) In the Former nothing can be so distasteful unto God, as sin. Indeed, nothing can displease, but it; as nothing is so sweet and pleasing to him, as the obedience of his faithful ones. If any edible thing could be more offensive to the palate, sin would be likened to it. As, indeed, it is still resembled by whatsoever may be most abhorring to all the senses. To the sight: so it is compared to filth; Isaiah iv. 4. Psalm xiv. 3. to beastly excrements; 2 Peter ii. 22. to spots and blemishes; 2 Peter ii. 13. to menstruous and polluted blood; Ezek. xvi. 6. To the smell: so to a corrupted ointment; to the stench of a dead carcase: what should I instance in the rest? How should it be other than highly offensive to the Majesty of God, when it is professedly opposite to divine Justice; since all sin is the transgression of the royal law? Even the conscience, which is God's taster, finds it abominably loathsome: how much more that God, who is greater than the conscience! who so abhors it, that, as we are wont to do to the potsherd which hath held poisonous liquor, he throws away and breaks the very vessel, wherein it was: as he, that finds a hair or a coal in the daintiest bit, spits it out all. Did God find sin in his angels? He tumbles them down out of heaven. Doth he find sin in our first parents? He hurls them out of paradise. Yea, did he find our sins laid upon the Blessed Son of his Love; of his nature? He spares him not a whit; but lays load upon him, till he roars out in the anguish of his soul. • Lo, he was wounded for our transgressions, he was bruised for our iniquities, the chastisements of our peace were upon him, and by his stripes we are healed; Isaiah liii. 5.• And to whom should we rather conform ourselves, than to the Most Holy God? What diet should we affect, but his, who is the rule of all perfection? How then should we utterly abhor every evil way! How should we hate our sins with a perfect ha-

tred! And surely, the more ill savour and loathliness we can find in our bosom sins, the nearer we come to the purity of that Holy One of Israel, our Blessed Redeemer, whose style it is, *Thou lovest righteousness, and hatest wickedness;* Psalm xlv. 7. Oh, then, be we perfect, as our Father in Heaven is perfect. *Cleanse your hands, ye sinners; and purge your hearts, ye double minded.* What shall we say then to the disposition of those men, that can find no savour in any thing but their sins? No morsel goes down sweetly, merrily, with them but this. Woe is me! how do they cheer themselves, with the hope of enjoying their sinful pleasures! How do they recreate themselves, with the memory of their fore-passed filthiness! how do they glory in that licentious liberty, which they indulge unto themselves! how do they, even when they are grown old and past beastly action, tickle themselves with the wanton remembrances of their younger bestialities! Yea, so hath the delight in sin most woefully besotted them, that they respect not friends, estate, children, health, body, soul; in comparison of the bewitching contentment they find in their sins. Oh poor miserable souls! Oh, the wretchedest of all creatures; not men, but beasts! Let me not seem either unmannerly or uncharitable, to speak from the mouth of God's Spirit: you know the word *Canis ad vomitum; The Dog to his vomit; The swine to its mire.* And, if they will needs be dogs, how can they look for any other, but dogs' entertainment? *Foris Canes; without shall be dogs:* Rev. xxii. 15. But for us, Dear Christians, let me take up that obtestation of the Psalmist, *Oh, all ye, that love the Lord, hate the thing which is sin;* Psalm xcvii. 10. Let us hate even the garment spotted with the flesh; yea, let us hate ourselves, that we can hate our sins no more. And if, at any time, through the frailty of our wretched nature, and the violence of temptation, we be drawn into a sinful action; yet, let us take heed of being leavened with wickedness: *Purge out the old leaven; for Christ, our passover, is sacrificed for us.*

(2.) Now, as sin is leaven in respect of the souring quality of it, so also in respect of the Diffusive. It began with one angel, and infected legions. It began with one woman: it infected all the generation of mankind. Let it take hold of one faculty; it infecteth the whole soul and body. Let it seize upon one person in a family; it corrupts the whole house. From thence it spreads over the neighbourhood; and taints whole towns, cities, regions: as it is with certain contagious diseases, that have not been bounded with mountains or seas. It is very pregnant, which St. Paul speaks of Hymeneus and Philetus, *whose word,* saith he, *will eat as doth a canker, or a gangrene;* 2 Tim. ii. 17. Ye see how a gangrene, even from the least toe, soon strikes the heart: and the canker, from a scarce sensible beginning, consumes the gums, eats through the cheek, eats down the nose; and will admit of no limits, but deformity and death. Thus it is with sin, whether intellectual or moral. Arianism began in a family; spread over the world. And Antinomianism began in one minister of this diocese, and how

much it is spread, I would rather lament, than speak. I doubt not but many of you who hear me this day have had lamentable proofs of this truth: let there be but a drunkard or a swearer in a family, how soon hath this scabbed sheep tainted the whole flock. Grace, and godliness, is not so easily propagated: sin hath the advantage of the proclivity of our wicked nature: it hath the wind and tide both with it; goodness hath both against it: health doth not use to be taken from others; but sickness doth.

Since our wickedness is of so spreading a nature,

First, How careful should we be to prevent and resist the very first beginnings of sin! It is a thousand times more easy, to keep the flood-gates shut; than to drain the lower grounds, when they are once overflown.

Secondly, How shy and weary should we be, of joining societies with the infectious; whether in opinion, or in manners! *A man, that is a heretic, reject;* saith St. Paul, Titus iii. 10. *If any man, that is called a brother, be a fornicator, or covetous, or a railer, or an idolater, or a drunkard, with such a one eat not;* 1 Cor. v. 11. *Withdraw yourselves from the tents of these men, &c. Into their secret, &c.*

Thirdly, How much doth it concern all public persons, whether ecclesiastical or civil, to improve their authority to the utmost, for the timely preventing of the spreading of vice; and for the severe censure and expurgation of those, whom the Psalmist, as the original word signifies, calls leavened persons; Psalm lxxi. 4! The palpable neglect whereof hath been a shameful eye-sore to the conscientious beholders; a foul blemish to the Gospel; and a just scandal upon the Church. And, though another man's sin cannot infect me, unless I do partake with him in it; yet a true Lot will vex his righteous soul, with the unclean conversation of the Sodomites: and even others' sins may help to draw down judgments upon the community, wherein they live. Good reason, that all care should be taken for purging out the old leaven; that so, the old leaven being purged out, the whole lump may be holy.

So much of the first point, that Sin is Leaven.

2. The second follows, that THIS LEAVEN MUST BE PURGED OUT, if we would have any interest in *Christ, our passover, which is sacrificed for us:*

The Inference, you see, doth necessarily imply so much. In vain should any Jew talk of keeping a passover to God, if he would eat the lamb with leavened bread. In vain should any Christian talk of applying Christ to his soul, while his heart willingly retains the leaven of any known sin.

Certainly, this is a common and a dangerous cozenage, whereby millions of souls cheat themselves into hell. They fondly think they may hold fair quarter with Christ, and yet give secret entertainment to their sins. Demas thinks he may embrace the present world; and yet need not leave his hold of Christ. Ananias and Sapphira will closely harbour a hypocritical sacrilege; and yet will be as good professors as the best. A Simon Magus will be a

baptized Christian; yet a sorcerer still. And many a one still thinks he may drink, and swear, and debauch, and profane God's ordinances, and rob God's house, and resist lawful authority, and lie and plunder, or slander his neighbour; and yet hold good terms with a forward profession. Yea, there are those, that will be countenancing their sins with their Christianity; as if they were privileged to sin, because they are in Christ: than which, there cannot be a more injurious and blasphemous fancy. Certainly, their sins are so much more abominable to God and men, by how much more interest they challenge in a Christian profession: yea, if but a bare entertainment of a known sin, it is enough to bar them out from any plea in Christ.

Vain fools! how grossly do these men delude their own souls, while they imagine they can please God with a leavened passover! This is the way to make them and their sacrifices abominable to the Almighty. It is to them, that God speaks, as in thunder and fire, *What doest thou, taking my covenant into thy mouth? seeing thou hatest to be reformed, and hast cast my words behind thee?* Psalm l. 16, 17. To them it is, that he speaks by his prophet Isaiah, lxvi. 3: *He, that killeth an ox, is as if he slew a man; he, that sacrificeth a lamb, as if he cut off a dog's-neck.*

Shortly, then, my Brethren, since we are now addressing ourselves to this Evangelical Passover; if ever we think to partake of this heavenly feast with true comfort to our souls, let us see that we have clearly abandoned all the sour leaven of our sins: let us come with clear and untainted souls to this blessed feast; and say and do with holy David, *I will wash my hands in innocency, O Lord, and so will I go to thine altar;* Psalm xxvi. 6.

Thus long we have necessarily dwelt upon the Inference, and Contexture of this Scripture.

II. We now come to scan this divine PROPOSITION, as it stands alone in itself. Wherein our meditation hath four heads to pass through: 1. That CHRIST IS A PASSOVER; 2. OUR Passover; 3. Our Passover SACRIFICED; 4. Sacrificed FOR US.

1. To begin with the FIRST. The word *πάσχα*, which we find, is derived, not from the Greek *πάσχειν*, which signifies "to suffer;" as some of the Latin Fathers, out of their ignorance of language, have conceived; but from the Hebrew פסח, which signifies "a transition;" well turned by our language into Pass-over. For here was a double passover to be celebrated: 1. The angel's passing over the houses of the Israelites, when he smote all the firstborn of Egypt; and 2. Israel's passing out of Egypt.

The word admits of many senses. Sometimes, it is taken for the time of this solemnity; Acts xii. 4: sometimes, for the sacrifices offered in this solemnity; Deut. xvi. 4: sometimes, for the representation of the act of God's transition; Exod. xii. 11: sometimes, for the lamb, that was then to be offered and eaten; 2 Chron. xxxv. 11; *They killed the passover; and the priests sprinkled the blood from their hands.* Thus is it taken in this place, when it is said Christ, our passover, is sacrificed for us.

So as here is a trope or figure twice told: (1.) the lamb is the Passover: (2.) Christ is that paschal lamb.

(1.) You would think this now far-fetched. Here was a double passing-over. The angel's passing-over the Israelites; the Israelites' passing-out of Egypt: both were acts; the one of God, the other of men. As for the Lamb, it is an animal substance: yet this Lamb represents this Passover. This is no news, in sacramental speeches. The thing signed is usually put for the sign itself: *My covenant shall be in your flesh;* Genesis xvii. 13. that is, Circumcision, the sign of my covenant: *The rock, that followed them, was Christ;* 1 Cor. x. 4. that is, Christ was represented by that rock: *This cup is the New Testament.* So here, Christ our Passover; that is, Christ represented by the Paschal-Lamb. What an infatuation is upon the Romish party, that, rather than they will admit of any other than a gross, literal, capernaitical sense in the words of our Saviour's sacramental supper, *This is my body,* will confound heaven and earth together: and, either by a too forceable consequence, endeavour to overthrow the truth of Christ's humanity; or turn him into a monster, a wafer, a crumb, a nothing: whereas St. Austin hath told us plainly, *Sacramentaliter intellectum vivificabit!* Take it in a sacramental sense, there is infinite comfort, and spiritual life in it. As for his body, St. Peter hath told us *the heavens must contain him, till the time of the restitution of all things;* Acts iii. 21. Yea, when our Saviour himself hath told us, *The words that I speak are spirit and life;* John vi. 63. Now what a marvellous mercy was this, of God to Israel, thus to pass over them, when he slew the firstborn of Egypt! There was not a house in all Egypt, wherein there was not mourning and lamentation: no roof but covered a suddenly-made carcase. What an unlooked for consternation was here, in every Egyptian family! Only the Israelites, that dwelt amongst them, were free to applaud this judgment, that was inflicted upon their tyrannous persecutors; and, for their very cause, inflicted. For this mercy are they beholden, under God, to the blood of their Paschal-Lamb, sprinkled upon their door-posts. Surely, had they eaten the lamb, and not sprinkled the blood, they had not escaped the stroke of the destroying angel. This was in figure. In reality it is so. It is by and from the blood of our Redeemer sprinkled upon our souls, that we are freed from the vengeance of the Almighty. Had not he died for us, were not the benefit of his precious blood applied to us; we should lie open to all the fearful judgments of God, and, as to the upshot of all, eternal death of body and soul. As, then, the Israelites were never to eat the Paschal-Lamb, but they were recalled to the memory of that saving preterition of the angel, and God's merciful deliverance from the fiery furnaces of the Egyptians; so neither may we ever behold this sacramental representation of the death of our Blessed Saviour, but we should bethink ourselves of the infinite mercy of our good God, in saving us from everlasting death, and rescuing us from the power of hell.

This is the first figure; That the Lamb is the Passover.

(2.) The Second follows, That Christ is that Pasehal-Lamb.

Christ then, being the end of the Law, it is no marvel, if all the ceremonies of the Law served to prefigure and set him forth to God's people: but none did so clearly and fully resemble him, as this of the Paschal-Lamb: whether we regard, First, the choice; Secondly, the preparation; Thirdly, the eating of it.

First: the Choice, whether in respect of the nature, or the quality of it.

[1.] The Nature. Ye know this creature is noted for innocent, meek, gentle, profitable: such was Christ, our Saviour. His forerunner pointed at him under this style; *Behold the Lamb of God.* What perfect innocence was here! No guile found in his mouth! Hell itself could find nothing to quarrel at, in so absolute integrity. What admirable meekness! *He is brought as a Lamb to the slaughter; and, as a sheep before her shearers is dumb, so opened he not his mouth;* Isaiah liii. 7. Doth his own treacherous servant betray him to the death? *Friend, wherefore art thou come?* Matthew xxvi. 50. Do the cruel tormentors tenter out his precious limbs, and nail his hands and feet to the tree of shame and curse? *Father, forgive them, for they know not what they do.* Oh patience and meekness, incident into none, but an infinite sufferer!

[2.] The Quality. Every lamb would not serve the turn: it must be *agnus immaculatus, a lamb without blemish,* that must be paschal; Exodus xii. 5. Neither doth it hinder ought, that leave is there given to a promiscuous use, either of lamb or kid, for the sacramental supper of the passover: for that was only allowed in a case of necessity; as Theodoret rightly; and as learned Junius well, in the confusion of that first institution: wherein, certainly, a lamb could not be gotten on the sudden, by every Israelitish housekeeper, to serve six hundred thousand men: and so many there were; Exod. xii, 37.

This liberty, then, was only for the first turn, as divers other of those ceremonious circumstances of the passover were; namely, the four days' preparation, the sprinkling of the blood upon the door-cheeks, eating with girded loins, and staves in their hands; which were not afterward required or practised.

The Lamb, then, must represent, a most holy and perfectly sinless Saviour. Could he have been capable of the least sin, even in thought, he had been so far from ransoming the world, that he could not have saved himself. Now his exquisite holiness is such, as that, by the perfection of his merits, he can and doth *present his whole Church to himself glorious, not having spot, or wrinkle, or any such thing; as holy and without blemish;* Eph. v. 27.

Canst thou, therefore, accuse thyself for a sinful wretch, a soul blemished with many foul imperfections? Look up, man: lo, thou hast a Saviour, that hath holiness enough for himself, and thee, and all the world of believers: close with him, and thou art holy and happy; *Behold the* immaculate *Lamb of God, that takes away the*

sins of the world; thine therefore, if thou canst lay hold on him by a lively faith, and make him thine.

This for the choice.

Secondly, the Preparation follows: so Christ is the Paschal Lamb, in a threefold respect: in resemblance of his killing, sprinkling his blood, and roasting.

[1.] This lamb, to make a true passover, must be Slain: so was there a necessity, that our Jesus should die for us. The two disciples, in their walk to Emmaus, hear this, not without a round reproof from the mouth of their risen Saviour; *O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory?* Luke xxiv. 25, 26. Ought not? there is necessity: the doom was in Paradise, upon man's disobedience: *morte morieris; thou shalt die the death.* Man sinned; man must die. The First Adam sinned; and we, in him: the Second Adam must by death expiate the sin. Had not Christ died, mankind must: had not he died the first death, we had all died both the first and second: *Without shedding of blood there is no remission;* Heb. ix. 22. Hereby, therefore, are we freed from the sense of the second death, and the sting of the first, to the unfailing comfort of our souls. Hereupon it is, that our Saviour is so careful, to have his death and passion so fully represented to us in both his sacraments: the water is his blood, in the first sacrament; the wine is his blood, in the second. In this, he is sensibly crucified before our eyes: the bread, that is his body broken; the wine, his blood poured out. And, if these acts and objects do not carry our hearts to a lively apprehension of Christ our True Passover, we shall offer to him no other than the sacrifice of fools. Lo here then, a sovereign antidote against the first death, and a preservative against the second, *The Lamb slain from the beginning of the world.* Why should we be discomforted, with the expectation of that death, which Christ hath suffered? Why should we be dismayed, with the fear of that death, which our all-sufficient Redeemer hath fully expiated?

[2.] In the first institution of this passover, the blood of the lamb was to be Sprinkled upon the posts and lintels of the doors of every Israelite: so, if ever we look for any benefit from Christ our Passover, there must be a particular application of his blood to the believing soul. Even very Papists can say, that, unless our merits or holy actions be dyed or tinctured in the blood of Christ, they can avail us nothing: but this consideration will meet with us more seasonably upon the fourth head.

[3.] This passover must be Roasted home; not stewed, not parboiled. So did the true Paschal-Lamb undergo the flames of his Father's wrath, for our sins. Here was not a scorching and blistering, but a vehement and full torrefaction. It was an ardent heat, that could fetch drops of blood from him in the garden; but it was the hottest of flames, that he felt upon the Cross, when he cried out, *My God, my God, why hast thou forsaken me?* Oh, who can, without horror and amazement, hear so woeful a word

fall from the mouth of the Son of God? Had he not said, *My Father*, this strain had sunk us into utter despair: but now, in this very torment is comfort. He knew he could not be forsaken of him, of whom he saith, *I and my Father are one:* he could not be forsaken, by a sublation of union; though he seemed so, by a subtraction of vision; as Leo well. The sense of comfort was clouded, for a while, from his Humanity: his Deity was ever glorious; his faith firm; and supplied that strong consolation, which his present sense failed of; and, therefore, you soon hear him, in a full concurrence of all heavenly and victorious powers of a confident Saviour say, *Father, into thy hands I commend my spirit.* In the mean while, even in the height of this suffering, there is our ease: for, certainly, the more the Son of God endured for us, the more sure we are of a happy acquittance from the Tribunal of Heaven: the justice of God never punished the same sin twice over. *By his stripes, we are healed:* by his payment, we are discharged: by his torments, we are assured of peace and glory.

Thus much of the preparation.

Thirdly, the Eating of it follows in the appendances, the manner, the persons.

[1.] The Appendances. It must be eaten with unleavened bread, and with sour or bitter herbs. Of the unleavened bread we have spoken enough before. For the herbs, that nothing might be wanting, the same God, that appointed meat, appointed the sauce too; and that was a salad of, not pleasing, but bitter herbs: herein providing, not so much for the palate of the body, as of the soul; to teach us, that we may not hope to partake of Christ without sensible disrelishes of nature, without outward afflictions, without a true contrition of spirit. It is the condition, that our Saviour makes with us, in admitting us to the profession of Christianity: He shall receive a hundred fold, with persecutions; those, to boot; that, for His sake and the Gospel's, forsakes all; Mark x. 30. Sit down therefore, O man, and count what it will cost thee to be a true Christian: *through many tribulations, &c.* Neither can we receive this evangelical passover, without a true contrition of soul for our sins past. Think not, my Beloved, that there is nothing but jollity to be looked for at God's table. Ye may frolic it, ye that feast with the world; but, if ye will sit with Christ and feed on him, ye must eat him with bitter herbs. Here must be a sound compunction of heart, after a due self-examination, for all our sins, wherewith we have offended our good God. Thou wouldest be eating the Paschal-Lamb; but with sugar-sops, or some pleasing sauce: it may not be so; here must be a bitterness of soul, or no passover. It is true, that there is a kind of holy mixture of affections in all our holy services; a γλυκύπικρον. *Rejoice in him, with trembling;* saith the Psalmist. It is and should be our joy, that we have this Lamb of God to be ours; but it is our just sorrow, to find our own wretched unworthiness of so great a mercy. Godly sorrow must make way for solid joy and com-

fort. If there be any of you therefore, that harbours in your breast a secret love of and complacency in your known and resolved sins, *Procul, O procul:* let him keep off from this Holy Table: let him bewail his sinful mis-disposition; and not dare to put forth his hand to this passover, till he have gathered the bitter herbs of a sorrowful remorse for his hated offences. And, where should he gather these, but in the low grounds of the Law? There they grow plenteously: lay the Law then home to thy soul: that, shall show thee thy sins; and thy judgment school thee. Yea, Dear Christians, how can any of us see the body of our Blessed Saviour broken, and his blood poured out; and, withal, think and know that his own sins are guilty of this tort offered to the Son of God, the Lord of Life; and not feel his heart touched with a sad and passionate apprehension of his own vileness, and an indignation at his own wickedness that hath deserved and done this? These are the bitter herbs, wherewith if we shall eat this passover, we shall find it most wholesome, and nourishable unto us to eternal life.

[2.] The Manner of the Eating of it follows, in three particulars.

1st. The whole lamb must be eaten; not a part of it.

2dly. Not a bone of it must be broken.

3dly. In one house, at once; nothing to be reserved, or carried out.

For the first; you find it not so in any other cookery or provision of this kind. Many a lamb did the Jews eat in all the year besides: these were halved and quartered, as occasion served; but, for the Paschal-Lamb, it must be set on all whole: the very entrails must be washed, and put into the roast, and brought to the board in an entire dish. Whosoever would partake of Christ aright, must take whole Christ; not think to go away with a limb, and leave the rest: that he should *dividere mendacio Christum;* as that Father speaks. As, in God's demands of us, he will have all or none; so, in his grant to us, he will give all or none. He would not have so much as his coat divided: much less will he abide himself shall. There have been heretics, and I would there were not so still, that will be sharing and quartering of Christ: one, will allow of his Humanity; not his Eternal Deity: another, will allow his human body; but not his soul; that must be supplied by the Deity: another, will allow a divine soul, with a fantastic body: one will allow Christ to be a Prophet, or a Priest; but will not admit of him as a King. In vain do all these wretched mis-believers pretend to partake of Christ the Passover, while they do thus set him on by piecemeal. They are their own monstrous fancies, which they do thus set before themselves; not the true Paschal-Lamb: whom we do most sacrilegiously violate instead of receiving, if our faith do not represent him to us wholly God and Man; soul and body; King, Priest, and Prophet: here, he is so exhibited to us; and, if we do thus believe in him and thus apply him to our souls, we do truly receive him, and with him eternal salvation.

Two particulars follow, yet more, in the Manner. Then, the Persons allowed to this banquet: no uncircumcised might eat thereof. Then, in the next place, we should descend to the Second Head of our discourse, that Christ is OUR Passover. Then, that he is our Passover SACRIFICED; and sacrificed FOR US.

Ye see what a world of matter yet remains; and offers itself, as in a throng, to our meditations: but the long business of the ensuing sacrament forbids our further discourse; and calls us, from speaking of Christ our Passover, to partaking of him: For which he prepare our souls, that hath dearly bought them, and hath given himself to be our True Passover: To whom, with the Father and the Blessed Spirit, One Infinite and Incomprehensible God, be all praise, honour, and glory, now and for ever. Amen.

SERMON XL.

THE SONS OF GOD LED BY THE SPIRIT OF GOD:

A SERMON PREACHED ON WHITSUNDAY, IN THE PARISH CHURCH OF HIGHAM, IN THE YEAR 1652.

ROM. viii. 14.

For as many as are led by the Spirit of God, they are the sons of God.

THIS only day is wont to be consecrated to the celebration of the Descent of the Holy Spirit: and, therefore, deserves to be, as it is named, the true *Dominica in albis*, "Whitsunday."

White is the colour of Innocence and Joy. In respect of the first, this, together with the feast of Easter, was wont, in the primitive times, to be the solemn season of Baptism and Sacramental Regeneration: in respect of the second, it was the season of the just triumph and exaltation of the Church; which was, as this day, graced, confirmed, and refreshed, with the miraculous descent of the promised Comforter. In both regards, every Christian challenges an interest in it: as those, who claim to be the sons of God by Baptism, the Sacrament of Regeneration; and to be endued and furnished with the sanctifying gifts of that Blessed Spirit, whose wonderful descent we this day celebrate. Which, how can we do better, than by enquiring into what right we have to this Holy Spirit, and to that sonship of God, which, in our baptism, we profess to partake of?

We are all apt, upon the least cause, to be proud of our parentage. There are nations, they say, in the world, whereof every man challenges gentility, and kindred to their king: so are we wont to do spiritually to the King of Heaven. Every one hath the Spirit of God: every one is the son of God.

It is the main errand we have to do on the earth, to settle our hearts upon just grounds, in the truth of this resolution: and this Text undertakes to do it for us; infallibly deciding it, that those, and none but those, *that are led by the Spirit of God, are the Sons of God.* So as we need not now think of climbing up into heaven, to turn the books of God's eternal counsel; nor linger after enthusiasms and revelations, as some fanatical spirits use to do; nor wish for that holy dove to whisper in our ear, with that great Arabian Impostor: but only look seriously into our own hearts and lives; and try ourselves thoroughly by this sure and unfailing rule of our

blessed Apostle, *So many as are led by the Spirit of God, they are the Sons of God.*

Let my speech and your attention then, be bounded in these three limits. Here is, First, A PRIVILEGE; To be *the Sons of God:* Secondly, A QUALIFICATION OF THE PRIVILEGED; To be *led by the Spirit:* Thirdly, AN UNIVERSAL PREDICATION OF THAT PRIVILEGE UPON THE PERSONS QUALIFIED; *So many as are led by the Spirit of God, are the Sons of God.* I need not crave your attention: the importance of the matter challenges it.

I. To the First, then. It is a wonderful and inexplicable PRIVILEGE, this, to be *the Sons of God.*

No marvel, if every one be apt to claim it. *The glory of children are their fathers;* Prov. xvii. 6. How were the Jews puffed up with that vain gloriation, that they were the sons of Abraham! and yet they might have been so; and have come from hated Esau, or ejected Ishmael. What is it then, to be the sons of the God of Abraham? Ye know what David could say upon the tender of matching into the blood royal: *Seemeth it a small matter to you, to be the son-in-law to a king?* Oh, what then is it to be the true-born sons to the great King of Heaven? The Abassins pride themselves to be derived from that son, whom they say the Queen of Sheba had begotten of her by Solomon, when she went to visit him: it is enough that it was Princely, though base. How may we glory, to be the true and legitimate issue of the King of Glory? The great lord in the Gospel is brought in by our Saviour, in his parable, to say; *They will reverence my Son;* and Amnon's wicked kinsman could say to him, *Why art thou, the King's son, so sad?* as if the sonship to a king were a *supersedeas* to all whatsoever grief or discontentment.

Neither is there matter of honour only in this privilege, but of profit too: especially in the case of the sons of this Heavenly King; whose Sons are all heirs, as ye have it verse 17. With men, indeed, it is not so. Amongst God's chosen people, the firstborn carried away a double portion: but, in some other nations, and in some parts of ours, the eldest goes away with all: as, on the contrary, others are ruled by the law or custom of Gavel-kind, and the like institutions; where, either the youngest inherit, or all equally. But, generally, it is here with us contrary to that old word concerning Isaac's twins, the lesser serves the greater. Jehosaphat gave great gifts to his other sons; but the kingdom to the eldest, Jehoram, 2 Chron. xxi. 3. so as the rest were but as subjects to their eldest brother. In the family of the Highest, it is not so: there, all are heirs; all inherit the blessings, the honours.

As all are partakers of the divine nature; and, of every one may be said by way of regeneration, that, which was eminently and singularly said by the way of eternal generation of the Natural and Coessential Son of God, *Thou art my Son, I have begotten thee:* so all are partakers of those Blessings and happy Immunities, which appertain to their filiation. And what are they? Surely great, beyond the power of expression. For,

1. In this name, they have A SPIRITUAL RIGHT TO ALL THE CREATURES OF GOD. *All things are yours;* saith the Apostle. A spiritual, I say; not a natural, not a civil right, which men have to what they legally possess. We must take heed of this error, which makes an universal confusion, wherever it prevails. All these earthly affairs are managed by a civil right; which men have, whether by descent, or lawful acquisition: so as it is not for any man to challenge an interest, either *ad rem* or *in re*, in the goods of another. But God's children have a double claim to all they possess; both civil from men, and spiritual from God: *The earth hath he given to the sons of men;* saith the Psalmist; and men, by just conquest, by purchase, by gift convey it legally to each other. Besides which, they have a spiritual right: for God hath given all things to his Son as Mediator; and, in and by him, to those that are incorporated into him: so as now, in this regard, every child of God is *Mundi Dominus*, "the Lord of the World;" as that Father truly said.

2. They have, in this name, AN INTEREST IN GOD HIMSELF: for what nearer relation can there be, than betwixt a father and a son? an interest in all his promises, in all his mercies; in all that he is, in all that flows from him; in his remission, protection, provision. Which of us earthly parents, if we extinguish not nature in ourselves, can be wanting in these things to the children of our loins? How much more impossible is it, that he, who is all *love*, 1 John iv. 16. should be wanting to those, that are his by a true regeneration! Hence is that enforcement, which God useth by his Prophet, *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will not I forget thee: Behold, I have graven thee upon the palms of my hands;* Isaiah xlix. 15, 16.

3. Hence follows an unquestionable RIGHT IN ATTENDANCE AND GUARDIANSHIP OF THE BLESSED ANGELS; Psalm xci. 11. They are the little ones, whereof our Saviour, Matth. xviii. 10. the especial charge, whom those glorious spirits are deputed to attend; Heb. i. 14. And, oh, what an honour is this, that we are guarded by creatures more glorious in nature, more excellent in place and office, than ourselves! What a comfortable assurance is this, that we have these troops of heavenly soldiers pitching their tents about us; and ready to safeguard us from the malice of the principalities and powers of darkness!

4. In this name, they have a certain and unfailable CLAIM TO ETERNAL GLORY. For what is that, but *the inheritance of the saints?* Col. i. 12. Who should have your lands, but your heirs; and, lo, these are the heirs of God: and none but they; *Come, ye blessed of my Father, inherit the kingdom prepared for you;* saith our Saviour, Matth. xxv. 34. Many a one here is born to a fair estate; and is stripped of it, whether by the just disherson of his offended Father, or else by the power or circumvention of an adversary, or by his own mis-government and unthriftiness. Here, is no danger of any of these. On our Father's part, none; *For, whom he loves, he loves*

to the end: on our adversaries' part, none; *None shall take them out of my hand,* saith our Saviour; *The gates of hell shall not prevail against his:* on our part, none; for whereby can we lavish out our estate but by our sins, *and he that is born of God sinneth not;* sinneth not so as to incur a forfeit; he may so sin as to be frowned on for the time, to be chid, yea perhaps to be well whipped of his Father, not so as to be unsonned or disinherited; *For the seed of God remains in him.* Lo, while he hath the divine seed in him, he is the son of God; and, while he is a son, he cannot but be an heir.

Oh, then, the comfortable and blessed privileges of the sons of God; enough to attract and ravish any heart! for, who doth not affect the honour of the highest parentage; not, under heaven, but in it? who can be but eagerly ambitious of the title of the Lord of the World; so closely to be interested in the great God of Heaven and Earth, by an inseparable relation; to be attended on by those mighty and majestical spirits; and, lastly, to be feoffed in the all-glorious kingdom of heaven, and immortal crown of glory?

None of you can be now so dull, as not desire to be thus happy; and to ask, as the Blessed Virgin when she was told of her miraculous conception, "*Quomodo fiet istud? How shall this be?* How may I attain to this blessed condition?"

This is a question worth asking. Oh the poor and base thoughts of men! "How may I raise my house? how may I settle my estate? how may I get a good bargain? how may I save or gain? how may I be revenged of mine enemy?" while, in the mean time, we care not to demand, what most concerns us, "Which way should I become the child of God?"

But, would we know this, to which all the world is but trifles? surely, it is not so hard, as useful.

Whose sons we are by nature, we soon know too well. It is not enough to say, *Our father was an Amorite, and our mother a Hittite:* or, to say we are *the children of this world;* Luke xvi. 8: or, *a seed of falsehood;* Isaiah lvii. 4: or, yet worse, the *children of the night and darkness;* 1 Thess. v. 5: worse yet, we are *filii contumaciæ, the sons of wilful disobedience,* as the original runs; Eph. ii. 3: and thereby yet worse, *the sons of wrath;* Eph. ii. 2: and, which, is the height of all miseries, the sons of death and eternal damnation.

How then, how come we to be the sons of God? It is the Almighty power of grace, that only can make this change. A double grace; the grace of adoption, the grace of regeneration: Adoption; *God hath predestinated us to the adoption of sons, by Jesus Christ;* Eph. i. 5: Regeneration; *So many as received him, he gave them this power or right to be made the sons of God; those which are born not of blood, or the lust of the flesh, but born of God;* John i. 12, 13: and that, which refers to both, *Ye are all the children of God, by faith in Christ Jesus;* Gal. iii. 26.

Shortly, then, if we would be sons and daughters of God (for the case is one in both: the soul hath no sexes; and, in Christ, there is neither male nor female:) we must see, that we be born

again: not of water only; so we are all sacramentally regenerated; but of the Holy Ghost. *If any man be in Christ, he is a new creature;* 2 Cor. v. 17. We must not be the men we were. And how shall that be effected? *In Christ Jesus I have begotten you, through the Gospel;* saith the Apostle, 1 Cor. iv. 15. *He hath begotten us by the word of truth;* James i. 18. This word is that immortal seed, whereby we are begotten to God. Let this word, therefore, have its perfect work in us: let it renew us in the inner man; mortifying all our evil and corrupt affections, and raising us up to a new life of grace and obedience. Then God will not shame to own us for his; and we shall not presume, in claiming this glorious title of the Sons of God. But, if we be still our old selves; no changelings at all; the same men, that we came into the world, without defalcation of our corruptions, without addition of grace and sanctification: surely, we must seek us another father; we are not yet the Sons of God.

II. But, methinks, ere I was aware, I am falling to anticipate my discourse; and, while I am teaching how we come to be the sons of God, am showing how we may know that we are so: which is the drift of this scripture, in the QUALIFICATION here mentioned; *So many as are led by the Spirit of God, are the Sons of God.*

It is not enough for us, my Beloved, to be the sons and daughters of God, unless we know ourselves to be so: for, certainly, he cannot be truly happy, that doth not know himself happy.

1. HOW SHALL WE, therefore, KNOW OURSELVES TO BE THE SONS OF GOD? Surely, there may be many signs and proofs of it, besides this mentioned in my Text; or, rather, many specialties under this general. As,

(1.) Every child of God is like his Father.

It is not so in carnal generation: we have seen many children, that have not so much as one lineament of their parents; and as contrary to their dispositions, as if they had been strangers to their loins and womb. In the spiritual sonship it is not so: every child of God carries the true resemblance of his Heavenly Father: *As he, that hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy;* 1 Pet. i. 15, 16. Well then, my Brethren, try yourselves by this rule. Our Heavenly Father is *merciful:* are we cruel? Our Father is *righteous in all his ways*: are we unjust? Our Heavenly Father is *slow to anger:* are we furious, upon every slight occasion? Our Heavenly Father abhors all manner of evil: do we take pleasure in any kind of wickedness? Certainly, we have nothing of God in us; neither can we claim any kindred with heaven.

(2.) Every child, that is not utterly degenerate, bears a filial love to his parents; answering, in some measure, that natural affection, which the parent bears towards him.

We cannot but know, that the love of God, our Heavenly Father, toward us, is no less than infinite; Psalm ciii. 13. What return do we make of love to him again? We can, perhaps, talk largely of our love to God; but where is the proof of it? Did we

love our Father in Heaven as children, could we estrange ourselves from his interest? could we endure to see him wronged in all his concernments? to hear his sacred and dread name blasphemed? to see his ordinances trampled upon; his messengers contemptuously used; his house and his day profaned? Would we not spit at that son, that would put up with such indignities offered to his carnal father? And why will we lay claim to a sonship of God, if we can swallow such spiritual affronts put upon our God?

(3.) Every not ill-natured and ungracious son (as God hath none such) bears a kind of awful respect to his Father; both in what he doth, and in what he suffers.

For his actions, he dares not to do any thing wilfully that may work his Father's displeasure: and, even those things which he would not stick to do before a stranger, yet before his Father he reverentially forbears to do; *If I be a Father, where is my honour?* Mal. i. 6. If then we be not awfully affected to the presence of God; if we dare boldly sin God in the face: it argues strongly, that we have no filial relation to him.

For his sufferings: a child will receive that correction from the hand of a father, which he would never abide from a stranger. He, that would be ready to repay blows to another man, takes stripes from a father, and answers them only with tears. Thus, if we be the Sons of God, we do submissly undergo from his hand, what fatherly chastisement he shall be pleased to lay upon us; but, if we be ready to struggle, and groaningly repine at his correction, it shews we do not acknowledge him for our Father.

(4.) A son, as he is wholly at his parent's disposing, so he depends upon his father's provision; expecting such patrimony, as his father shall bestow upon him; and waiting with patience for such child's-part, as he can have no hope of from a stranger.

If we do so to our Heavenly Father; leading the life of faith with him; casting ourselves upon his gracious providence for all good things of either world; and fixing our eyes upon that glorious inheritance, which he hath purchased for us above: we do evidently show ourselves to be the Sons of God.

(5.) But what need we any other evidence of this blessed condition, than what is here expressly laid down to our hands in my Text? *So many as are led by the Spirit of God, they are the Sons of God.*

2. WHAT IS IT, then, TO BE LED BY THE SPIRIT OF GOD?

The original is ἄγονται; a word, which every grammarian knows to signify both *agi* and *duci;* to be *led* or *driven.* So, where it is said by one Evangelist, that *Christ was led into the wilderness, to be tempted;* Matth. iv. 1: of another, it is read, that he *was driven;* Mark i. 12. And, though the Vulgate reads it here *qui aguntur;* yet our Rhemists turn it, *Those that are led:* noting in the margin, out of St. Augustin's true explication, that God's children are not violently compelled against their wills; but sweetly drawn, moved, and induced to do good;

So as this word then implies; both an act of God's Spirit working

in us, and our complying with that act in an obedient and ready conformity thereunto. For, wherever the Spirit of God is, it is not idle and ineffectual; but it is still directing and inclining unto good: and, whosoever is led by that Spirit yields himself to the motions and guidance: *Acti agimus;* as the old word is.

In all leading therefore, and so in this, there must be a hand to guide, and a foot to follow: good motions, on God's part; and motions in good, on ours: both these must go together; else, there is no leading by the Spirit of God. It is not enough, that good thoughts are injected into us by the Holy Spirit: yea, it is so far from availing us, as that a man is so much the worse for those good motions he entertains not, as the motions are more excellent and divine. But those good injections must be received, embraced, delighted in, and followed home in a constant and habitual practice; with a resolute rejection and detestation of the contrary.

Besides that spirit of our mind, Eph. iv. 23. which lodgeth in every breast, every man is led by some spirit or other. One is led by a spirit of error, 1 Tim. iv. 1. and seduction, in matter of understanding: another, by the spirit of giddiness; Isaiah xix. 14. into wild fancies, and brain-sick imaginations: another is led by the spirit of bondage, to slavish fears and afflictive horrors; as in the next verse to my Text: another, by *the spirit of the world;* 1 Cor. ii. 12: another, and indeed all these, by the unclean spirit, as he is usually stiled in the Gospel: others, which are all the regenerate, are led by the Spirit of God. When our Saviour said to his too-fiery disciples, *Ye know not of what spirit ye are,* he implies, that of some spirit they must needs be. Now there are those, that pretend to *be led by the Spirit of God,* and are not. St. Paul could, upon good warrant, say, *I trust I have the Spirit of God:* that trust was, however he modestly expresses it, no less than a certain knowledge; but a Zidkijah, on the other side, in a false presumption, can say, *Which way went the Spirit of God from me, to speak to thee?*

I remember, in the History of the Anabaptists of Munster, one of those illuminated companions of John Becold and Cnipperdoling is said to have killed his own natural brother in the face of his parents; and professed to do it, upon a revelation from the Spirit, the night before. And what heresies and prodigious opinions have been set on foot, and maintained to the death, under pretence of the dictation and warrant of God's Spirit, who can be ignorant? Let us therefore enquire, how a man may know, whether he be truly *led by the Spirit of God.*

(1.) The Spirit of God leads no man but in a Right Way: and what is that, but the way of God's commandments? All other ways are ways of our own, oblique and crooked, as deviating from the straight line of righteousness. In them, either we lead ourselves, or Satan leads us: *If any man be tempted, let him not say, that he is tempted of God:* God moves to holy duties, to just and charitable actions; and none but them: for he cannot be contrary to himself. Is there any of us therefore, that is carried on in a

course of uncleanness, excess, disobedience, oppression, or any other sin whatsoever? Alas! we are led by a contrary spirit, in the dark ways, that lead to death and hell. It were blasphemy, to father these sinful mis-leadings upon the Holy Spirit of God.

(2.) God's Spirit leads no man but by a Just Rule. That rule is the word of truth. In all matter of judgment, that must direct us. Uncertain and variable traditions, private and ungrounded revelations, which are any way cross to this recorded will of God, are the deceitful guides of the spirit of error. If, then, any frantic or superstitious person shall pretend any other direction, than God hath given us in his revealed will; well may I say of him, as St. Paul dares say of an angel from heaven, if any such could be guilty of that offence, *Let him be Anathema.*

(3.) God's Spirit leads his Sweetly and Gently: *disponit omnia suaviter;* not in a blustering and hurrying violence, but by a leisurely and gracious inclination. So, in Elijah's vision, there was fire, wind, earthquake; but God was in none of them: these were fit preparatives for his appearance; but it was the still soft voice, wherein God would be revealed; 1 Kings xix. 12. Those, that are carried with a heady and furious impetuousness and vehemence of passion in all their proceedings, which are all rigour and extremity, are not led by that Good Spirit; which would be stiled the Spirit of Meekness: who was pleased to descend, not in the form of an eagle, or any other fowl of prey; but in the form of a meek and innocent dove.

(4.) God's Spirit leads on in a Constant Way of Progression from grace to grace, from virtue to virtue; like as the sun arises, by degrees, to his full meridian: whereas passion goes by sudden flashes, like lightning; whereof the interruptions are as speedy and momentary, as the eruptions. The very word of *leading* implies a continuance; neither can they be said to be led on, that make no proceedings in their way: if either, therefore, we go backward or stand still in goodness, if we promove not from strength to strength, we have no ground to think we are led by the Spirit of God.

(5.) Flesh and Spirit are ever opposite one to the other; and go still contrary ways, and lead to contrary ends: *If ye walk after the flesh, ye shall die;* saith our Apostle. Nature and Grace, which have their hands in this manuduction both ways, stand in perpetual opposition to each other. If, therefore, we be led by our sensual appetite, to do and affect that, which is pleasing to corrupt nature, we are led by that blind guide, the flesh; and if the blind lead the blind, it is no marvel if both of them fall into the pit of perdition: but, if we mortify our evil and corrupt affections, crossing and curbing our exorbitant and sinful desires, and bringing them forcibly under the subjection of God's Spirit; now, we may be assured to be led by the Spirit of God.

Other particulars of discovery might be urged, whereby we might easily judge of our own condition: but these are enow, whereby we may try ourselves, our guides, and ways. It is clear then, to sum up these proofs of our estate, that only they, who walk in the

ways of God's commandments; who are directed by the revealed will and word of God; who are sweetly inclined by the gracious motions of his Spirit; who go on in a constant fashion through all the degrees of grace and obedience; who restrain their own natural desires and affections, submitting themselves wholly to the government of the Holy Ghost: only they, I say, are led by the Spirit of God.

Five sorts of men there are, therefore, who, what challenge so ever they may pretend to make, are not led by the Spirit of God.

(1.) Those, that go on in a Known Evil Way. *Lead me, O Lord, in the ways of thy righteousness;* saith the Psalmist. Lo, they are only the paths of righteousness, in which God leads us: the rest are *false ways*, as the Psalmist justly calls them; which every good heart, and much more the Holy God, utterly abhors. Woe is me, that I have lived to see those days, wherein any, that looks with the face of a Christian, should maintain, that sins are no sins to the faithful; and that he is the holiest man, that can sin the boldlyest, and with the greatest freedom from reluctancy! Did ever any man look for heaven in hell, before? Did ever any seek for the greatest good, in the worst of evils? This is not heresy, but mere devilism; wherewith yet, it seems, some ungrounded souls are woefully tainted. God be merciful to them; and reclaim them, ere it be too late, from so damnable an impiety!

(2.) Those, that are led by their own Vain Imaginations and Illusive Dreams, in the ways of error; raising unto themselves new and wild opinions and practices, without any warrant from the written word of God.

(3.) Those, that are carried by Passion and Distemper, though even in good ways; turning a religious heat into fury and uncharitable rage.

(4.) Those, that make No Progress at all in good; but either decay in grace, or thrive not.

(5.) Those, that Humour, and Sooth up Corrupt Nature; caring only to fulfil the lusts of their own flesh.

All these, whereof God knows there are too many in the world, yea in the Church of God making a fair flourish of Christianity, are nothing less than led by the Spirit of God; and, therefore, can lay no claim to the state or title of *the Sons of God.*

III. Which is inferred, in the CONNEXION OF THIS QUALIFICATION WITH THE PRIVILEGE; being the third head of our Discourse: *So many as are led by the Spirit of God, are the Sons of God.*

The Spirit of God, is God: neither is mention made here of the Spirit only, as by way of exclusion of the other persons. No; what one doth, all do; according to the old maxim. All the external works of the Trinity are indivisible. It is good reason then, that God should lead his own; and so he doth.

But here it will be fit for us to enquire, How far this leading of God's Spirit will argue and evince this sonship; and whether every conduct thereof will do it.

There is a work of the Spirit of God at large: *The Spirit of God fills all the world;* saith the Wise Man; Wisdom i. 7: not so yet, as was the error of P. Abailardus in Bernard, That God's Spirit is *anima mundi:* as the God of the World, not as "the soul of the world:" as in the state of the first *Tohu* and *Bohu,* the Spirit of God fluttered upon the waters, as it were to hatch the creature which should be produced; Gen. i. 2; so doth he still fill the world for the preservation of this universe: but, in this all, he works in man especially; *There is a spirit in man;* saith Elihu, in Job xxxii. 8. and *the inspiration of the Almighty giveth them understanding;* yet this is not the leading of this Holy Spirit, that we are in hand with. Lower than this, there are certain common graces wrought in men by the Spirit of God; as some general illuminations in the knowledge of divine things; some good moral dispositions; some restraints of evil inclinations and actions: which yet will never reach to evince our sonship to God: how easily were it for me, to name you divers heathens, which have been eminent in all these; and yet, for ought we know, never the nearer to heaven! Yet, lower; there are some special gifts of the Spirit, which we call *Charismata;* rare endowments bestowed upon some men; excellent faculties of preaching and praying; power of miraculous workings, as no doubt Judas did cast out devils as well as the best of his fellow-apostles; gifts of tongues and of prophecy, and the like: which do no more argue a right to the sonship of God, than the Manuary's infused skill of Bezaleel and Aholiab could prove them saints. Yet, lastly, there may be sensible operations of the Spirit of God upon the soul, in the influences of holy motions into the heart, in working a temporary faith, and some fair progress in a holy profession; and yet no sonship: the world is full of such glow-worms, that make some shew of spiritual light from God; when they have nothing in them, but cold crudities, that can serve for nothing but deceit.

Will ye then see, What leading of the Spirit can evince us to be the Sons and Daughters of God? know then, that, if we will hope for a comfortable assurance hereof, we must be efficaciously led by his sanctifying Spirit; first, in matter of Judgment; secondly, in our Dispositions; and, thirdly, in our Practice.

1. For matter of JUDGMENT: ye remember what our Saviour said to his disciples; *When the Spirit of Truth is come, he will lead you into all truth;* John xvi. 13: that is, into all saving and necessary truths; so as to free us from gross ignorance or main error. Whosoever, therefore, is enlightened with the true and solid knowledge of all those points of Christian doctrine which are requisite for salvation, is, in that first regard, led by the Spirit; and, in this behalf, hath a just title to the sonship of God: as, contrarily, those, that are grossly and obstinately erroneous in their judgment of fundamental truths, let them pretend to never so much holiness in heart or life, shall in vain lay claim to this happy condition of the Sons of God.

2. For our DISPOSITION, secondly. If the Holy Spirit have wrought our hearts to be right with God in all our affections; if we

do sincerely love and fear him; if we do truly believe in him, receiving him as not our Saviour only, but as our Lord; if our desires be unfeigned towards him; if, after a meek and penitent self-dejection, we can find ourselves raised to a lively hope and firm confidence in that our Blessed Redeemer; and shall continue in a constant and habitual fruition of him: being thus led by the Spirit of God, we may be assured that we are the Sons of God; for flesh and blood cannot be accessary to these gracious dispositions.

3. Lastly, for our PRACTICE, it is a clear word, which we hear God say by Ezekiel, *I will put my Spirit into the midst of you; and will by it cause you to walk in my statutes, and keep my laws;* Ezek. xxxvi. 27. Lo, herein is the main crisis of a soul led by the Spirit of God, and adopted to this heavenly sonship. It is not for us, to content ourselves to talk of the laws of our God, and to make empty and formal professions of his Name. Here must be a continued walk in God's statutes: it will not serve the turn for us, to stumble upon some acceptable work; to step aside a little into the paths of godliness, and then draw back to the world. No, my Beloved: this leading of God's Spirit must neither be a forced angariation, as if God would feoff grace and salvation upon us against our wills; nor some sudden protrusion to good; nor a mere, actual, momentary, transient conduction, for a brunt of holiness and away, leaving us to the sinful ways of our former disobedience, and to our wonted compliances with the world, the devil, and the flesh: but must be in a steady, uninterrupted, habitual course of holy obedience; so as we may sincerely profess, with the man after God's own heart, *My soul hath kept thy testimonies, and I love them exceedingly;* Psalm cxix. 167.

Now then, Dear Christians, lay this to heart seriously; and call yourselves sadly to this trial. What is the carriage of our lives? What obedience do we yield to the whole Law of our God? If that be entire, hearty, universal, constant, perseverant, and truly conscientious; we have whereof to rejoice; an unfailing ground to pass a confident judgment upon our spiritual estate, to be no less than happy. But, if we be willingly failing in the unfeigned desires and endeavours of these holy performances, and shall let loose the reins to any known wickedness; we have no part nor portion in this blessed condition.

Mark, I beseech you, how fully this is asserted to our hands: *In this,* saith the Beloved Apostle, *the children of God are manifest, and the children of the Devil; whosoever doth not righteousness is not of God, neither he that loves not his brother;* 1 John iii. 10. Observe, I pray you, what test we are put to. Ye hear him not say "Whoso talks not holily," or, "Whoso professes not godliness:" in these a hypocrite may exceed the best saint: but *Whosoever doth not righteousness.* Withal, see, what a clause the Disciple of Love superadds to the mention of all righteousness, *neither he that loves not his brother:* surely, the Spirit of God is a *Loving Spirit;* Wisdom i. 6: and St. Paul hath the like phrase; Rom. xv. 30.

To let pass, then, all the other proofs of our guidance by the

Spirit; instance but in this one. Alas, my Brethren, what is become of that charitable and Christian carriage of men towards one another, which God requires of us; and which was wont to be conspicuous amongst Christian compatriots? Woe is me! instead of that true and hearty love, which our Saviour would have the Livery of our Discipleship, the badge of our holy profession; what do we see but emulation, envy and malice, rigid censures and rancorous heart-burnings, amongst men? Instead of those neighbourly and friendly offices, which Christians were wont lovingly to perform to each other; what have we now, in the common practice of men, but underminings, oppressions, violence, cruelty? Can we think, that the Spirit of Him, who would be styled *Love* itself, would lead us in these rugged and bloody paths? No; no: this, alone, is too clear a proof, how great a stranger the Spirit of God is to the hearts and ways of men; and how few there are, that, upon good and firm grounds, can plead their right to the sonship of God. Alas! alas! if these dispositions and practices may bewray the Sons of a holy God, what can men do to prove themselves the children of that hellish Apollyon, who was a man-slayer from the beginning?

For us, my Beloved, Oh, let us hate and bewail this common degeneration of Christians; and, as we would be and be acknowledged, the Sons of God, *Let us put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another; forgiving one another, if we have a quarrel against any, even as Christ forgave us: and, above all these things, put on charity, which is the bond of perfectness;* Col. iii. 12, 13, 14.

And, lastly, forsaking the mis-guidance of Satan, the world, and our corrupt nature, which will lead us down to the chambers of death and eternal destruction, let us yield up ourselves to be led by the Holy Spirit of God, in all the ways of righteousness, and holiness, of piety, justice, charity, and all manner of gracious conversation; that we may thereby approve ourselves the Sons and Daughters of God; and may be feoffed in that blessed inheritance, which he hath laid up for all his. To the possession whereof, may he happily bring us, who hath dearly bought us, Jesus Christ the Righteous: To whom, with the Father and the Blessed Spirit, One Infinite God, be given all praise, honour, and glory, now and for ever. Amen.

SERMON XLI.

THE MOURNER IN SION.

ECCL. iii. 4.

[*There is*] *a time to weep, and a time to laugh; a time to mourn, and a time to dance.*

I NEED not tell you, that Solomon was a wise man. His wisdom, as it was in an extraordinary measure put into him, by Him, that is wisdom itself; so was it in a more than ordinary way improved, by his diligent observation. His observation was universal; of times, things, persons, actions, events: neither did he lock his experiments up in the closet of his own breast; but, by the direction of God's Spirit, laid them forth to the world in this Divine Sermon; which, not as a king, but as a prophet, he preached to all posterity. Every sentence here, therefore, is a dictate of the Holy Ghost.

It is not Solomon then, but a greater than Solomon, even the Holy Spirit of the Great God, that tells you there is not a time only, but a season too, for every thing and for every purpose under heaven: that is, as I hope you can take it no otherwise, for every good thing, or indifferent; as, for evil things or actions, if men find a time, yet sure God allows no season: those are always damnably-unseasonable abuses of times, and of ourselves.

Not to meddle with other particulars; our thoughts are now, by the Divine Providence, pitched upon, *a time to weep, and a time to laugh; a time to mourn, and a time to dance;* or rather only upon the time to weep and mourn, for our time of laughing and dancing is past already: and perhaps we have had too much of that in our former times; which makes the causes and degrees of our now weeping and mourning, as more uncouth, so more intensive: we must be so much deeper in our mourning, by how much we have been more wild and wanton in our laughter and dancing.

I. To fall right down therefore upon our intended discourse, without any previous circumlocutions; There is a THREEFOLD TIME OF JUST MOURNING: 1. When a man is sensible of his Punishments; 2. Of his Sins; 3. Of his Dangers.

1. Of his PUNISHMENTS, first; or rather, which is more general, of his Afflictions; for all afflictions are not intended for punishments: some are fatherly chastisements only for our good, whereas all punishments are afflictive. When we are whipped then, when we smart with the rod, we have cause to weep; and if, in this case, we shed no tears, it is a sign of a graceless heart.

It is time, therefore, to mourn, when we are pressed by sufferings; whether from the immediate hand of God, or mediately by the hands of men; whether by private or public calamities.

Are we smitten in our Bodies, by some painful and incurable diseases? Doth the pestilence rage in our streets? Hath God forbidden us the influence of heaven, and cursed the earth with barrenness? Hath he broken the staff of bread, and sent leanness into our souls? Hath he humbled us with the fearful casualties of fire or water? by wrecks at sea; by lightnings, and tempests by land? Hath he sent murrain amongst our cattle, and destroying vermin into our barns and fields? now God tells us, it is a time to mourn.

Are we disquieted in our Minds, by some overmastering passions of grief; for the miscarriages of children, for the secret discontents of domestical jars, for unjust calumnies cast upon our good name? Are we molested in our minds and spirits with impetuous, and no less importune than hateful temptation? now it is a time to mourn.

Do we find in our Souls a decay and languishment of grace; a prevalence of those corruptions, which we thought abated in us? Do we find ourselves deeply soul-sick with our sinful indispositions? Shortly, do we find the face of our God for the time withdrawn from us? now, now it is a time to mourn.

If we turn our eyes to those evils, which are cast upon us by the hands of men: Do men find themselves despoiled of their estates, restrained of their liberties, tortured in their bodies? Do they find the woeful miseries of an intestine war; killings, burnings, depopulations? Do they find fire and sword raging in the bosom of our land? Now it is a time to mourn. Were these evils confined to some few persons, to some special families, they were worthy of the tears of our compassion; for it is our duty *to weep with them that weep:* but, where they are universal, and spread over the whole face of any nation, there cannot be found tears enough to lament them.

2. Punishments then are a just cause of our sorrow and mourning: but, to a good heart, SIN is so much greater cause of mourning, by how much a moral evil is more than a natural; and by how much the displeasure of an Almighty God, is worthy of more regard than our own smart. Doth thy heart then tell thee, that thou hast offended the Majesty of God by some grievous sin? now is thy time to weep and mourn; as thou wouldest *for thy only son;* Zech. xii, 10: now it is time for thee to be in bitterness, *as one that is in bitterness for his firstborn.* Thy soul is foul, wash and rinse it with the tears of thy repentance: go forth with Peter, *and weep bitterly.* Dost thou find in the place where thou livest, that sin, like some furious torrent, bears down all before it? now it is time for thee to mourn for the sins of thy people; and to say, as the holy Psalmist did, *Rivers of water run down mine eyes, because men keep not thy law;* Psalm cxix. 136.

3. Lastly, as our sufferings and our sins make up a due time for

our mourning, so do our DANGERS also; for fear is no less afflictive than pain: yea, I know not whether there can be a greater pain, than the expectation of imminent mischiefs. Do we therefore see extremities of judgments hovering over our heads, ready to fall down, like Sodom's fire and brimstone, from heaven upon us? now is it high time to mourn, for the anteverting of a threatened vengeance. Shortly, therefore, to sum up all that we have spoken, whether we feel evils of punishment or fear them, or be conscious of the evils of sin that have deserved them, we cannot but find it a just time to *weep and mourn*.

And now, to come home close to ourselves; can any man be so wilfully blind, as not to see that all these are met together, to wring tears from us; and to call us to a solemn and universal mourning?

1. What single men SUFFER, themselves best feel; and our old word is, The wronged man writes in marble. I meddle not with particulars. Our pains of body, our losses in our estate, our domestic crosses, our wounds of spirit, as they are kept up in our own breasts, so they justly call us to private humiliations.

If we cast abroad our eyes to more public afflictions; have we not seen, that God hath let his sea loose upon us in divers parts of our land? as if, for a new judgment upon us, he would retract the old word of his decreed limitation; *Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed;* Job xxxviii. 11. Hath not God given us, in divers parts of our nation, a feeling touch of some of the Egyptian plagues; in the mortality of our cattle; in the unusual frequency of noisome and devouring vermin? But woe is me! all these are but flea-bites, in comparison of that destructive sword, that hath gone through the land; and sheathed itself in the bowels of hundred thousands of brethren. *Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people;* Jer. ix. 1. Was there ever a more fearful example of divine vengeance against any nation, than to be armed against each other to their mutual destruction? that Christian compatriots, brethren, should pour out each others' blood like water in our streets, and leave their mangled carcasses for compost in our fields? that none but the sharper sword should be left to be the arbiter of our deadly differences? that fathers and sons should so put off all natural affection, as to think it no violation of piety to cut the throats of each other? Oh, that we have lived to see the woeful havoc, that the hellish fury of war hath made, every where, in this flourishing and populous island; the flames of hostile fury rising up in our towns and cities; the devastation of our fruitful and pleasant villages; the demolition of our magnificent structures; the spoils and ruins of those fabrics that should be sacred; in a word, this goodly land, for a great part of it, turned to a very Golgotha and Aceldama! These, these, my Brethren, if our eyes be not made of pumices, must needs fetch tears from us, and put us into a constant habit of mourning.

2. And, if our Punishments deserves thus to take up our hearts, where shall we find room enough for sufficient sorrow, for those horrible SINS, that have drawn down these heavy judgments upon us?

Truly, Beloved Brethren, if we were wholly resolved into tears, and if every drop were a stream, we could not weep enough for our own sins, and the sins of our people. Let every man ransack his own breast, and find out *the plague of his own heart*; 1 Kings viii. 38: but, for the present, let me have leave a little to lay before you, though it is no pleasing object, that common leprosy of Sin, wherewith the face of this miserable nation is overspread; whether in matter of Practice, or of Opinion.

(1.) For the Former; should I gather up all the complaints of the prophets, which they have taken up of old against their Israel and Judah, and apply them to this Church and Nation, you would verily think them calculated to this our meridian: as if our sins were theirs, and their reproofs ours.

What one sin can be named, in all that black bead-roll of wickedness, reckoned up by those holily querulous censors, which we must not own for ours?

Of whom do you think the prophet Isaiah speaks, when he says, *Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear; for your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies; your tongue hath muttered perverseness?* Isaiah lix. 2, 3.

Of whom do ye think the prophet Micah speaks, when he says, *The rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouths?* Micah vi. 12.

Do we think of epicurism and self-indulgence? Whom do we think the prophet Amos speaks of, when he says, *Woe be to them, that are at ease in Zion; that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches; that drink wine in bowls, and anoint themselves with the chief ointment; but they are not grieved for the affliction of Joseph?* Amos vi. 1, 3, 4, 6. Tell me, Brethren, was there ever more riot and excess in diet and clothes, in belly-cheer and back-timber, than we see at this day?

Do we think of drunkenness and surfeits? Of whom do we think Isaiah speaks, when he saith, *They have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink:* (Indian smoke was not then known:) *they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment, for all tables are full of vomit and filthiness?* Isaiah xxviii. 7, 8.

Of whom doth the prophet Hosea speak, when he says, *Whoredom and wine and new wine take away the heart?* well may these two be put together, for they seldom go asunder. But tell me, Brethren, was there ever such abominable beastliness in this kind,

as reigns at this day, since the hedge of all Ecclesiastical Jurisdiction was thrown open?

And, if we think good to put these and some other of their damnable society together; of whom do we think the prophet Hosea speaks, when he says, *The Lord hath a controversy with the land; because there is no truth, no mercy, no knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood?* Hos. iv. 1, 2.

Do ye think of perjury? Of whom do ye think the same Hosea speaks, when he says, *They have spoken words, swearing falsely in making a covenant?* Hos. x. 4.

Do we think of the violation of holy things and places? Of whom do we think the prophet Jeremiah speaks, when he says, *Is this house, which is called by my Name, become a den of robbers in your eyes: behold, even I have seen it, saith the Lord?* Jer. vii. 11.

I could easily tire you, if I have not done so already, with the odious parallels of our sins with Israel's. Yet, one more: do we think of the bold intrusion of presumptuous persons into the sacred calling, without any commission from God? Of whom do we think the prophet Jeremiah speaks: *The prophets prophesy lies in my Name: I sent them not: neither have I commanded them, nor spake unto them: They prophesy unto you a false vision, and the deceit of their own heart?* Jer. xiv. 14: and again, *I have not sent these prophets; yet they run: I have not spoken to them; yet they prophesied;* Jer. xxiii. 21.

To what purpose should I instance in more; as I easily might: as practical atheism, falsehood, cruelty, hypocrisy, ingratitude, and, in a word, universal corruption?

O England, England, too like to thy sister Israel, in all her spiritual deformities; if not rather, to thy sister Sodom. *Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her; neither did she strengthen the hands of the poor and needy;* Ezek. xvi. 49. Lo, thou art as haughty as she; and hast committed all her abominations.

But that, which yet aggravates thy sin, is thy stubborn incorrigibleness, and impudence in offending. Is it not of thee, that the prophet Jeremiah speaks, *This is a nation, that obeyeth not the voice of the Lord their God, nor receiveth correction?* Jer. vii. 28. For, O our God, hast thou not whipped us soundly, and drawn blood of us in abundance; yet, woe is me! what amendment hast thou found in us? what one excess have we abated? what one sin have we reformed? what one vice have we quitted? Look forth, Brethren, into the world: see if the lives of men be not more loose and lawless, their tongues more profane, their hands more heavily oppressive, their conversation more faithless, their contracts more fraudulent, their contempt of God's messengers more high, their neglect of God's ordinances more palpable, than ever it was: yea, have not too many amongst us added to their unreformation an

impudence in sinning? Is it not of these, that the Prophet speaketh; *Were they ashamed, when they had committed abomination? Nay, they were not ashamed at all, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord?* Jer. viii. 12.

By this time I suppose you see, how too much cause we have to mourn for those sins of practice, which have fetched down judgments upon us.

(2.) Turn your eyes now a little to those intellectual wickednesses, which we call sins of Opinion.

"Opinion," think some of you now, "alas! what so great offence can there be in matter of conceit; and in those results of our ratiocination, which we pitched upon in the cases of religion?" Let me tell you, Dear Christians, what valuation soever you may please to set upon these capital errors of the understanding set abroach for the seduction of simple souls, there is more deadly mischief and higher offence to God in them, than in those practical evils which honest hearts profess to abhor. These, as they are the immediate sins of our spiritual part; so they do more immediately strike at the God of Spirits, in his truth and holiness: and, as religion is the highest concernment of the soul; so the depravation of religion must needs be most dangerous and damnable.

It is no marvel therefore, if a truly-zealous Christian could even weep his eyes out, to see and hear those hellish heresies and atheous paradoxes, which have poisoned the very air of our Church wherein they were vented.

One beats the keys into the sword; or hangs them at the magistrate's girdle: so as he suspends religion upon the mere will and pleasure of sovereignty. One allows plurality or community of wives: another allows a man to divorce that wife he hath, upon slight occasions, and to take another. One is a Ranter: another is a Seeker: a third is a Shaker. One dares question, yea disparage the Sacred Scriptures of God: another denies the soul's immortality; a third, the body's resurrection. One spits his poison upon the Blessed Trinity: another blasphemes the Lord Jesus, and opposes the Eternity of his Godhead. One is altogether for inspirations, professing himself above the sphere of all ordinances, yea, above the blood of Christ himself. Another teaches, that the more villainy he can commit, the more holy he is; that only confidence in sinning is perfection of sanctity; that there is no hell but remorse. To put an end to this list of blasphemies, the very mention whereof is enough to distemper my tongue and your ears; one miscreant dares give himself out for God Almighty; another, for the Holy Ghost; another, for the Lord Christ; another (a vile adulterous strumpet) for the Virgin Mary.

O God, were there ever such frenzies possessed the brains of men; as these sad times have yielded? Was ever the Devil so prevalent with the sons of men?

Neither have these prodigious wretches smothered their damnable conceits in their impure breasts, but have boldly vented them

to the world; so as the very presses are openly defiled, with the most loathsome disgorgements of their wicked blasphemies.

Here, here, my Dear Brethren, is matter more than enough for our mourning. If we have any good hearts to God, if any love to his truth, if any zeal for his glory, if any care for his Church, if any compassion of either perishing or endangered souls, we cannot but apprehend just cause of pouring out ourselves into tears, for so horrible affronts offered to the Dread Majesty of our God; for so inexpiable a scandal to the Gospel, which we profess; for so odious a conspurcation of our holy profession; and, lastly, for the dreadful damnation of those silly souls, that are seduced by these cursed impostors.

Ye have seen now what cause we have of mourning for Sins both of Practice and Opinion.

3. It remains now, that we consider what cause of mourning we may have from our DANGERS: for, surely, fear, as it is always joined with grief, so together with it is a just provoker of our tears.

And here, if I should abridge all the holy prophets, and gather up out of them all the menaces of judgments which they denounce against their sinful Israel, I might well bring them home to our own doors, and justly affright us with the expectation of such further revenge from Divine Justice: for how can we otherwise think, but that the same sins must carry away the same punishments? The holy God is ever constant to his own most righteous proceedings: if then our sins be like theirs, why should we presume upon a dissimilitude of judgments?

Here then it is easy to descry a double danger, worth our mourning for: the one, of further smart from the hand of God, for our continuing and menacing wickedness; the other, of further degrees of corruption from ourselves.

(1.) For the First, let that sad prophet Jeremiah tell you, what we may justly fear. *They are not humbled even unto this day; neither have they feared nor walked in my law: Therefore, thus saith the Lord of Hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah;* Jer. xliv. 10, 11. And, if ye will have particularities, have we not cause to fear, that he will make good upon us that fearful word, *I have taken away my peace from this people, saith the Lord, even loving kindness and mercies?* Jer. xvi. 5. This is an ablative judgment, and that a heavy one too: will ye see a positive one, more heavy than that? *Behold, I will utterly forget you, and I will forsake you, and the city that I give to you and your forefathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten;* Jer. xxiii. 39, 40. Will ye have the specialities of his threatened judgments? *Behold, I will send upon them the sword, the famine, and the pestilence: I will persecute them with all these; and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all nations;* Jer. xxix. 17, 18. But

enough, enough of these doleful accents of interminated judgments; wherewith, if I would follow the steps of the prophets, I might strike your hearts with just horror.

(2.) See now the no less danger, that arises from Ourselves. No less? yea, much greater: for the highest revenge of all other, that God takes of men, is, when he punishes sin with sin. Let me therefore sadly and seriously tell you, that there is just fear we are running apace into two woeful mischiefs, Atheism and Barbarism. Oh, that I were a false prophet, and did not see too much ground of this fear! The multiplicity of these wild opinions in matter of religion, if there be not a speedy restraint, can have no other issue, but no religion. And, if we should live to see discouragements put upon learning, and a substraction or diminution of the maintenance of studied divines, and an allowance of or connivance at unlettered preachers, and no care taken of any but some select souls; ignorance, confusion, and barbarity will be the next news, that we shall hear of from the Church of England.

Brethren, if we see not these causes of fear, we are blind; and if, seeing them, we be not affected with them, we are stupid.

Let this be enough to be spoken of those Grounds, that make a just time of our mourning.

II. Now, that our seasonable mourning may not be to no purpose, let us enquire a little, how this our mourning should be regulated, for the DUE CARRIAGE AND CONDITIONS of it.

1. And, first, for the QUANTITY of it; it must be Proportioned to the Occasion and Cause upon which it is taken up: for to mourn deeply upon slight and trivial causes, were weak and childish; like to those faint hearts, that are ready to swoon away for the scratch of a finger: on the contrary, not to mourn heavily upon a main cause of grief, argues an insensate and benumbed heart.

(1.) If it be for some vehement Affliction of Body, good Hezekiah is a lawful precedent for us; *Like as a crane, or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward;* Isaiah xxxviii. 14. If it be for some great Public Calamity, Jeremiah tells you what to do; *For this, gird you with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us;* Jer. iv. 8: and God's chosen people are a fit pattern; *The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground;* Lament. ii. 10: and the Prophet bears them company in their sorrow; *Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people;* Lament. ii. 11.

(2.) If it be for some Personal and grievous Sin, that we have been miscarried into; holy David is a meet example for us; *My bones,* saith he, *waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me; my moisture is turned into the drought of summer;* Psalm xxxii. 3, 4: and, elsewhere,

My sore ran in the night, and ceased not; my soul refused to be comforted: I complained; and my spirit was overwhelmed; Psalm lxxvii. 2, 3. Where are those panders of sin, the Romish Casuists; that teach, the least measure of sorrow, even mere attrition, is enough for a penitent? Surely, had the Man after God's own Heart thought so, he had spared many a sigh, and many a sob, and many a tear, that his sins cost him; and so must they do us, if ever we hope to recover true comfort to our souls: and, certainly, could we be rightly apprehensive of the dread Majesty of the Most High God, whom we move to anger with our sin; and could consider the heinousness of sin, whereby we provoke the eyes of his glory; and, lastly, the dreadfulness of that eternal torment, which our sin draws after it; we could not think it easy, to spend too much sorrow upon our sins.

(3.) If, from our own private bosom, we shall cast our eyes upon the common Sins of the Times and Places wherein we live, a taste whereof I have given you in this our present discourse; where, oh where, shall we find tears enough to bewail them? Now, sackcloth and ashes, sighs and tears, weeping and wailing, rending of garments, yea rending of hearts too, are all too little to express our just mourning. When good Ezra heard but of that one sin, wherewith both Priests and Levites, and the Rulers and People of Israel were tainted, which was their intermarriage with the heathen, so as the holy seed was vitiated with this mixture, how passionately was he affected! Let himself tell you: *When I heard this thing*, saith he, *I rent my garment and my mantle; and plucked off the hair of my head and of my beard; and sat down astonished, until the evening sacrifice;* Ezra ix. 3, 4. What would he have done, think we, if he had seen so many abominations, and heard so many and foul blasphemies of his Israel, as we have been witnesses of in these last times? This for the Quantity.

2. Now, secondly, for the QUALITY of our mourning, we may not think to rest in a Mere Sorrow, in a Pensive kind of Sullenness: *Worldly sorrow causeth death;* 2 Cor. vii. 10. *For by the sorrow of the heart the spirit is broken;* Prov. xv. 13: *and a broken spirit drieth the bones;* Prov. xvii. 22.

And this is one main difference, betwixt the Christian mourner and the Pagan: both equally complain: both are sensible of the causes of their complaint: but the sorrow of the one is simply and absolutely afflictive, as looking no further but to the very object of his grief; the other is mixed with divers holy temperaments, as with a meekness of spirit, with a faithful reliance upon God, yea even with some kind of joy itself; for, when we are bidden to *rejoice continually;* Phil. iv. 4. even the dismal days of our mourning are not excepted: *Not so only*, saith the Apostle, *but we glory in tribulations;* Rom. v. 3. Yea, more than so; *My brethren*, saith St. James, *count it all joy, when ye fall into divers temptations;* James i. 2.

3. For the MANNER of our mourning: we cannot but take notice,

that there is a Solemn mourning; and there is a Private and Domestical.

(1.) The Solemn is by public indiction of authority. That only Power, that can command our persons, may command our humiliation, and prescribe the circumstances of the performance of it. Nineveh itself had so much divinity, as to know and practice this truth. How strict a proclamation was that of the king of that heathen city; *Let neither man nor beast, herd nor flock taste any thing: let them not feed, nor drink water; but let man and beast be covered with sackcloth, &c.* As for the choice and punctuality of the time, whereto this public mourning must be limited, where should it rest, but in the hand of sovereignty; whose wisdom is to be presupposed such, as to pitch upon the meetest seasons for this practice? It is very remarkable that we find recorded in the case of Israel's public mourning; Neh. viii. 9, 10. *Then Nehemiah, which is the Tirshatha,* or governor, *and Ezra the priest, the scribe, and the Levites, that taught the people, said unto all the people; This day is holy unto the Lord your God: mourn not, nor weep: Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord, neither be ye sorry; for the joy of the Lord is your strength.*

A consideration, if I may intimate it without presumption, meet to be tendered to our brethren of the neighbour Church, who are wont to cast their public fasts upon the Lord's Day; contrary, no less to the determination of the Councils of the Evangelical Churches, than the practice of the Jewish: for what other is this, but God's Holy-Day? of which we may well take up the words of the Psalmist, *This is the day, which the Lord hath made: let us rejoice and be glad in it.* As it would therefore be utterly unseasonable to rejoice in a day of mourning, so must it needs be to mourn in a day of rejoicing.

The rites and forms of public mournings may and were wont to vary, according to the usages of several nations and churches. How ceremonious the Jews were in this kind, I need not tell you. Here was rending of garments, girding with sackcloth, muffling of faces, prostration on floors, covering with ashes, howling on the house-tops, cutting and tearing of hair, wringing of hands, and all possible gestures that might express depth of passion: and so much of this is imitable by us, as may in a grave Christian fashion testify our dejection and true sorrow of heart, upon the occasion of public calamities. This solemn humiliation then, being always joined with an afflicting the body by fasting, for deep sorrow doth both take away appetite and disregards nature; so it calls us, for the time, to an absolute forbearance, and neglective forgetfulness of all earthly comforts. In which regard, the Popish mock-fasts, which allow the greatest dainties in the strictest abstinence; and the Turkish, which shut up in an evening gluttony; are no better than hypocritical counterfeits of a religious self-humbling. Those habits then, those discourses or actions, those contentments, which are in

themselves perhaps not lawful only but commendable, must now be avoided, as unseasonable, if not sinful. How heinously did the Almighty take this mis-timed pleasure and jollity, at the hands of his people the Jews! *In that day*, saith Isaiah, *did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth: And, behold joy and gladness; slaying oxen, and killing sheep; eating flesh, and drinking wine: let us eat and drink, for to morrow we shall die.* And what was the issue? *It was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts;* Isaiah xxii. 12, 13, 14.

(2.) In matter of Private mournings, every man is allowed to be the arbiter of his own time, place, measure, manner of performance: always so, as that he keep within the just bounds of piety, decency, discreet moderation: as Bernard well adviseth in the like kind, so punishing a rebel, that he do not destroy a subject. Neither can I apprehend any reason, if we entertain a well-grounded sorrow, why we may not express it: not in a hypocritical way of ostentation, as the vain Pharisees taxed by our Saviour; Matt. vi. 16: which disfigured their countenances, and did set a sour face upon a light heart, that they might appear unto men to fast; but in a wise, sober, seemly, unaffected deportment.

To instance in the case of the death of those, to whom we have the dearest relation: there can be no case wherein mourning can be more seasonable: it is no less than a judgment, that God denounceth against king Jehoiakin; *They shall not lament for him, saying, Ah, my Brother; or, Ah, Sister: they shall not lament for him, saying, Ah, Lord; or, Ah, his glory;* Jer. xxii. 18. And it was a hard word, that God spake to Ezekiel; *Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet shalt thou neither mourn nor weep, neither shall thy tears run down: forbear to cry; make no mourning for the dead, &c.* Ezek. xxiv. 16. Lo, such a wife as it might have been, froward, disobedient, unquiet, it had been no greatly difficult charge to have parted with her: but it seems Ezekiel's was a dear, pleasing, loving consort, even the desire of his eyes, and the comfort of his life; and, therefore, to part with her without tears, must needs be a double grief to his soul.

As, therefore, it is unnatural and inhuman, not to mourn for parents, wives, husbands, brothers, sisters, children, friends; so it cannot be unmeet, to testify our mourning even by our outward habit. I could never see a reason, why it should not be fit to wear blacks upon funeral occasions. Neither piety nor Charity is an enemy to civil ceremonies. This colour and fashion is not indecent, nor justly offensive: so as the mind be free from superstition and over-nice curiosity: such, as Balsac jeers at in his vain French Lady; who affected to have not her house only, but all the vessels and utensils that belong to it, put into that hue. If you tell me, that the Heathens mourned thus; I must tell you, that all did not so: some nations mourned in white; others, in

blue; others, in purple *; and, if all had done so, they are no ill patterns in matters of mere civilities. Besides, that, in reason, this colour is most proper for sad occasions: for, as white comes nearest to light, and black to darkness; so we know that light and joy, darkness and sorrow, are commonly used to resemble and express each other.

Well may we then outwardly profess our inward mourning for the dead: but yet, not beyond a due moderation. It is not for us to mourn, *as men without hope;* as the Apostle holily adviseth his Thessalonians. Our sorrow must walk in a mid-way, betwixt neglect and excess. Sarah was the first, that we find mourned for in Scripture; and Abraham the first mourner: now the Hebrew Doctors observe, that in Genesis xxiii. 2. where Abraham's mourning is specified, the letter, which is in the midst of that original word that signifies his weeping, is, in all their Bibles, written less than all his fellows; which they, who find mountains in every tittle of Moses, interpret to imply the moderate mourning of that holy Patriarch: surely, he, who was the Father of the Faithful, did, by the power of his faith, mitigate the sorrow for the loss of so dear a partner.

Thus much for the Manner of our mourning.

4. Now, forasmuch as it is the mourner in Sion; not in Babylon, whom we look after; in the fourth place, the inseparable CONCOMITANT of his mourning must be his Holy Devotion; whether it be in matter of suffering, or of sin; in both which, our sorrow is ill-bestowed, if it do not send us so much the more eagerly to seek after our God.

Thus hath the mourning of all holy souls ever been accompanied. The greatest mourner, that we can read of, was Job; who can say, *My skin is black upon me, and my bones are burnt with heat;* Job xxx. 30. How doth he lift up his eyes from his dung-hill to heaven; and say, *I have sinned, what shall I do to thee, O thou preserver of men!* Job vii. 20. The distresses of David and the depth of his sorrows, cannot be unknown to any man, that hath but looked into the Book of God: and what are his divine ditties, but the zealous expressions of his faithful recourses to the Throne of Grace? Good Ezra tells you what he did, when he heard of the general infection of his people with their heathen matches: *Having rent my garments and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God; and said, O my God, I am ashamed, and blush to lift up my face to thee, O my God, for our iniquities are increased over our heads, and our trespass is grown up to the heavens;* Ezra ix. 5, 6. And Daniel, a no less devout mourner than he, lays forth himself in as holy a passion; *I set my face unto the Lord God to seek him by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession, and said; O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him,*

* Alexand. ab Alexandro. Genial. Dierum l. iii. c. 7

and to them that keep his commandments; we have sinned, and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments, &c.

Hereupon it is, that prayer is ever joined with fasting in all our humiliations; without which, the emptiness of our maws were but a vain and purposeless ceremony: as that, which was only taken up to whet our devotions, and to give a sharper appetite to pious duties. So as, he, that mourneth and fasteth without praying is as he, that takes the preparative, but refuses the medicine that might bring him health; or, as he, that toils all day in the vineyard, and neglects to call for his wages.

This for the Companion of our mourning.

5. The ATTENDANT of our mourning is, the Good Use that must be made of it, for the bettering of the soul. For, surely, affliction never leaves us as it finds us: if we be not better for our mourning, we are the worse. He is an unprofitable mourner, that improves not all his sorrow to repentance and amendment of life; whether his sin be the immediate object of his grief or his affliction.

And this is both the intention of our Heavenly Father in whipping us, and the best issue of our tears.

Thus it was with his Israel: *Their days*, saith the Psalmist, *did he consume in vanity, and their years in trouble: when he slew them, then they sought him; and they returned, and enquired early after God: and they remembered that God was their Rock, and the High God their Redeemer;* Psalm lxxviii. 33, 34, 35. To the same purpose is that of Jeremiah: *In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping, they shall go and seek the Lord their God: they shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten;* Jer. l. 4, 5.

Surely, as he were an unnatural parent, that would scourge his child with any other purpose, than to correct and amend somewhat amiss in him: so is he no better than an ungracious child, that makes a noise under the rod; but amends not his fault.

Here, then let mine eyes run down with tears, night and day; and let them not cease, for the obstinate unproficiency of the sons of my mother, under the heavy hand of my God. *O Lord, are not thine eyes upon the truth? Thou hast stricken them; but they have not grieved. Thou hast consumed them; but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return;* Jer. v. 3. How sadly dost thou complain of us, under the person of thine Israel! *In vain have I smitten your children: they received no correction;* Jer. ii. 30. Notwithstanding all the fair warnings that thou hast given us, we run on resolutely in the course of our wickedness; as if those paths were both safe and pleasing; giving thee just cause to renew thine old complaint against the men of Judah and Jerusalem; *Thus saith the Lord; Behold I frame evil against you, and devise a device*

against you; Return ye now every one from his evil ways, and make your ways and your doings good: And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart; Jer. xviii. 11, 12. Woe is me! who sees not, that, after all the blood that thou hast let out of our veins, we are still full of the deadly inflammations of pride and maliciousness? that, after we have drunk so deep of the cup of thy fury, even to the dregs, we cease not to be drunk with the intemperate cups of our beastly excess? and, after strict professions of holiness, have run out into horrible blasphemies of thy Sacred Name? So, as we have too just cause to fear, lest thou have decreed to make good upon us that woeful word, which thy prophet denounced against thy once-no-less-dear people, *I will make this land desolate, and a hissing: every one, that passeth thereby, shall be astonished, and hiss, because of all the plagues thereof;* Jer. xix. 8.

Hitherto then, I have shewed you the Just Grounds of our Mourning; Afflictions, Sins, Dangers: and applied them to our own condition. I have shewed you the Due Regulation of our Mourning; in the Quantity, the Quality, the Manner of performing it, the Company that goes with it, and the Train that follows it.

III. What remains now, but that I should labour to PERSUADE YOU ALL TO BE TRUE MOURNERS IN OUR SION?

Were it my work to exhort you to mirth and jollity, the task were both pleasing to undertake and easy to perform: for we all naturally affect to be delighted; yea, I doubt there are too many Christians, that, with the epicure, place their chief felicity in pleasure: but, for sorrow and mourning, it is a sour and harsh thing; unpleasing to the ear, but to the heart more.

But, if, as Christians, we come to weigh both these in the balance of the sanctuary, we shall find cause to take up other resolutions.

Will ye hear what wise Solomon says of the point? *Sorrow,* saith he, *is better than laughter: And it is better, to go to the house of mourning, than to the house of feasting;* Eccl. vii. 2, 3. Lo, his very authority alone were enough; who, as a great king, had all the world to be his minstrel: but, withal, he sticks not to give us his reason. Why, then, is sorrow better than laughter? *For, by the sadness of the countenance the heart is made better.* Look to the effects of both, and you shall easily see the difference: sorrow calls our hearts home to God and ourselves, which are apt to run wild in mirth. Where did you ever see a man made more holy with worldly pleasure? no; that is apt to debauch him rather: but many a soul hath been bettered with sorrow; for that begins his mortification, recollecting his thoughts to a serious consideration of his spiritual condition, and working his heart to a due remorse for his sin, and a lowly submission to the hand that inflicts it. And why should it be better, to go to the house of mourning, than to the house of feasting? *For this is the end of all men, and the living shall lay it to his heart.* The house of mourning hath

here principally respect to a funeral. The death, which is lamented for, being the end of all flesh, a man is, here and thus, put feelingly in mind of his mortality; which, in a house of feasting and jollity, is utterly forgotten. By how much, then, it is better for a man to have his heart kept in order by the meditation of death, than to run wild after worldly vanity; by so much, is the house of mourning better than the house of feasting.

But, if this be not persuasive enough, hear what a greater than Solomon says; *Blessed are they that mourn;* Matth. v. 4. Lo, he, that is the author, and the owner, and giver of blessedness, tells you where he bestows it, even upon the mourners. Did ye ever hear him say, "Blessed are the frolic and jovial?" Nay, do ye not hear him say the contrary; *Woe be to you that laugh now?* Luke vi. 25. And though he needed not, whose will is the rule of all justice and paramount to all reason; yet, he is pleased to give you the reason of both; *Blessed are they that mourn, for they shall be comforted;* and *woe be to you that laugh now, for ye shall mourn and weep.*

Lo, joy, and comfort, is the end of mourners; and mourning, and weeping, is the end of mirth and laughter.

O Saviour, give me leave to wonder a little at this contrariety. That, to which the blessing is promised, which is mourning, is made the curse of laughter and joy: for they shall mourn, that rejoiced; and yet, they that mourn shall rejoice.

Is it not partly for that necessary vicissitude, which thou, in thine infinite wisdom, hast set of joy and mourning? So as no man can be always capable of both these: but he, that rejoiceth, must have his turn of mourning, as Abraham told the rich glutton in his torment; and he, that mourneth, must have a time of rejoicing.

Or, is it for the great difference, that there is of the several kinds of mourning and joy? For, as there is a natural joy and sorrow, which is neither good nor evil, but in itself indifferent: so there is a carnal sorrow and joy, which is evil; and a spiritual joy and sorrow, which is good: there is a temporal sorrow and joy, interchanged here; and there is an eternal joy or sorrow, reserved for hereafter. So then hath thine infinite justice and wisdom distributed thy rewards and punishments, that the carnal and sinful joy is recompensed, with eternal sorrow and mourning; the holy and spiritual mourning, with eternal joy and blessedness.

Do we then desire to be blessed? We must mourn. Do we desire to have all tears wiped hereafter from our eyes? we must not then have our eyes dry here below.

And, surely, did we know how precious our tears are in the account of the Almighty, we would not be niggardly of those penitent drops. These, these, if we know not, are so many orient pearls laid up in the cabinet of the Almighty; which he makes such store of, that he books their number for an everlasting remembrance; and, lest one tear should be spilt, he reserves them all in his bottle; Psalm lvi. 8: Do we not remember, that he hath

promised a happy and glorious harvest for a wet seed-time? that, *those, which sow in tears, shall reap in joy?* that every grain, which we sow in this gracious rain, shall yield us a sheaf of blessedness? Psalm cxxvi. 5, 6. If then we believe this unfailable word of truth, who would not be content to mourn awhile, that he may rejoice for ever? Oh the madness of carnal hearts, that choose to purchase the momentary pleasure of sin, with everlasting torments; while we are hardly induced to purchase everlasting pleasures, with some minutes' mourning!

Neither is it the pleasure of the Almighty, to defer the retributory comforts of his mourners till another world. Even here, is he ready to supply them with abundant consolations. The Sweet Singer of Israel was experimentally sensible of this mercy: *In the multitude of the sorrows of my heart, thy comforts have refreshed my soul;* Psalm xciv. 19. Neither was the Chosen Vessel any whit behind him, in the experience and expression of this gracious indulgence of the Almighty: *Blessed be God,* saith he, *even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort; who comforteth us in all our tribulations, that we may be able to comfort them, which are in any trouble, by the comforts, wherewith we ourselves are comforted of God;* 2 Cor. i. 3, 4. What do I stand to instance in the persons of some special favourites of heaven? It is the very office of the Messiah, the perfect Mediator betwixt God and man, *To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;* Isaiah lxi. 2, 3. So as all God's faithful ones may cheerfully expect the performance of that cordial promise, which the God of Truth had made to his Israel; *Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance; both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow:* Jer. xxxi. 12, 13.

But, if the justice of God have been so highly provoked by the sins of a particular nation, as that there is no remedy but the threatened judgments must proceed against them; remember what charge Ezekiel tells you was given to the man clothed in linen, that had the writer's inkhorn by his side: *The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem; and set a mark upon the foreheads of the men, that sigh and that cry for all the abominations, that be done in the midst thereof;* Ezek ix. 3, 4. Lo, these marked Jews owe their life to their tears. If they had not wept for their fellows, they had bled with their fellows. If their sighs could not save their people from slaughter, yet they have saved themselves: their charitable mourning is recompensed with their own preservation.

Oh then, my Brethren, as we desire the joys of another world, and as we tender our own comfort and safety in this, let us not be sparing of our tears. Let them flow freely out, for our own sins

first, and then for the sins of our people. Let not our mourning be perfunctory and fashionable; but serious, hearty, and zealous: so as that we may furrow our cheeks with our tears. Let our devotions, that accompany our mourning, be fervent and importunate, as those that would offer a kind of holy force to heaven; wrestling with the Angel of the Covenant for a blessing: let our amendment, which should be the effect of our mourning, be really conspicuous to the eyes both of God and men. And, finally, that our mourning may be constant and effectual, let us resolve to make it our business; and, for that purpose, let us solemnly vow to set apart some time of each day for this sad, but needful task. And, which is the main of all, since the public is most concerned in this duty, Oh that the trumpet might be blown in Zion, fasts sanctified, solemn assemblies called; that the ministers of the Lord, as the chief mourners, might weep aloud in God's sanctuary; and say, *Spare thy people, O Lord, and give not thine heritage to reproach; wherefore should the enemies of thy Church say among the people, Where is their God?* Joel ii. 15, 16, 17. This were the way to reconcile our offended God; to divert his dreadful judgments; to restore us to the blessings of peace; and to cause the voice of joy and gladness to be once again heard in our land.

SERMON XLII.

LIFE A SOJOURNING:

A SERMON PREACHED AT HIGHAM NEAR NORWICH, ON SUNDAY, JULY 1, 1655.

BY JOSEPH, BISHOP OF NORWICH.

1 PETER i. 17.

If ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.

WHEN our Blessed Saviour called Peter, and Andrew his brother, to their discipleship, he did it in these terms; *Follow me, and I will make you fishers of men;* Matth. iv. 19. And, indeed, this was their trade and profession; which they practised constantly and effectually. Neither doubt I to say, that the great draught of fish, which Peter took up, John xxi. 11. when he cast forth his net at the command of Christ after his resurrection, was a type and emblem of that great capture of souls, which he should make soon after; when, at one sermon, he drew up no less than three thousand souls; Acts ii. 41. Every exhortation that he made was an angle, or a casting-net to take some hearers; but these two holy Epistles are as some seine, or large drag-net to enclose whole shoals of believers: and this Text, which I have read unto you, is as a row of meshes knit together, and depending upon each other.

First, you have here, THAT OUR LIFE IS A SOJOURNING ON EARTH: Secondly, THIS SOJOURNING HATH A TIME: Thirdly, THIS TIME MUST BE PASSED: Fourthly, THIS PASSAGE MUST BE IN FEAR: Fifthly, THIS FEAR MUST BE OF A FATHER: Sixthly, HE IS SO A FATHER, THAT HE IS OUR JUDGE: Lastly, HIS JUDGMENT IS UNPARTIAL, for he *judgeth without respect of Persons, according to every man's work.*

All which may well be reduced to these Two Heads; a Charge, and an Enforcement; a Duty, and a Motive to perform it: the Charge or Duty is, To pass the time of their sojourning in fear; the Motive or Enforcement, If we call on the Father, &c. The duty though last in place, yet is first in nature; and shall be accordingly meditated of.

1. First, therefore, our life is but a SOJOURNING here.

Our former translation turns it *a dwelling*; not so properly. The word is παροικία. Now παροικεῖν is, "to dwell as a stranger or sojourner:" so the French hath it *sejour temporel*. So near together is the signification of words of this nature, that, in the Hebrew, one word signifies both "a dweller" and "a stranger;" I suppose, to imply, that even the indweller is but a stranger at home. But this παροικία here doth both imply a home, and opposes it. The condition of every living soul, especially of every Christian, is, to be *peregrinus*, as out of his own country; and *hospes*, as in another's.

Think not this was the case of St. Peter only; who, by the exigency of his apostleship, was to travel up and down the world: for both it is apparent that Peter, after the shifts of our Jesuitical interpreters, had a house of his own to reside in, Matt. viii. 14; and that he writes this to his countrymen, the Jews: amongst whom, notwithstanding their dispersion, there were, doubtless, many rich owners; as there are still, in many parts of the world, after all their disgraceful eliminations. The Father of the Faithful was so; Heb. xi. 9: and the sons of that father were so after him. Jacob speaks of the days of his pilgrimage. David was a great king; yet he confesses himself *a stranger upon earth*, and that this was hereditary to him; for he adds, *as were my fathers*. He had more land than they: they had some few fields in Bethlehem; he ruled from Dan to Beersheba, yet a professed stranger: wherein, as he was a type of Christ, so an example of all Christians: *as strangers and pilgrims*, saith the Apostle, *abstain from fleshly lusts*.

The faithful man is, according to that of Bernard, the Lord's servant, his neighbour's fellow, and the world's master. *All things are yours*, saith the Apostle; yet is he, the while, but a sojourner upon his own inheritance: no worldly respects can free-denizen a Christian here; and, of *peregrinus*, make him *civis*. No; it is out of the power of all earthly commodities to naturalize him: for, neither can his abiding be here, if he should love the earth never so well; neither shall he find any true rest or contentment here below.

If any wealthy citizen, upon the uncertainty of trade, shall have turned his shop-book and his bags into lands and manors; and, having purchased plentifully, and called his land by his name, shall be so foolish as to set down his rest here and say, *Hic requies mea; Soul, take thy ease;* he may well look, that God will give him his own, with a *Thou fool, this night, &c.*

It is true, the worldly man is at home, in respect of his affections; but he is and shall be a mere sojourner, in respect of his transitoriness. His soul is fastened to the earth: all his substance cannot fasten himself to it. Both the Indies could not purchase his abiding here.

This is our condition, as men; but much more, as Christians, we are perfect strangers and sojourners here in the world: and, if we

be no other than such, why do we not demean ourselves accordingly?

1. If then we be but sojourners, and that in a strange nation, here must be an ἀπραγμοσύνη, an "UNMEDDLINGNESS" with these worldly concernments. Not that we should refrain from managing the affairs of this present life; without which, it were no living for us upon earth. There is a difference, betwixt πράγματα and περιεργασία, "necessary business" and "unnecessary distractions." A man, that sojourns abroad in a strange country, finds himself no way interested in their designs and proceedings. What cares he, who rises or falls at their Court? who is in favour, and who in disgrace? what ordinances or laws are made, and what are repealed? He says still to himself, as our Saviour said to Peter, *Quid ad te? What is that to thee?* Thus doth the Christian here: he must use the world, as if he used it not: he must pass through the affairs of this life, without being entangled in them; as remembering, who and where he is; that he is but a sojourner here.

2. Here must be a LIGHT ADDRESS. No man, that goes to sojourn in a strange country, will carry his lumber along with him; but leaves all his houshold stuff at home: no; he will not so much as carry his stock of money or jewels with him, as knowing he may meet with dangers of thieves and robbers in the way; but makes over his money by exchange, to receive it where he is going. Ye Rich Men cannot think to carry your pelf with you into heaven: no; it were well, if you could get in yourselves, without that cumberous load: it may keep you out; ye cannot carry it in. If you will go safe and sure ways, make over your stock by exchange: that is, as our Saviour tells you, *Make you friends of the unrighteous Mammon, that when ye go hence they may receive you into everlasting habitations.* Those riches, which Solomon saith have wings, and therefore may fly up, and, being well used, may help to carry up your souls towards heaven; if you clip their wings, may prove as clogs to weigh your souls down to hell. Dispose of them, therefore, where you may be sure to find them with a happy advantage to yourselves; 1 Timothy vi. 18, 19. and do not think to keep them still in your hands; remembering that you are but sojourners here.

3. If ye be but strangers and sojourners here, you must MAKE ACCOUNT OF NO OTHER THAN HARD USAGE IN THE WORLD. It is the just epithet of the world, which Julius Scaliger gives unjustly to London, *Torva peregrinis;* but we cannot add that, which follows, *sed non et inhospita:* for, surely, there is nothing to be expected here, but unkind and churlish entertainment. We know that God still puts together the Stranger, the Widow, and the Orphan: these are every where most exposed to wrong; as men are still apt to climb over the hedge, where it is lowest. The good Shunamite, when the prophet offered her the favour to speak to the king for her, could say, *I dwell amongst my own people;* intimating, that, while she dwelt at home amongst her good neighbours, she had no need of a friend at Court. But, when she had been abroad, so-

journing in the land of the Philistines; and, in her absence, was stripped of her house and land; she is fain to come with an humble petition in her hand, suing to be righted against the injurious usurpation of her cruel oppressor; 2 Kings viii. Do we, therefore, find harsh usage at the hands of the world? Are we spitefully intreated by unjust men, our reputation blemished, our profession slandered, our goods plundered, our estates causelessly impaired, our bodies imprisoned, and all indignities cast upon us and ours? let us bethink ourselves, where and what we are; strangers and sojourners here: and, let us make no reckoning to fare any otherwise, while we sojourn in this vale of tears.

4. If we be strangers and pilgrims here, we cannot but have a GOOD MIND HOMEWARD. It is natural to us all, to be dearly affected to our home: and, though the place where we sojourn be handsomer and more commodious than our own; yet we are ready to say, "Home is homely, and our heart is there, though our bodies be away." And this is a difference, betwixt a banished man, and a voluntary traveller. The exiled man hath none but displeasing thoughts for his native country; would fain forget it; and is apt, as we have had too much proof, to devise plots against it: whereas, the voluntary traveller thinks the time long, till he may enjoy his long desired home; and thinks himself happy, that he may see the smoke of his own chimney: and, if our lot be fallen upon a stony and barren Ithaca, yet it is not all the glorious promises of a Calypso can withdraw us from desiring a speedy return to it. Beloved, we know we are strangers here: our home is above. There is our Father's house; in which there are many mansions, and all glorious. If this earth had as many contentments in it, as it hath miseries and vexations; yet it could not compare with that region of blessedness, which is our only home. Oh then, if we believe ourselves to have a true right to that abiding city, to that city which hath foundations where our Father dwells, why do we not long to be possessed of those glorious, and everlasting habitations? We find it too true, which the Apostle says, *That while we are present in the flesh we are absent from the Lord;* 2 Cor. v. 6. Why are we not heartily desirous to change these houses of clay, for that *house not made with hands eternal in the heavens?* We may please ourselves in formalities; but I must tell you, it is no good sign, if we be loth to go home to our Father's house.

Methinks, this word *here* should be emphatical. Indeed it is not in the original text, but it is both sufficiently implied, and would seem to intimate a kind of comparison between the place of our sojourning and the place of our home. Here, is trouble and toil; there, is rest: here, is disorder and sin; there, perfection of order and holiness: here, we live with men, yea beasts, yea, if, on some hands, I should say with incarnate devils, I should not be uncharitable; there, with God and his blessed angels, and the souls of righteous men made perfect: here, are continual changes and successions of sorrow; there, an eternity of uninterrupted and unconceivable joys. Oh then, how can we choose but say with Da-

vid, *As the hart panteth after the water-brooks, so doth my soul pant after thee, O God?* Psalm xlii. 1: and, with the Chosen Vessel, *I desire to depart hence, and to be with Christ?* Phil. i. 23. This, for our sojourning here.

II. Now, for the TIME of our sojourning.

Time is the common measure of all things; the universal met-wand of the Almighty; Eccl. iii. 1. *There is a time for all things*, saith wise Solomon; and but a time: for the motions of time are quick and irrevocable. Ye cannot think of it but with wings. It is but a short word, a monosyllable; yet, while we are speaking of it, it is gone.

As for *the Time of our sojourning*, Moses reckons it by years; Job, by months, and those of vanity; old Jacob and David, by days: the Apostle shuts it up closer; and calls the very age of the world, *hora novissima, the last hour:* all imply a quickness of passage.

It is a true observation of Seneca: *Velocitas temporis*, saith he, "The quick speed of time is best discerned, when we look at it past and gone:" and this I can confirm to you by experience. It hath pleased the Providence of my God so to contrive it, that this day, this very morning, fourscore years ago, I was born into the world. "A great time since," ye are ready to say: and so indeed it seems to you, that look at it forward; but to me, that look at it as past, it seems so short that it is gone like a tale that is told, or a dream by night, and looks but like yesterday.

It can be no offence for me to say, that many of you, who hear me this day, are not like to see so many suns walk over your heads, as I have done. Yea, what speak I of this? There is not one of us, that can assure himself of his continuance here one day. We are all tenants at will; and, for ought we know, may be turned out of these clay cottages at an hour's warning. Oh then, what should we do, but, as wise farmers, who know the time of their lease is expiring and cannot be renewed, carefully and seasonably provide ourselves of a surer and more during tenure?

I remember our witty countryman Bromiard, tells us of a lord in his time, that had a fool in his house; as many great men in those days had, for their pleasure: to whom this lord gave a staff; and charged him to keep it, till he should meet with one that were more fool than himself, and, if he met with such a one, to deliver it over to him. Not many years after, this lord fell sick; and indeed was sick unto death. His fool came to see him; and was told by his sick lord, that he must now shortly leave him. "And whither wilt thou go?" said the fool. "Into another world," said his lord. "And when wilt thou come again? within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never? and what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all? Here, take my staff. Art thou going away for ever; and hast taken no order nor care how thou shalt speed in

that other world, whence thou shalt never return? take my staff; for I am not guilty of any such folly as this."

And indeed, there cannot be a greater folly, or madness rather, than to be so wholly taken up with an eager regard of these earthly vanities, which we cannot hold; as to utterly neglect the care of that eternity, which we can never forego. And, consider well of it, upon this moment of our life depends that eternity, either way.

My Dear Brethren, it is a great way to heaven; and we have but a little time to get thither. God says to us, as the angel said to Elijah, *Up, for thou hast a great journey to go:* and if, as I fear, we have loitered in the way, and trifled away any part of the time in vain impertinencies, we have so much more need to gird up our loins, and to hasten our pace. Our hearts, our false hearts are ready, like the Levite's servant, to show us the world; and to say, as he did of Jebus, *Come, I pray you, let us turn into the city of the Jebusites, and lodge there:* Oh, let us have his master's resolute answer ready in our mouths; *We will not turn aside into a city of strangers,* neither will we leave, till we have got the gates of God's city upon our backs; Judges xix. 11, 12.

Time is that, whereof many of us are wont to be too prodigal. We take care how to be rid of it; and, if we cannot otherwise, we cast it away: and this we call Pass-time. Wherein we do dangerously mistake ourselves; and must know, that time is, as the first, so one of the most precious things that are: insomuch as there are but two things, which we are charged to redeem, Time and Truth,

I find that, in our old Saxon language, a Gentleman was called an Idle-man: perhaps, because those, who are born to fair estates, are free from those toils and hard labours, which others are forced to undergo. I wish the name were not too proper to over-many in these days; wherein it is commonly seen, that those of the better rank, who are born to a fair inheritance, so carry themselves, as if they thought themselves privileged to do nothing, and made for mere disport and pleasure. But, alas! can they hope, that the Great God, when he shall call them to give account of the dispensation of their time and estate, will take this for a good reckoning: Item; So many hours spent in dressing and trimming; so many, in idle visitings; so many, in gaming; so many, in hunting and hawking; so many, in the playhouse; so many, in the tavern; so many, in vain chat; so many, in wanton dalliance? No; no; my Dear Brethren: our hearts cannot but tell us, how ill an audit we shall make, upon such a woeful computation; and how sure we are to hear of a *Serve nequam, Thou evil servant, and unfaithful;* and to feel a retribution accordingly.

Let us, therefore, in the fear of God be exhorted to recollect ourselves; and, since we find ourselves guilty of the sinful mispense of our good hours, let us, while we have space, obtain of ourselves to be careful of redeeming that precious time we have lost. As the widow of Sarepta, when she had but a little oil left,

in her cruse, and a little meal in her barrel, was careful of spending that to the best advantage: so let us, considering that we have but a little sand left in our glass, a short remainder of our mortal life, be sure to employ it unto the best profit of our souls; so as every of our hours may carry up with it a happy testimony of our gainful improvement: that so, when our day cometh, we may change our time for eternity; the time of our sojourning, for the eternity of glory and blessedness.

Thus much for the Time of our sojourning.

III. Now, as for the PASSAGE of this time, I shall spare any further discourse of it: though this is a matter well worthy of our thoughts. And, indeed, we, that live within the smoke of the city, have our ears so continually inured to the noise of passing-bells, that it is a wonder we can think of any thing but our passing away, together with our time: unless it be with us, as with those that dwell near the cataract of Nilus, whom the continual noise of that loud waterfall is said to make deaf.

But, since we are fallen upon the mention of this subject, give leave, I beseech you, to a word of not unseasonable digression. I have noted it to be the fashion here amongst you, that, when a neighbour dies, all his friends, in several parishes, set forth their bells, to give a general notice of his departure. I do not dislike the practice: it is an act of much civility, and fair respect to the deceased. And, if the death of God's Saints be, as it is, precious in his sight, there is great reason it should be so in ours; and therefore well worthy of a public notification. But, let me tell you, that, in other well-ordered places where I have lived, it is yet a more commendable fashion, that, when a sick neighbour is drawing towards his end, the bell is tolled, to give notice of his dying condition: that all within hearing may be thereupon moved, to pour out their fervent prayers for the good of that departing soul; suing for mercy and forgiveness, and a clean passage of it to the approaching glory. If there be civility and humanity in the former course, there is more charity and piety in this. But this, by the way.

This term of our *passage*, is but an English expression: the original word is ἀναστράφητε; which signifies rather our *conversing*.

IV. Passing this, therefore, let us meditate upon the Modification of this passage of our time; which it is said must be in FEAR.

Fear is an unwelcome and unpleasing word; and the thing more: for we commonly say, That only evil is the object of fear; and, That whom we fear we hate. And, perhaps, the authors and abettors of the uncomfortable doctrine of diffidence and uncertainty of resolution in the spiritual estate of our souls, would be glad of such an overture for the maintenance of those disheartening positions, which they have broached unto the world to this purpose: but their mouths are soon stopped, with the addition of the name of a *Father*; which is abundantly sufficient to sweeten this harsh sound of fear.

So as this clause of the Text may seem to be clearly commented upon, by that of Romans viii. 15. *For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

There are, indeed, *Terrores Domini, the Terrors of the Lord*; 2 Cor. v. 11: for, such is the Dreadful Majesty of the Infinite God, that his presence, even when he desires to appear most amiable, overlays our weakness. Yea, so awfully glorious is the sight of one of his angels, that Manoah and his wife thought they should die of no other death; Judges xiii. 22. Yea, and sometimes, like a displeased Father, he knits his brows upon his dearest, if offending, children: the man after his own heart could say, *Thy terrors have I suffered with a troubled mind: thy fierce wrath goeth over me*; Psalm lxxxviii. 15, 16. which he speaks, not only out of a true sense of his own misery, but as a just type of him, who, in the bitterness of his agony, did sweat drops of blood; and, with him, cried out, *My God, my God, why hast thou forsaken me?* Who yet *was heard in that which he feared*; heard and freed, heard and crowned. Thus sad may be the condition of the best of Saints in the pangs of their trials; which yet can be no other than safe, while, with their Captain and Saviour, they can say, *My God, my God*; and may hear God say unto them, *Fear not, for I have redeemed thee, and called thee by thy name; thou art mine*; Isaiah xliii. 1.

That we may see, then, what fear it is, which is here recommended to us, as an inseparable companion in this our pilgrimage, know, that there is a base kind of fear incident into the worst of men; yea, beasts; yea, devils: *The devils believe, and tremble*; saith the Apostle: and we know the dog fears the whip, and the horse the switch, and the slave fears the lash of his cruel master. This is, therefore, called a Slavish Fear; which, though it be not good in itself, yet, may have this good effect in wicked men, to restrain them from those villainies, which they would otherwise commit: and, certainly, were it not for this, there were no living amongst men: earth would be hell.

There is, besides, a Distrustful Fear, in unsettled hearts; which is an anxious doubt, lest God will not be so good as his word, and perform those promises which he hath made to us. This is highly sinful in itself, and infinitely dishonourable and displeasing unto God: for, if an honest man cannot endure to be distrusted, how heinously must the God of Truth needs take it, that his fidelity should be called into question by false-hearted men.

The fear, that we must ever take along with us, is double: a fear of Reverence; and a fear of Circumspection.

The First is that, whereof Mal. i. 6. *A Son honoureth his father, and a servant his master: if then I be your Father, where is my honour? and if I be your Master, where is my fear?* And this fear consists, in our awful and trembling acknowledgment of his dread presence; in our reverential and adoring thoughts of his infiniteness; in our humble and holy desires to be allowed of him in all

things. This is that, which wise Solomon, more than once, tells us is the beginning, or, as the word rather signifies, the chief point of wisdom; and which the Psalmist truly tells is accompanied with blessedness.

The Latter, which I call a fear of circumspection, is a due and tender regard to all our ways; not without a holy jealousy over ourselves, in all our actions, words, and thoughts, lest we might do, say, or think any thing, that might be displeasing to the Majesty of our God: whereof Solomon, *Blessed is the man, that feareth always; but he, that hardeneth his heart, shall fall into mischief;* Prov. xxviii. 14.

Now, these two fears are as twins, that are joined together in the bulk of the body, inseparable; and are so comprehensive, that all religion is expressed by the name of Fear; and εὐσεβὴς is rendered by *timoratus*.

Indeed, where this fear is, there can be no other than a gracious heart: for this will be sure to work in a man true humility, the mother of virtues. When he shall compare his dust and ashes, with the glorious Majesty of God; when he sees such a heaven rolling over his head, such an earth and sea under him; how can he but say, *Lord, what is man?* This will make him think himself happy, that he may be allowed to love such a God; that such a worm as he may be admitted to have any interest in so Infinite a Majesty. This will render him carefully conscionable in all his ways; that he would not, for a world, do any thing, that might offend such a God. Yea, it will make him no less fearful of sin, than of hell. See God's own connection, when he gives a character of his servant Job: *A perfect and an upright man; one, that feareth God and escheweth evil;* Job i. 8.

Lo, he, that fears God, will therefore eschew evil; will not dare to sin. If Satan shall lay all the treasures of the world at his feet, he will say, in a holy scorn, *Thy gold and thy silver perish with thee.* If all the filtres and wanton allurements of a great and beautiful mistress shall lay siege to him, he will say, with good Joseph, *How can I do this great wickedness and sin against God?* Genesis xxxix. 9.

But, O God, *who hath believed our report, and to whom is the arm of the Lord revealed?* Is there such a thing, as the Fear of the Lord amongst men? Can we think, that the common sins of the times can stand with the least scruple of the Fear of the Almighty? Woe is me, what rending and tearing of the Sacred Name of God in pieces, with oaths and blasphemies, do we meet with every where! what contempt of his holy Ordinances and Ministers! what abominable sacrileges! what foul perjuries! what brutish and odious drunkenness, and epicurean excess! what fraud and cozenage in trading! what shameful uncleanness! what merciless and bloody oppressions! Oh where, then, where is the Fear of a God to be found the while? Yea, to such a height of atheous boldness and obduration are the ruffians of our time grown, that they boast of it as their greatest glory, To fear nothing; neither God

nor Devil. They feast, without fear; they fight, without fear; they sin, without fear.

But hear this, ye Careless and Profane Epicures, that say, *Tush, doth God see it? Is there knowledge in the Most High?* Hear this, ye Formal Hypocrites, that can fashionably bow to him, whose face you can be content to spit upon; and whom ye can abide to crucify again by your wicked lives. Hear this, ye Godless and Swaggering Roarers, that dare say, with Pharaoh, *Who is the Lord?* You, that now bid defiance to fear, shall, in spite of you, learn the way to fear; yea, to tremble; yea, to be confounded; at the terrors of the Almighty. Those knees, that are now so stiff, that they will not bow to God, shall once knock together: those teeth, through which your blasphemies have passed, shall gnash: those hands, that were lift up against heaven, shall shake and languish. If ye were as strong as mountains, before his presence the mountains fled, and the hills were moved: if as firm as rocks, who can stand before his wrath? *His wrath is poured out like fire, and the rocks are broken before him;* Nahum i. 6: if, as the whole earth, whose title is, *That cannot be moved; The earth trembled and quaked, because he was angry;* saith the Psalmist: yea, if as wicked as Devils, even they believe and tremble. And if, when he doth but thunder in his clouds, the stoutest atheist turns pale, and is ready to creep into a bench-hole; what shall become of them, when he shall put forth the utmost of his fury and revenge upon his enemies? Lo then, ye, that now laugh at fear, shall yell and howl, like hell-hounds, in eternal torments: and God shall laugh, when your fear cometh. Ye, that would not now so much as with Felix quake at the news of a Judgment, shall irrecoverably shiver in the midst of those flames, that can never be quenched.

But for us, Dear and Beloved Christians, far be it from us, to be of that iron disposition; that we should never bow, but with the fire. No; we have other, more kindly grounds of our fear; *Great is thy mercy,* saith the Psalmist, *that thou mayest be feared.* Lo, it is the amiableness of mercy, that must attract our fear. It is a thing that mainly concerns us, to look where and how our fears are placed. Far be it from us, to bring upon ourselves the curse of wicked ones, To *fear where no fear is;* as this is the common condition of men. Alas! we are apt to fear the censures and displeasure of vain greatness; whereas, that may be a means to ingratiate us with God: shame of the world; whereas, that may be a means to save us from everlasting confusion: poverty; whereas, that may possess us of a better wealth: death; whereas, to the faithful soul that proves the necessary harbinger to eternal rest and glory. In the mean time, the same men are no whit afraid of the displeasure of God, and their own perdition: wherein they are like to foolish children, who run away from their parents and best friends, if they have but a mask or scarf over their faces; but are no whit afraid of fire or water. Away with all these and the like weak misprisions; and, if we tender our own safety, let it be our main care, to set our fears right: which shall be done, if we place

them upon our Infinitely Great and Glorious God, in that relation, both of mercy and goodness, wherein he is here recommended to us, as our Father; and that awful apprehension of justice, wherein he is set forth to us as an unpartial Judge of us and all our actions.

V. Consider then, that from the Duty we may descend to the Motive, that this fear is of a FATHER; and, therefore, a loving fear: but this Father is a JUDGE; and, therefore, it must be an awful love.

How will these two go together, a Father and a Judge; the one a style of love and mercy, the other of justice? Whatever God is, he is all that: he is all love and mercy; he is all justice. That, which God is in the pure simplicity of his essence, we must imitate in our compositions; namely, to unite both these in one heart. He is not so a Judge, that he will wave the title and affection of a Father: he is not so a Father, that he will remit ought of his Infinite Justice, in any of his proceedings. Upon both these must we fasten our eyes, at once: we must see the love of a Father, to uphold and chear us; we must look upon the justice of a Judge, that we may tremble. And, therefore, putting both together, we must *rejoice in him with trembling.*

Droop not, despair not, O Man: thou hast a Father in Heaven. All the bowels of mortal and earthly parents are strait to his. If fathers, if mothers, may prove unnatural; there is no fear, that God should cast off his mercy; for it is Himself.

Presume not, O Man: for this Father is a most just Judge. It is for sinful flesh and blood to be partial. Fond parents are apt so to doat upon the persons of their children, that they are willing to connive at their sins: either they will not see them, or not hate them, or not censure them, or not punish them: thus many a son may, according to the Apologue, bite his mother's ear when he is climbing up to the gallows: But the infinite justice of the great and holy God cannot be either accessary or indulgent to the least sin of his dearest darling upon earth. It is a mad conceit of our Antinomian Heretics, That God sees no sin in his elect; whereas, he notes and takes more tenderly their offences than any other. Hear what he saith to his Israel: *Thee only have I chosen of all the families upon earth; therefore will I punish thee for all thine iniquities;* Amos iii. 2.

But let this be enough to be spoken of the conjuncture of these two titles of God; A Father and a Judge.

We cannot hope, in the remainder of our hour, to prosecute both of them severally: let us only touch at the former.

It is a dear name, this of a Father: and no less familiar. It is the first word of our Lord's Prayer: and, in the first clause of our Creed, that, which is there the title of his personality in divine relation, is the same here in his gracious relation to us. Our Father: so he is in the right of creation; *He made us, not we ourselves:* in the right of adoption; *We have received the adoption of sons;* Gal. iv. 5: in the right of regeneration; In that we are *made partakers of the divine nature;* 2 Peter i. 4.

I could here lose myself; and yet be happily bestowed, in the setting forth of those infinite privileges, that we receive from the hands of our God, by virtue of this happy sonship: but I shall balk this theme, for the present, as that we not long since largely prosecuted in your ears; and shall, as my Text invites me, rather put you in mind, how vainly we shall pretend a right to this Father, unless we own him: for the words are εἰ ἐπικαλεῖσθε *If ye call him Father*, as Beza, and our former Translation, turns it; or, as it is, being a compound word, more properly rendered in our present Version, *If ye call upon the Father.*

Where you have a short, but true character of a faithful Christian laid forth to you: he is one, that calls upon the Father: he saith not upon God absolutely, in the relation to that infinite power which made and governs the world; so Jews and Turks pretend to do: but in the relation to his blessed paternity, as the Father of our Lord Jesus Christ; and, in him, ours.

Thus he, that calls upon the Father, professes himself a true Christian. So St. Paul makes this one of the mottos of God's great seal; *Let every one, that calls upon the name of the Lord, depart from iniquity:* and David makes this the pitch-brand, as it were, of wicked wretches, *They call not upon God.* Surely, there is no act we can do argues more grace, than holy invocation; or, that equally procures it.

There are three Motives of our calling upon the Father: our duty; our need; and our benefit.

Our duty: for that God enjoins it, and accounts it an especial part of his worship; *They shall call upon me, in the day of their trouble, and I will hear them;* saith God.

Our need: for, as we are of ourselves destitute of all good things, so they are only to be derived to us from heaven by our prayers.

Our benefit: for we are assured of all blessings for suing for; *Ask and have.*

In these regards I may truly say, that man hath no grace nor goodness in him, that prays not; both by himself and with his family. Let him never plead his disability to express himself in his devotion. I never knew beggar yet, that wanted words to express his wants: were we equally sensible of our spiritual defects, we should find language enough to bemoan them. This indevotion plainly bewrays a godless heart; careless of his duty; insensible of his need; regardless of his benefit; and wholly yielded up to an atheous stupidity.

On the contrary, to pray well and frequently, is an argument of a pious and graciously-disposed soul. Others may talk to God, and compliment with him; perhaps in scripture terms, which they have packed together; and this may be the phrase of their memory and elocution: but, to pour out our souls in our fervent prayers, with a due apprehension of the Majesty to whom we speak; and a lively sense of our necessities, with a faithful expectation of their supplies from heaven; is for none but godly and

well-affected suppliants. These cannot call upon the Father, without a blessing.

It is a notable and pathetical expostulation, which the holy Psalmist uses to the Almighty, *How long wilt thou be angry with thy people, that prayeth?* Intimating clearly, that it were strange and uncouth, that a praying people should lie long under any judgment; and should not find speedy mercy at the hands of God. Oh then, that we could be stirred up to a serious and effectual performance of this duty, for ourselves, for our brethren, for the whole Church of God! Certainly, we could not have been thus miserable, if we could have heartily called upon the Father of Mercies: and, if we could yet ply heaven fervently and importunately with our faithful devotions, we should not fail of a happy evasion out of all our miseries; and find cause to praise him for his gracious deliverance, and his fatherly compassion renewed upon us, and continued to our posterity after us: which our good God, for the sake of the Son of his Love, Jesus Christ the Righteous, vouchsafe to grant unto us. Amen.

SERMON XLIII.

GOOD SECURITY:

A COMFORTABLE DISCOURSE OF THE CHRISTIAN'S ASSURANCE OF HEAVEN.

GROUNDED UPON 2 PETER i. 10.

Give diligence to make your Calling and Election sure.

It shall be my only drift and endeavour in this Discourse, to settle the hearts of those, who profess the Name of Christ, in a main case of Christian resolution, concerning their present and final estate. The mean whereof is no less comfortable and useful, than the extremes miserably dangerous. While one is causelessly confident, and dies presuming; another is wilfully careless, and perisheth through neglect: both fearfully miscarry, and help to fill up hell. I shall desire to guide the wise Christian in a mid-way between both these; and teach him how to be resolute without presumption, and to be awful without distrust; how to labour for a holy security, and modest confidence.

Ere we descend to the matter, three terms require a little clearing, What this CALLING is: what ELECTION: what the SURE-MAKING of both.

As to the first; this cannot be taken of an outward CALLING: for we are sure enough of that. Wheresoever the Gospel is preached, we are called outwardly. Neither are we much the nearer, to be sure of that; *for many are called, few chosen:* yea, certainly, this not answered shall aggravate our damnation. It is, therefore, an inward and effectual calling, that we must endeavour to make sure: a call, not by the sound of the word only; but by the efficacy of the Spirit. The soul hath an ear, as well as the body: when the ear of the soul hears the operative motions of God's Spirit, as well as the ear of the body hears the external sound of the Gospel; then are we called by God: when true faith is wrought in the soul, as well as outward conformity in our life; when we are made true Christians, as well as outward professors; then, and not till then, have we this calling from God.

Such then is our Calling.

The ELECTION is answerable to it. Not a temporal and external, to some special office or dignity; whereof our Saviour: *Have not I chosen you twelve?* John vi. 70. and, *Moses his chosen*; Psalm cvi. 23: not a singling out from the most, to an outward profession of

Christ; whereof perhaps the Apostle, 1 Thess. i. 4. *Knowing, beloved, that ye are the elect of God;* and the Psalmist, *Blessed is he, whom thou choosest and causest to dwell in thy courts,* Psalm lxv. 5; for, notwithstanding this noble and happy privilege, little would it avail us to be sure of this, and no more: no profession, no dignity can secure us from being perfectly miserable, but an eternal election to glory; whereof St. Paul, Eph. i. 4. *God hath chosen us in Christ, before the foundations of the world, that we might be holy and blameless before him in love;* and, to his Colossians, *As the elect of God, holy and beloved;* such as, to whom saving faith is appropriated, the style whereof is *Fidus electorum, the faith of the elect;* Titus i. 1.

Such then is our Calling, and Election.

Now this calling, this election, must be MADE SURE or FIRM, as the word βεβαία signifies: *sure* and *firm;* not on God's part, who, we know, is unchangeable in his nature, in his counsels; so as, in that regard, our election, if it be at all, is most sure, and surer cannot be: but on ours; not only in respect of the object, which is the truth and immutability of the thing itself; but in respect of the subject too, the soul that apprehends it: so sure, that it cannot be falsified; cannot be disappointed.

It is not for us to expect such a certainty of knowledge in this point, as there is of principles of arts; or of those things, whereof common sense assures us. Our schoolmen make distinction of a certainty, evident and inevident.

Evident, which ariseth out of the clearness of the object itself, and the necessary connection of the terms; as, that the whole is greater than a part.

Inevident, which arises not so much out of the intrinsical truth of the proposition itself, as out of the veracity and infallibleness of the party that affirms it. So both divine and human faith receive their assurance from the divine or human authority, whereon it is grounded: and this inevident assurance may be so certain, as to expel all prevailing doubt, though not all troubling doubt. Neither need there any other for the Articles of our Creed, which we take upon the infallible trust of Him, who is the truth itself; and can no more deceive us than not be.

This latter is the certainty, which we must labour to attain unto. In the grant whereof, our Romish Divines are generally too strait-laced; yielding yet a theological certainty, which goes far, but not home: although some of them are more liberal; as Catharinus, Vega, Ruardus, Tapperus, and Pererius following them, which grant that some holy men, out of the feeling and experience of the power of God's Spirit in them, may, without any special revelation, grow to a great height of assurance; if not so as that they may swear they are assured of this happy estate of grace, yet so as that they may be as confident of it as that there is a Rome or a Constantinople, which one would think were enough: but the rest are commonly too sparing, in the inching out of the possibility of our assurance by nice distinctions.

Cardinal Bellarmin makes six kinds or degrees of certainty; whereof three are clear, three obscure.

The three first are the certainty of understanding, the certainty of knowledge, the certainty of experience. The first of them is of plain principles, which, upon mere hearing, are yielded to be most true, without any traverse of thoughts: the second, is of conclusions, evidently deduced from those principles: the third, is of the matters of sense, about which the eye or ear is not deceived.

The three latter certainties, which are more obscure, are those of faith, or belief, and the degrees thereof. The first whereof is the certainty of the catholic or divine faith, which, depending upon God's authority, cannot deceive us: the second, is the certainty of human faith; so depending upon man's authority, and in such matters, as shut out all fear of falsehood or disappointment in believing them; as that there was an Augustus Cæsar, a Rome, a Jerusalem: the third, is the certainty of a well grounded conceit, which he pleaseth to call conjectural; raised upon such undoubted signs and proofs, as may make a man secure of what he holdeth; and excludes all anxiety, yet cannot utterly free him from all fear.

This last he can be content to yield us; and indeed, in his stating, the question stands only upon the denial of the certainty of a divine faith; in this great affair. We are ready to take what he gives. So as then, here may be a certainty in the heart of a regenerate man, of his calling and election; and such a one as shall render him holily secure, and free from anxiety. Let the distinguisher weary himself with the thoughts of reconciling certitude with conjectures; security, with fear: let us have the security, and let him take the fear to himself.

Shortly then, while the Schools make much ado of what kind of certainty this must be taken, whether of faith, or of hope, or of confidence; surely, if it be such a hope and confidence as makes not ashamed by disappointing us, both are equally safe. It is enough, if it be such a fiducial persuasion, as cannot deceive us, nor be liable to falsehood.

But how far then reaches this assecuration?

So far as to exclude all fears, all doubting and hesitation? Neither of these.

Not all kind of Fear; for we are bidden to *work out* our *salvation with fear and trembling;* Phil. ii. 12. and to spend *the time of our pilgrimage in fear;* 1 Pet. i. 17.

Not Doubting; which the Council of Trent would seem to cast upon our opinion. We cannot be so senseless, as not, in the conscience of our infirmities and manifold indispositions, to find ourselves put to many plunges: but yet so, as that, by the power of our faith, which is the victory that overcomes the world, at last we do happily recover; and find ourselves freed, by a comfortable and joyful eluctation. If any man could be so fond as to think, we stand so sure, that we shall never shake or move, he grossly misconceives our condition; but if so sure, that we shall never be

turned up by the roots, never removed, after we are fast planted and grounded in the house of God, he takes us aright. This is a certainty, that we may, that we must, labour to aspire unto. *Commovetur fides, non excutitur;* as Chamier well. We must, therefore, give all diligence, to make this effectual calling, this eternal election thus sure unto us.

Mark in what order: first, our calling; then, our election: not beginning with our election first. It were as bold, as absurd a presumption in vain men, first to begin at heaven, and from thence to descend to earth. The angels of God upon Jacob's ladder both ascended and descended; but, surely, we must ascend only from earth to heaven; by our calling, arguing our election. If we consider of God's working and proceeding with us, it is one thing: there, he first foreknows us, and predestinates us; then, he calls us, and justifies us; then, he glorifies us; Rom. viii. 29, 30. If we consider the order of our apprehending the state, wherein we stand with God; there, we are first called, then justified; and thereby come to be assured of our predestination, and glory. Think not, therefore, to climb up into heaven; and there to read your names in the book of God's eternal decree; and thereupon to build the certainty of your calling, believing, persevering: this course is presumptuously preposterous: but, by the truth of your effectual calling and true believing, grow up, at last, towards a comfortable assurance of your election; which is the just method of our Apostle here, *Make your calling and election sure.*

Mark, then, the just connexion of these two: if, the calling; then, the election: one of these doth necessarily imply the other. Many thousands are outwardly called, who yet have no right in God's eternal election: here is as much difference, as between many and few. But, where the heart is effectually called home to God, by a true and lively faith applying the promises of God, and laying effectual hold of Christ, there is certainly an election.

Doubtless, there is much deceit and misprision in the world, this way. Every faith makes not an effectual calling. There is a προσκαιρος, a *temporary*, there is an infirm, there is a counterfeit faith. Many a one thinks he hath the true David; when it is but an image stuffed with goats' hair. We know how deceitful man's heart is; and how cunning Satan is, to gull us with vain shews, that he may hold us off from true and solid comforts.

But if there be false faith, we know there are true ones: yea, there could not be false, if there were not a true one. So much more must be our diligence, to make sure work for our faith; and, by that, for our calling; which, ascertained, will evince our election: as men, when they hear there are many counterfeit slips and much washed and clipped coin abroad, are the more careful to turn over and examine every piece that passeth through their hands. So then, those whom God hath thus joined, neither man nor devil can put asunder, our calling, and election.

Three heads then offer themselves here to our present discourse. 1. That OUR CALLING AND ELECTION MAY BE MADE SURE. 2. That

WE MUST ENDEAVOUR TO MAKE THEM SURE. 3. HOW AND BY WHAT MEANS, we may and must endeavour to assure them.

I. As for the FIRST of these, the very charge and command itself implies it. The justice of God doth not use to require impossible things from us: when, therefore, he bids us give diligence to do it, what doth it imply, but that by diligence it may be done? What will our diligence do, in a business, that cannot be done? Should a man be bidden to take care that he fly well, or walk steadily on his head, this would justly sound as a mockery; because he knows they are not feasible: but, when he is bidden to walk circumspectly, and to take heed to his feet, it presupposeth our ability, and requireth our will to perform it: and so doth this precept here.

Men are apt to employ their wits to their own disadvantage. The Romish Doctors have been of late times very busy to cry down the possibility of this certainty: they, and none but they: for all Protestants, of what profession soever, disclaim this doctrine: even those our brethren, that follow the school of Arminius, are herein, for the possibility of our present certainty, with and for us: ἐποχὴν * *Pontificiam*, they are their own words, *nos seriò damnamus et aversamur;* "This Popish doubtfulness and irresolution we hate and condemn, &c." So as only the Pontifician Divines are, in this point, opposite to us all. And not all of them neither: Catherinus is for us, and some others come close to us. But the stream of them runs the wrong way; teaching, that we may hope well, and give good conjectures, and attain perhaps to a moral certitude of our present acceptation and future blessedness: but that no assurance can be had hereof, nor none ought to be affected without a special revelation; as their St. Anthony, St. Francis, St. Galla, and some few others have had: the contrary whereof their Estius dare censure, for *perdita et perditrix hæresis.* Why will wise men affect to be thus much their own enemies? Is not salvation the best of good things? Should not a man rather incline to wish himself well? What pleasure then can it be for a man, to stand in his own light; and to be niggardly to himself, where God hath been bountiful? to stave himself off from that comfortable certainty, which God hath left in his possibility to make good to his own soul?

Let us, then, a little enquire into the feasibleness of this great improvement of our holy and Christian diligence. And, certainly, if there be any let in the possibility of this assurance, it must be

* Ἐποχὴν, *Pontificiam nos seriò damnamus et aversamur; et toto cœlo errant, qui hanc cum isto dogmate confundunt. Alia est istæc perpetua dubitatio sive fluctuatio; quâ statuunt Pontificii, neminem in hâc vitâ certitudine fidei certum esse posse se gratiam apud Deum adeptum esse. Quid hoc ad præsentem quæstionem? Quis nostrûm hanc Pontificiorum sententiam unquam approbavit? Imo, ut huic calumniæ maturè obviam iremus, in propositione sententiæ nostræ, circa quintum articulum, exsertè professi sumus, thesi 7. Verè fidelem, ut pro tempore præsente, de fidei et conscientiæ suæ integritate certum esse posse; ita, et de suâ salute, et salutiferâ Dei erga ipsum benevolentiâ pro eodem tempore certum esse posse ac debere; addentes insuper, Pontificiam sententiam nos hic improbare.* Remonstr. Defens. 51. Articuli. p. 338.

either in our Present Faith, or in the Perpetuation of it; for, in the connexion of a lively faith with salvation, it cannot be. That he, who Effectually Believes and Perseveres to the End, shall be saved, no man, no devil can deny: all the doubt is, whether the man can Know that he Doth thus believe; that he shall Continue so to believe. And why should there be any doubt in either of these?

1. I am sure, for the FIRST, the Chosen Vessel could say, *I know whom I have believed;* 2 Tim. i. 12, and speaks this, not as an extraordinary person, an Apostle, but as a Christian; therein affirming, both the act of his faith, and the object of it, and his knowledge of both: for, while he saith, *I know whom I have believed*, he doth in effect say, "I know that I have believed, and I know what I have believed: God, my Almighty Saviour, is the object of my faith: my faith layeth sure hold on this object; and I know that my faith lays undoubted hold on this happy object: *I know whom I have believed.*"

And why should not we labour to say so too? Some things, the Apostle did, as a singular favourite of heaven: of this kind, were his raptures and visions; these we may not aspire to imitate. Other things, he did as a holy man, as a faithful Christian: these must we propose for our examples.

And, indeed, why should not a man know he believes? What is there in faith, even as we define it; but knowledge, assent, application, affiance, receiving of Christ? and which of these is there, that we cannot know? Surely, there is power in the soul, to exercise these reflex actions upon itself. As it can know things, contrary to the fanatic sceptic; so it can know that it knows. These inward acts of knowledge and understanding are to the mind, no other, than the acts of our sensitive powers are unto our senses; and a like certain judgment passeth upon both: as, therefore, I can know that I hear, or that I see, or touch; so can I no less surely know, that I do know, or understand.

And the object doth no whit alter the certainty of the act: while a divine truth goes upon no less evidence and assurance, why may not a man as well know that he knows a divine truth, as a human?

The like is to be said of those other specialties, which are required to our faith. Our faith assents to the truth of God's promises: what should hinder the heart from knowing that it doth assent? Do not I know, whether I believe a man on his word? why should I not know the same of God? When an honest man hath, by his promises, engaged himself to me to do me a good turn, do not I know, whether I trust to him; whether I make use of that favour, in a confident reliance upon the performance of it? The case is the same betwixt God and us: only, we may be so much the more infallibly assured of the promised mercies of our God, by how much we do more know his unfailingness, his unchangeableness.

Yea, so feasible is this knowledge, as that our Apostle chargeth his Corinthians home in this point; 2. Cor. xiii. 5. *Prove yourselves, whether ye be in the faith. Try yourselves: know ye not your own*

selves, that Christ Jesus is in you, except ye be reprobates? What can be more full? To be in the faith, is more than to believe: it intimates a habit of faith; that is, more than an act. Now, what proof, what trial can there be of our faith, if we cannot know that we have faith? Surely, a trial doth ever presuppose a knowledge. If a man did not know which were good gold, to what purpose doth he go to the test? Now, how dwells Christ in us, but by faith? So may they, so must they, know Christ to be in them, that, if they have him not, they are reprobates. And, if they know not they have him, they can have no comfortable assurance against their reprobation.

See, then, how emphatical and full this charge is. He saith not, "Guess at yourselves;" but, *prove* and *try yourselves.* He saith not, "Do ye not morally conjecture?" but, *Do ye not know?* He saith not, "whether ye hope well;" but, *whether ye be in the faith.* And that, not of the faith of miracles, as Chrysostom and Theophylact; nor of a faith of Christian profession, as Anselm; but, such a faith, as whereby Christ dwells in our hearts. He saith not, lastly, "unless ye be faulty and worthy of blame;" but, *unless ye be reprobates.* The place is so chokingly convictive, that there can be no probable elusion of it.

The shift of Cardinal Bellarmin, wherein yet he would seem confident, is worthy of pity; That the place hath no other drift, but to imply the powerful presence of Christ amongst the Corinthians; strongly confirming the truth of his Apostleship; whereby, if there were any faith at all in them, except they were given up to a reprobate sense, they must needs be convinced of the authority of his ministry: for what was this to their being in the faith, whereof they must examine themselves? or, who can think that to be in the faith is no more, than to have any faith at all? Neither doth the Apostle say, that "Christ is among you," but *in you:* neither could the not knowing of Christ's presence amongst them by powerful miracles, be a matter of reprobation. So as this sense is unreasonably strained to no purpose; and such as no judicious spirit can rest in. And this act of our knowledge is taken for granted, by him, that works it in us.

And, indeed, what question can there be of this act, when God undertakes it in us? *The Spirit of God witnesseth with our spirits, that we are the sons of God;* Rom. viii. 16. Can any man doubt of the truth of God's testimony? Certainly, he, that is the God of Truth, cannot but speak truth: now he witnesseth together with us.

"Yea, but," you say, "though he be true, yet we are deceitful: and his Spirit doth but witness according to the measure of our receipt and capacity, which is very poor and scant; yea, and perhaps also, uncertain." Take heed, whosoever thou art, lest thou disparage God, whilst thou wouldst abase thyself. He witnesseth together with us. The Spirit of Truth will not witness with a lying spirit. Were not, therefore, that witness of ours sure, he would check us; and not witness with us. Now, what witness can he give

with us and to us, if we do not hear him; if we do not know what he says; if we cannot be assured of what he testifies?

Let no Bellarmin speak now of an experiment of inward sweetness and peace; which only causeth a conjectural, and not an unfailing certainty. The man hath forgot, that this testimony is of the Spirit of Adoption; whereby we do not seem sons, but are made so, and are so assured: and that it is not a guess, but a witness: and, lastly, that there can be no true inward peace but of mere conjectures.

Yea, here is not only the word of God for it, but his seal too; and not his seal only, but his earnest: what can make a future match more sure than hand and seal? and here we have them both; 2 Cor. i. 22. *Who hath sealed us.* Lo, the promise was past before; verse 20: and then yet more *confirmed*, βεβαιῶν; verse 21: and now *past under seal*, σφραγισάμενος; verse 22. Yea, but the present possession is yet more, and that is given us in part by our *received earnest*, δοὺς τὸν ἀρραβῶνα. Earnest is a binder: wherefore is it given; but, by a little, to assure all?

In our transactions with men, when we have an honest man's word for a bargain, we think it safe: but, when his hand and seal, infallible: but, when we have part in hand already, the contract is past; and now we hold ourselves stated in the commodity, whatever it be. And, have we the promise, hand, seal, earnest of God's Spirit; and not see it, not feel it, not know it?

Shortly, whom will we believe, if not God, and ourselves? no man knows what is in man, but the Spirit of God, and the spirit of man that is in him; as St. Paul to his Corinthians. Ye have heard God's Spirit: hear our own, out of our own mouth. Doth not every Christian say, "I believe in God, &c. I believe in Jesus Christ: I believe in the Holy Ghost: I believe the communion of saints, the forgiveness of sins, and life everlasting?" And doth he say he believes, when he believes not; or, when he knows not whether he believe or no? What a mockery were this of our Christian profession? Or, as the Jesuitical evasion commonly is, is this only meant of an assent to these general truths, That there is a God, a Saviour, a Sanctifier, saints, remission, salvation; not a special application of these several articles to the soul of him, whose tongue professeth it? Surely then, the Devil might say the Creed no less confidently, than the greatest Saint upon earth. There is no devil in hell, but believes, not without regret, that there is a God, that made the world; a Saviour, that redeemed it; a Blessed Spirit, that renews it; a remission of sins; an eternal salvation to those, that are thus redeemed and regenerate: and if, in the profession of our faith, we go no further than devils, how is this *Symbolum Christianorum?* To what purpose do we say our Creed?

2. But, if we know that we believe for the present, how know we WHAT WE SHALL DO? what may not alter in time? We know our own frailty and fickleness; what hold is there of us, weak wretches; what assurance for the future? Surely, on our part, none at all: if we be left never so little to ourselves, we are gone. On God's

part, enough. There is a double hand mutually employed in our hold-fast; God's, and ours: we lay hand on God; God lays hand on us: if our feeble hand fail him, yet his gracious and omnipotent hand will not fail us: even when we are lost in ourselves, yet in him we are safe: he hath graciously said, and will make it good; *I will not leave thee, nor forsake thee. The seed of God*, saith the beloved disciple, 1 John iii. 9. *remains in him, that is born of God;* so as he cannot ποιεῖν ἁμαρτίαν. *trade in sin*, as an unregenerate; not lose himself in sinning: so as, contrary to Card. Bellarmin's desperate logic, even an act of infidelity cannot mar his habit of faith; and, though he be, in himself and in his sin, guilty of death, yet, through the mercy of his God, he is preserved from being swallowed up of death: while he hath the seed of God, he is the son of God; and the seed of God remains in him always.

That of the great Doctor of the Gentiles is sweet and cordial; and, instead of all, to this purpose: *Who shall separate us from the love of Christ? shall tribulation* &c. Πέπεισμαι &c. *I am fully persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.* Rom. viii. 35—39. O divine oratory of the great Apostle! O the heavenly and irrefragable logic of God's penman! It is the very question, that we have now in hand, which he there discusses; and falls upon this happy conclusion, That nothing can separate God's elect from his everlasting love. He proves it by induction of the most powerful agents, and triumphs in the impotence and imprevalency of them all; and, while he names the principalities and powers of darkness, what doth he but imply those sins also by which they work?

And this he says, not for himself only; lest any, with Pererius and some other Jesuits, should harp upon a particular revelation: but, *who shall separate us?* he takes *us* in with him: and, if he seem to pitch upon his own person, in his πέπεισμαι; yet the subject of this persuasion reacheth to all true believers, *That nothing can separate us from the love of God, which is in Christ Jesus, our Lord: Us;* not as it is over-stretched by Bellarmin and Vasquez, indefinitely, for those that be predestinate in general; but with an implied application of it to himself, and the believing Christians to whom he wrote. The place is so clear and full, that all the miserable and strained evasions of the Jesuitical gainsayers cannot elude it, but that it will carry any free and unprejudiced heart along with it; and evince this comfortable truth, That, as for the present, so for the future, we may attain to be safe for our spiritual condition.

What speak I of a safety that may be, when the true believer is saved already? already passed from death to life; already, therefore, over the threshold of heaven?

Shortly, then, our faith may make our calling sure: our calling may make sure our election: and we may, therefore, confidently build upon this truth, That our calling and election may be made sure.

II. Now, many things may be done, that yet need not; yea, that ought not to be done; this both OUGHT and MUST BE ENDEAVOURED, for the necessity, and benefit of it.

This charge here, as it implies the possibility; so it signifies the convenience, use, profit, necessity of this assecuration: for, sure, if it were not beneficial to us, it would never be thus forcibly urged upon us. And, certainly, there needs no great proof of this: for nature, and our self-love grounded thereupon, easily invites us to the endeavour of feoffing ourselves in any thing that is good. This being, then, the highest good, that the soul of man can be possibly capable of, to be ascertained of salvation; it will soon follow, that, since it may be done, we shall resolve it ought, it must be endeavoured to be done.

Indifferent things, and such as without which we may well subsist, are left arbitrary to us; but those things, wherein our spiritual well-being consisteth, must be mainly laboured for: neither can any contention be too much to attain them. Such is this, we have in hand: without which, there can be no firm peace; no constant and solid comfort to the soul of man.

Three things, then, call us to the endeavour of this assurance; our Duty, our Advantage, our Danger.

1. We must do it out of DUTY; because our God bids us. God's commands, like the Prerogatives of Princes, must not be too strictly scanned. Should he require ought, that might be loss-full or prejudicial to us, our blindful obedience must undertake it with cheerfulness: how much more then, when he calls for that from us, than which nothing can be imagined of more or equal behoof to the soul! It is enough, therefore, that God, by his Apostle, commands us to *give diligence to make our calling and election sure.* Our Heavenly Father bids us: what sons are we, if we obey him not? Our Blessed Master bids us: what servants are we, if we set not ourselves to observe his charge? Our Glorious and Immortal King bids us: what subjects are we, if we stick at his injunction? Out of mere duty, therefore, we must endeavour to make our calling and election sure.

2. Even where we owe no Duty, oftentimes ADVANTAGE draws us on; yea, many times, across those duties, which we owe to God and man: how much more, where our duty is seconded with such an advantage, as is not parallelable in all the world beside! What less, what other follows upon this assurance truly attained, but peace of conscience, and joy in the Holy Ghost? in one word, the beginning of heaven in the soul? What a contentment doth the heart of man find, in the securing of any whatsoever good! What a coil do money-masters keep, for security of the sums they put forth! and, when that is taken to their mind, are ready to say with the rich man in the Gospel, *Soul, take thy ease.* Great venturers at sea, how willingly do they part with no small part of their hoped gain, to be assured of the rest! How well was Hezekiah appaid, when he was assured but of fifteen years added to his life! How doth Babylon applaud her own happiness to herself, when she can say, *I sit as a*

queen: I shall not be a widow: I shall know no sorrow! It must needs follow therefore, that, in the best things assured, there must be the greatest of all possible contentments. And surely, if the heart have once attained to this, That, upon good grounds, it can resolve, "God is my Father: Christ Jesus is my Elder Brother: the angels are my guardians: heaven is my undoubted patrimony;" how must it needs be lift up, and filled with a joy unspeakable and glorious! What bold defiances can it bid to all the troops of worldly evils, to all the powers of hell! With what unconceivable sweetness, must it needs enjoy God, and itself! How comfortably and resolutely must it needs welcome death, with that triumphant champion of Christ, *I have fought a good fight: I have finished my course: I have kept the faith; and, now, from henceforth, there is laid up for me a crown of righteousness*, &c! 2 Tim. iv. 7, 8. Out of the just advantage, therefore, of this assurance, we must endeavour to make our calling and election sure.

3. Neither is the Advantage more in the performance hereof, than there is DANGER in the neglect. In all uncertainties, there is a kind of afflictive fear, and troublesome mis-doubt. Let a man walk in the dark, because he cannot be confident where safely to set his steps he is troubled with a continual suspicion of a sudden miscarriage; and, therefore, goes in pain. What can there be but discomfort in that soul, which knows not in what terms it stands with God? Yet, while there is life, there may be hope of better. But, if that soul be surprised with an unexpected death, and hurried away with some sudden judgment, in this state of irresolution; in how deplored a condition is it, beyond all expression! I cannot but, therefore, lament the woeful plight of those poor souls, that live and die under the Roman Discipline; who, when they have most need of comfort in the very act of their dissolution, are left pitifully disconsolate, and given up by their teachers to either horror or suspense. Even the most saint-like of them, (except his soul fly up in martyrdom like Gideon's angel in the smoke of his incense,) may not make account of a speedy ascent to heaven. Insomuch as Cardinal Bellarmin himself, of whom our Coffin dares write, that his life was not stained with mortal sin; page 27: he, that could call heaven Casamia; and whose canonization the Cardinals thought fit to be talked of in his sickness: when Cardinal Aldobrandino desired him, that, when he came to heaven, he would pray for him, answered, "To go to heaven so soon, is a matter too great for me: men do not use to come thither in such haste; and, for me, I shall think it no small favour to be sure of purgatory, and there to remain a good while;" page 42: which yet, himself can say, differs not much, for the time, in respect of the extremity of it, from hell itself. And, to be a good while there! O terror, past all reach of our thoughts! And, *if the righteous be thus saved, where shall the sinners appear?* For ought they can, or may know; hell may, but purgatory must be their portion: heaven may not be thought of, without too high presumption. Certainly, if many despair under those uncomfortable hands, I wonder that no more; since they are

bidden to doubt; and beaten off from any possibility of the confidence of rest and happiness.

But, while I urge this danger of utter discomfort in our irresolution, I hear our adversaries talk of a double danger of the contrary certitude: a danger of Pride; and a danger of Sloth. The supposed certainty of our graces breeds Pride; saith their Cardinal: the assurance of our election, Sloth; saith their Alphonsus a Castro, out of Gregory.

And, indeed, if this cordial doctrine be not well given, well taken, well digested, it may, through our pravity and heedlessness, turn to both these noxious humours; as the highest feeding soonest causeth a dangerous plethory in the body. How have we heard some bold ungrounded Christians brag of their assurance of glory, as if they had carried the keys of heaven at their girdle! How have we seen even sensual men flatter themselves, with a confident opinion of their undoubted safety, and unfailable right to happiness! How have we known presumptuous spirits, that have thought themselves carried with a plerophory of faith; when their sails have been swelled only with the wind of their own self-love! How many ignorant souls, from the misprision of God's infallible election, have argued the needlessness of their endeavours, and the safety of their ease and neglect! As ye love yourselves, sail warily; betwixt these rocks and sands, on either side.

But, if these mischiefs follow upon the abuse of a sound and wholesome doctrine, God forbid they should be imputed to the truth itself: as if that God, who charges us to do our endeavour to make sure work of our calling and election, did not well foresee the perils of these mistakings: and if, notwithstanding the provision of these errors, his infinite wisdom hath thought fit to enjoin this task, how safe, how necessary is it, for us to perform it! Did these evils flow from the nature of the doctrine, we had reason to disclaim it; but, now that they flow from the corruption of our nature, fetching evil out of good, we have reason to embrace the doctrine, and to check ourselves.

What a slander is this! Doth the known certainty of our graces breed Pride? Surely, did we challenge these graces for our own, there might be some fear of this vice; but, while we yield them to be God's, how can we be puffed up? What a madness is it in a man, to be proud of another's glory? It is a great word of the Apostle, *I can do all things;* but, when he adds, *through him that strengthens me,* now, the praise is all God's, and not his: now, he boasts all of God; nothing of himself. No: presumption is proud, but faith is humble. There can be no true faith, without repentance; no repentance, without self-dejection. Yea, the very proper basis of all grace whatsoever is humility; much more, of faith: since a man cannot so much as apprehend that he hath need of a Saviour, till he be vile in his own eyes, and lost in his own conceit. Yea, so far is the known certainty of grace from working pride, as that it is certain there can be no grace, where there is pride of grace: so as, while Gregory can say, *Si scimus nos habere gratiam, super-*

binus; "If we know we have grace, we are proud:" I shall, by a contrary inversion, not fear to say, *Si superbimus, scimus nos non habere gratiam;* "If we be proud, we know we have no grace."

Sloth, and Security, is the more probable vice. Why may not the spiritual sluggard say, "If I be sure of my calling and election, and God's decree is unchangeable, what need I care for more? Sit down, *soul, and take thine ease. Ut quid perditio hæc?* To what purpose dost thou macerate thyself, with the penal works of an austere mortification? What needest thou toil thyself, in the busy labours of a constant devotion? What need these assiduous prayers, these frequent sermonings, these importune communicatings? Thou canst be but sure of thine election: thou art so already: sit down now, my soul; and take, not thy ease only, but thy pleasure: let thyself freely loose to those contentments, wherein others seek and find felicity. Be happy here, since thou canst not but be so hereafter." A man might, perhaps, speak thus: but can a Believer say so; whose faith quells the very thought of this pernicious security, and excites him more to a careful endeavour of all good actions, than reward can the ambitious, or fear the cowardly? Lo, this man will be sure to do so much more good, by how much he is more sure of his election; and will be more afraid of sin, than another is of hell. He well knows the inseparable connexion betwixt the end and the means; and cannot dream of obtaining the one, without the other: he knows, that mortification of his corruptions and the life and exercise of grace, are the happy effects of his gracious and eternal election. If he look to his calling, he meets with that of the Apostle; *We are called, not to uncleanness, but to holiness;* 1 Thess. iv. 7: if to his election; *We are chosen that we might be holy, and without blame before him in love;* Eph. i. 4. Both calling and election call him to nothing but holiness: and he will more busy himself in the duties of piety, charity, justice, out of love; than a servile nature would, out of constraint: and will do more good, because he is elected; than a mercenary disposition would do, that he might be elected: and will be more careful to avoid sin, because he makes account of heaven; than a slavish mind can or will be, that he may avoid hell. Hezekiah hath fifteen years promised to be added to his life: he is sure God cannot deceive him: What then? Doth he say, "Though I take no sustenance, I shall live: let me take poison: let me run into fire or water, or upon the sword of an enemy: fifteen years is my stint; which can no more be abridged, than prolonged: I will never trouble myself with eating or drinking: I will rush fearlessly upon all dangers?" None of these: he, that knows he shall live, knows he must live by means; and, therefore, feeds moderately; demeans himself no less carefully that he may live, than any other whose life is uncertain. It is for ignorant Turks to make so ill use of their predestination, that, because their destiny is written in their foreheads, they need not regard danger; but may securely sleep upon the pillow of him, that died the day before of the plague: wise men know that Divine Providence is no exemption of our best care. It cannot stand with

a true favourite of heaven, to make so ill use of God's mercies, as to be evil, because he is good; to be secure, because he is bountiful and unchangeable.

What remains, then, but that, out of our duty to the command, out of our sense of the advantage, out of our care to shun the danger of the neglect, we should stir up ourselves, by all means possible, to make our calling and election sure? Away with our poor and petty cares, wherewith our hearts are commonly taken up: one cares to make his house or his coffers sure, with bolts and bars: another cares to make his money sure, by good bonds and counter-bonds; another, his estate sure to his posterity, by conveyances and fines; another, his adventure sure, by a wary pre-contract. Alas! what sorry, worthless things are these, in comparison of eternity! And what a slippery security is that, which our utmost endeavours can procure us in these transitory and unsatisfying matters! Oh our miserable sottishness, if, while we are studiously careful for these base perishing affairs, we continue willing unthrifts in the main and everlasting provision for our souls! Religion gives no countenance to ill-husbandry: be careful to make your houses sure; but be more careful to make sure of your eternal mansions: be careful for your earthly wealth; but be more careful of the treasures laid up in heaven: be careful of your estate here; but be more careful of that glorious patrimony above: briefly, be careful to live well here; be more careful to live happily for ever.

Ye have seen that we May, and that we Must endeavour to make sure our calling and election.

III. Our next work is, to shew HOW and BY WHAT MEANS they may and must be endeavoured to be assured.

In some few Greek copies, which Robert Stephens had seen; or, in two copies, as Beza found it; or, in *aliquo codice*, as Mariana; there is an addition of words to the text διὰ τῶν καλῶν ἔργων; *By good works.* The Vulgate reads it thus, and the Council of Trent cites it thus, and some of ours; so the text runs thus; *Give diligence, that, by good works, ye may make your calling and election sure.*

I enquire not how duly; but, certainly, there is no cause that we should fear or dislike this reading: good works are a notable confirmation to the soul, of the truth of our calling and election: though Cardinal Bellarmin makes ill use of the place; striving hereupon to infer, that our certitude is therefore but conjectural, because it is of works. For the solution whereof, justly may we wonder to hear of a conjectural certitude: certainly, we may as well hear of a false-truth! What a plain implication is here of a palpable contradiction! Those things, which we conjecture at, are only probable; and there can be no certainty in probability.

Away with these blind peradventures. Had our Apostle said, and he knew how to speak, "Guess at your calling and election by good works," his game here had been fair; but now, when he says, *By good works endeavour to make your calling and election sure*, how clearly doth he disclaim a dubious hit-I-miss-I; and implies a feasible certainty!

And, indeed, what hinders the connexion of this assurance? Our works make good the truth of our faith; our faith makes good our effectual calling; our calling makes good our election; therefore, even by good works we make our election sure.

Neither can it hurt us, that the Cardinal saith we hold this certainty to be before our good works, not after them; and, therefore, that it is not caused by our good works. We stand not nicely to distinguish how things stand in the order of nature: surely, this certainty is both before and after our works; before, in the act of our faith; after, in our works, confirming our faith. Neither do we say this certainty is caused by our good works, but confirmed by them. Neither doth this βεβαίωσις imply always a thing before uncertain; as learned Chamier well: but the completing and making up of a thing, sure before. To which also must be added, that these, καλὰ ἔργα, *good works*, must be taken in the largest latitude: so as to fetch in, not only the outward good offices that fall from us in the way whether of our charity, justice, or devotion; but the very inmost inclinations and actions of the soul, tending towards God; our believing in him, our loving of him, our dreading of his Infinite Majesty, our mortification of our corrupt affections, our joy in the Holy Ghost, and whatsoever else may argue or make us holy. These are the means, by which we may and must endeavour to make our calling and election sure.

But, to let this clause pass as litigious; the undoubted words of the text go to no less, *If ye do these things, ye shall never fall:* ταῦτα, *these things*, are the virtues precedently mentioned; and not falling, is equivalent to ascertaining our calling and election.

Not to instance, then, and urge those many graces, which are here specified, I shall content myself with those three theological virtues, singled out from the rest, Faith, Hope, Charity; for the making sure our calling and election.

For FAITH, how clear is that of our Saviour, *He, that believes in him, that sent me, hath everlasting life; and shall not come into condemnation; but hath passed from death to life!* John v. 24. This is the grace, by which Christ dwells in our hearts; Eph. iii. 17: and whereby we have communion with Christ, and an assured testimony of and from him; For, *he, that believeth in the Son of God, hath the witness in himself;* 1 John v. 10. And what witness is that? *This is the record, that God hath given to us eternal life, and this life is in his Son;* verse 11: *He, that hath the Son, hath life;* verse 12. See what a connexion here is: eternal life, first: this life eternal is in and by Christ Jesus: this Jesus is ours, by faith; this faith witnesseth to our souls our assurance of life eternal.

Our HOPE is next; which is an ἀποκαραδοκία, "a thrusting out of the head to look for the performing" of that, which our faith apprehends: and this is so sure a grace, as that it is called by the name of that glory which it expecteth; Col. i. 5: *For the hope sake, which is laid up for you in heaven;* that is, *for the glory we hope for.* Now, both faith and hope are of a cleansing nature; both agree in this, *Purifying their hearts by faith:* Acts xv. 9. *Every*

one, that hath this hope, purifieth himself, even as he is pure; 1 John iii. 3. The Devil is an unclean spirit: he fouls, wheresoever he comes: and all sin is nasty and beastly. Faith and hope, like as neat housewives when they come into a foul and sluttish house, cleanse all the rooms of the soul; and make it a fit habitation for the Spirit of God. Are our hearts lifted up then, in a comfortable expectation of the performance of God's merciful promises? and are they, together with our lives, swept and cleansed from the wonted corruptions of our nature, and pollutions of our sin? This is an undoubted evidence of our calling and election.

CHARITY is the last; which comprehends our love both to God and man: for, from the reflection of God's love to us, there ariseth a love from us to God again. The Beloved Disciple can say, *We love him, because he loved us first;* 1 John iv. 19. And, from both these, resulteth our love to our brethren; which is so full an evidence, that our Apostle tells us, *We know we are passed from death to life, because we love the brethren;* 1 John iii. 14. For, the love of the father is inseparable from the love of the son: *he, that loves him that begets, loves him that is begotten of him.*

Shortly, then, think not of a ladder to climb up into heaven, to search the books of God,

First, look into your OWN LIVES. Those are most open: we need no locks or keys to them. The Psalmist, in his fifteenth, will tell you who is for that blissful Sion: are your lives innocent; are your works good and holy; do ye abound in the fruits of piety, justice, Christian compassion? Let these be your first trial. It is a flat and plain word of the divine Apostle, *Whosoever doth not righteousness, is not of God;* 1 John iii. 10.

Look, secondly, into your OWN BOSOMS; open to none but your own eyes. If ye find there a true and lively faith in the Son of God; by whose blood ye are cleansed from all your sins; by virtue whereof ye can cry, *Abba, Father:* a sure hope in Christ, purifying your souls from your corruptions: a true and unfeigned love to your God and Saviour, who hath done so much for your souls; so as you dare say, with that fervent Apostle, *Lord, thou knowest that I love thee:* and, in him and for his sake, a sincere love to his children, as such; not as men, not as witty, wise, noble, rich, bountiful, useful, but as Christians; showing itself in all real expressions: These, these are excellent and irrefragable proofs and evictions of your calling and election. Seek for these in your hearts and hands; and seek for them, till ye find them; and, when ye have found them, make much of them as the invaluable favours of God, and labour for a continual increase of them, and a growth in this heavenly assurance by them.

What need I urge any Motives, to stir up your Christian care and diligence? Do but look, first, BEHIND you. See but how much precious time we have already lost; how we have loitered hitherto in our great work. Bernard's question is fit still to be asked by us of our souls; *Bernarde, ad quid venisti?* Wherefore are we here upon earth? To pamper our gut? To tend our hide?

To wallow in all voluptuous courses? To scrape up the pelf of the world; as if the only end of our being were carnal pleasure, worldly profit? O base and unworthy thoughts! What do we with reason, if we be thus prostituted? It is for beasts, which have no souls, to be all for sense. For us, that have ratiocination and pretend grace, we know we are here but in a thoroughfare to another world, and all the main task we have to do here in this life, is, to provide for a better. Oh then, let us recollect ourselves, at the last; and redeem the time: and, over-looking this vain and worthless world, bend all our best endeavours to make sure work for eternity.

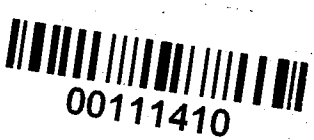
Look, secondly, BEFORE you; and see the shortness and uncertainty of this, which we call a life. What day is there, that may not be our last? What hour is there, that we can make account of as certain? And think how many worlds the dying man would give, in the late conscience of a careless life, for but one day more to do his neglected work: and shall we wilfully be prodigal of this happy leisure and liberty; and knowingly hazard so woeful and irremediable a surprisal?

Look, thirdly, BELOW you; and see the horror of that dreadful place of torment, which is the unavoidable portion of careless and unreclaimable sinners: consider the extremity, the eternity of those tortures; which, in vain, the secure heart slightly hoped to avoid.

Look, lastly, ABOVE you; and see whether that heaven, whose outside we behold, be not worthy of our utmost ambition, of our most zealous and effectual endeavours. Do we not think, there is pleasure, and happiness, enough in that region of glory and blessedness, to make abundant amends for all our self-combats; for all our tasks of dutiful service; for all our painful exercises of mortification? Oh then, let us earnestly and unwearіably aspire thither; and think all the time lost, that we employ not in the endeavour of making sure of that blessed and eternal inheritance: To the full possession whereof, he, that hath purchased it for us, by his most precious blood, in his good time happily bring us. Amen.

END OF THE FIFTH VOLUME.

C. WHITTINGHAM, *Printer*, Dean Street.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